

Arthur Delano Cox and Cora Haight Ancestors

Cox, Allen, Morley, Gunn
Palmer, Draper, Lathrop, Jacques, Farnsworth
Haight, Horton, Snyder, Clarke
Chatterley, Morton, Whittaker, Taylor

*Their lives were epochs of courage,
faith and perseverance
amid tragedies and miracles.
May we never forget
we are here because of them.*



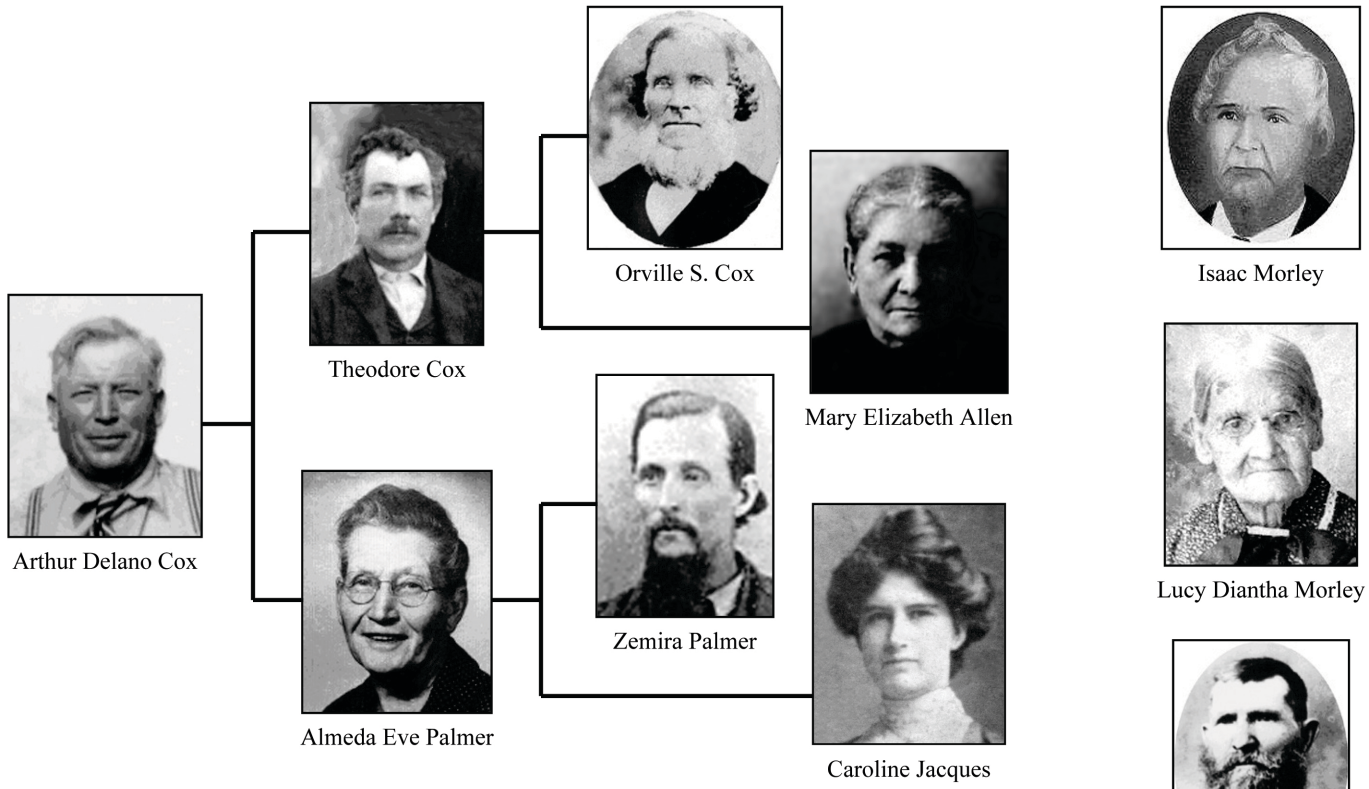
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*Note: No histories are available for Ann Nuttal (spouse of John Bourne Chatterley)
or Hannah Howse (spouse of Rev. John Lothrop)*



**Children of Arthur Delano Cox
and Cora Haight:**

- Alma Joy COX
- Elmer Floyd COX
- Marie COX
- Lenna COX
- Robert LeNoir COX
- Evan Alwin COX
- Bernice COX
- Amelda COX
- Paul H COX

Picture Pedigree Chart

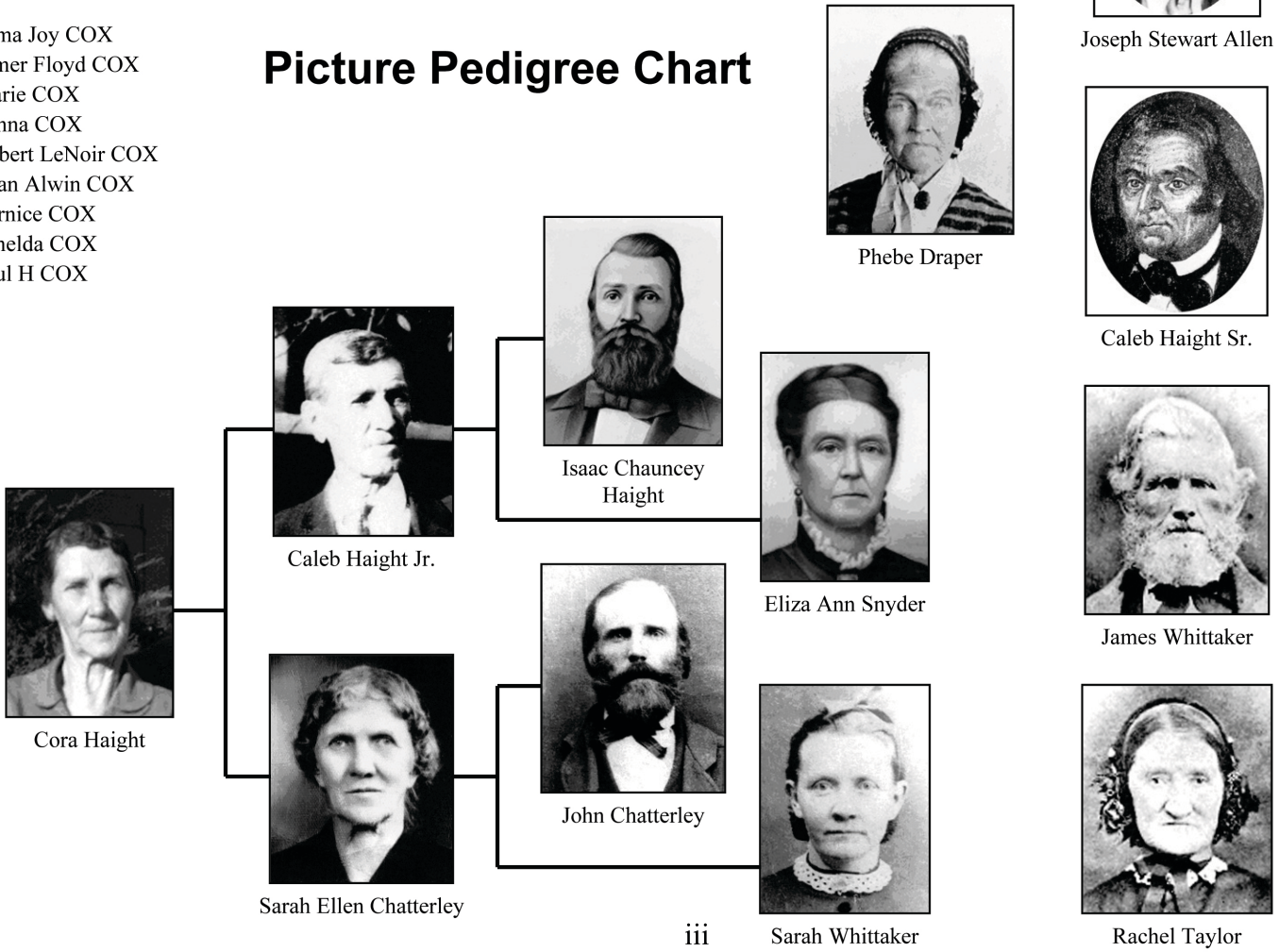


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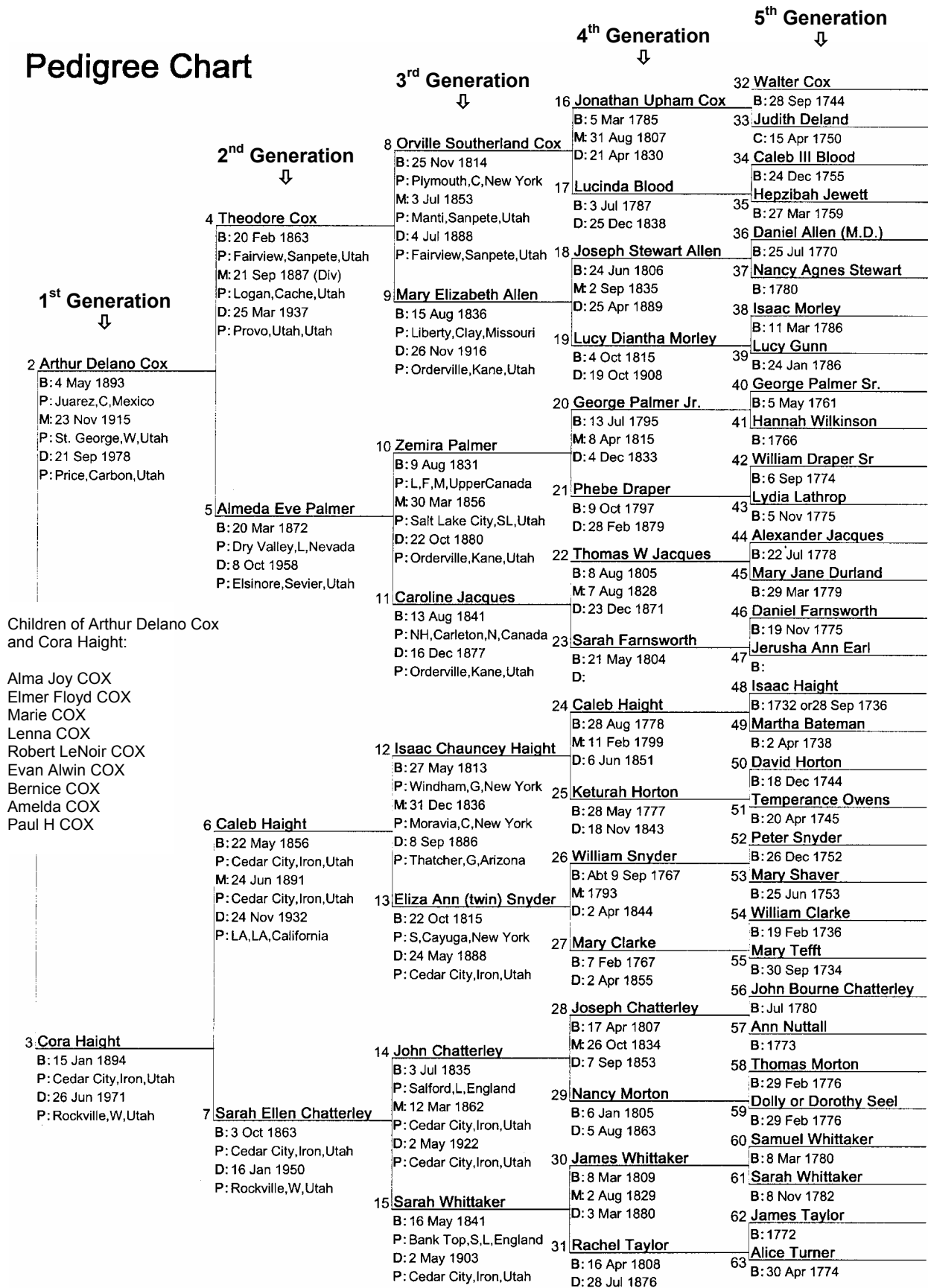
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Note: Family Group Records follow husband's history.

Note: No histories are available for Ann Nuttal (spouse of John Bourne Chatterley) or Hannah Howse (spouse of Rev. John Lothrop).

Note: The Background Information and the Maps greatly enhance understanding of these histories and the conditions the individuals lived under. It will be helpful to refer to them often as you read these histories.

Pedigree Chart



THOUGHTS ABOUT OUR FORBEARS



“Who can write a biography or trace the genealogy of our honored dead without feelings of profound respect? For in the tracing of their descent, or in the recording of their acts, we see the scenes of daily life re-enacted. . . . They had their loves, their affections, their prosperity and their adversity, their crosses and their pleasures.

“And shall we love them less because they are dead? Or will Elijah the Prophet turn the hearts of our fathers to us their children, and our hearts to them, and if so then this same love must exist with them as it does with us.

“To keep from oblivion, and to place something tangible in the hands of the rising generations, herein are the life stories of those from whom we have sprung, and the hope is here that they will be encouraged to read and enjoy and profit from these records.”

(Partially paraphrased from *Farnsworth Memorial II*, p. 11)



My conviction is that one cannot read these histories of his ancestors and remain the same. I am anxious for them to be available to everyone. They are powerful! They tug at one's heartstrings. They strengthen one's faith that God will have a tried and tested people, and that blessings indescribable await those who pass the test. Their examples of faith and their desire for truth and freedom touches me deeply, and fills me so full of gratitude for the blessing that, from them, I have inherited this same insatiable love and desire for truth and freedom. It strengthens my willingness to go through any experience my Lord deems necessary.

OUR PURPOSE: We have undertaken this history project for two reasons: the need to *combine* and the need to *correct* what has been collected. We found some of our ancestors had two or more histories containing different information. Some clarification, correction of errors, and addition of missing data needed to be done. We've tried. We know errors will still be found and much research still remains to be done.

Lucile has furnished a great deal of historical information which I did not have. She 'sought and got,' by digging it out. She has edited and made suggestions, yet tried to retain my individual style of presenting the material. Permission to use certain published information has been obtained.

By reading and studying about our ancestors, we can see and grasp the fact that we are part of each of them. We inherited not only some of their physical characteristics, but also some of their emotional, intellectual, and spiritual traits. The strength of their testimonies carried them through **unimaginable** difficulties and challenges, and they remained loyal to their leaders and to the Church of Jesus Christ.

My hopes are that we, their descendants will also exhibit comparable strength of character, remaining true to our convictions and our testimonies, when trials and opposition comes, and persecution is waged against us. This strength doesn't come quickly, but is a day by day process of deciding what our goals are, of using our agency, of seeking God's guidance constantly, and observing the results of our choices, wise and unwise.

— Lenna Cox Wilcock, daughter of Arthur Delano Cox



Arthur Delano Cox, 1893 - 1978

ARTHUR DELANO COX

by son Elmer F. Cox,
and daughter Lenna Cox Wilcock
Revised 2003



Arthur Delano Cox was born 4 May 1893, in Juarez, Old Mexico. His parents were Theodore Cox and Almeda Eve Palmer. He was the third child of 12 born to his parents—four girls and eight boys, seven of whom were born in Old Mexico.

At first his parents lived in Huntington, Utah, where their first two babies were born. Both were premature and died the day they were born, Zemira in 1888, and William in 1889.

Theodore's older brother Amos Cox had married Almeda's older sister Arletta (Letty) Palmer. In 1890 these two couples left to make their home in Old Mexico. There were six or seven outfits in their company, with their wagons and teams.

The Cox's settled first in Dublan, then later moved to Cave Valley where they joined with about 25 families who had started a commonwealth and lived in the Consecrated Order as one big family who worked together, and were happy there. The men farmed, raised potatoes, cane, corn, beans, etc., ground wheat, took care of their cattle, made shingles, and did their own building.

Arthur grew up in this way of life and did his part as a young boy, learning the skills that would be of great value to him throughout his life, both from his father and from others. His father's main occupation was farming, but he earned quite a bit of his living breaking wild horses. He was handy at most everything, was a shoe cobbler, and did much fine work with leather-braiding, tanning hides, making rawhide lassos, quirts, hackamores, fancy bridles, and such. Arthur's Uncle Amos was a blacksmith but he also set broken bones, extracted teeth, treated snake bites, and helped Letty, who was a midwife, with confinement cases. Letty helped Arthur's mother with the births of several of her children. Their families lived near each other part of the time and were able to help each other.

Though they were very poor, they were happy. Arthur said that often they had only cornbread and beans to eat. They moved around quite a bit, and children were born to them in the different towns where they lived: Almeda 1891, Arthur Delano 1893, Delaun Malon 1895, Philena 1898, Ethel 1900, Francis Hugh 1903, and Theodore Azille 1904. Philena and Hugh both died as infants, Philena from smallpox vaccination, and Hugh from spinal meningitis.

A quote from Arthur's journal: "Moved to Chuichupa (sic), built quite a nice home here, had garden. Mother helped milk cows and make cheese—milked enough cows for home use. Had some good horses—Father broke horses, trained dogs. Lived about 4 blocks from sawmill, or edge of the yellow pine lumber, which was used for making lumber and shingles."

At one time, his father had a serious accident which changed the course of their lives. He was thrown from a horse, and with one foot still in the stirrup he was dragged behind the galloping horse, over the rough terrain. There are no details of his injury but somehow his mind was affected and he was taken back to Utah to

the mental institution in Provo. He improved and was able to go home, but after a while had to go back to the hospital.

So in 1904 the family moved back to Utah. They settled in Orderville where Theodore's mother lived. Quote from Arthur's journal: "Lived in Uncle Arthur's (Theodore's brother's) house first winter. Bought a piece of ground at east end of town, where we built a home and gardened and raised hay and other crops. Father traded for land west of town in the Cove, where we raised dry land corn and potatoes."

Since there was already an Arthur Cox in Orderville, Arthur was thereafter called "D" which is taken from his middle name, Delano.

The boys helped their father build a home on their property east of town. There was a small stream running through it. In March of 1905 they moved into their new home, and "they all shouted and jumped with joy." It was not completely finished, but they finished it as they were able.

Three more children were born to his parents there at Orderville between the years of 1904 and 1912: Julius 1906, Ira 1909, and Caroline 1912. And two died there—Azile was drowned in the little creek near their home, and Malon was dragged from a cliff when he lassoed a ram sheep.

D's education was somewhat limited, but he did finish the elementary grades at Orderville. He was the oldest living son in the family, so he carried the bulk of responsibility for running the farm, his father being ill and being gone a good deal of the time, finally having to stay permanently at the hospital for his last 20 years. (He died in 1935.)

Though D had much responsibility, he still had time for fun things with his peers, and he was active in Church activities. He liked to ice skate, go fishing, and he liked sports such as ball games.

He had a talent for music and enjoyed participating in many activities involving music. He played the mandolin, fife, and harmonica, and could chord on the organ. He also enjoyed singing, and was in a quartet in his teens. He liked to dance, and sometimes played for dances, and also managed them—probably "called" for the quadrilles.

His parents were very religious, so he grew up knowing what was right and what was wrong, and developing a strong testimony of the Church of Jesus Christ of Latter-day Saints.



AUTOBIOGRAPHY OF ARTHUR D. COX

The environment I grew up in, in Old Mexico and for a few years after we came to Utah in Orderville, was quite different to nowadays. In Old Mexico I don't recall of seeing anyone drunk, and I have tried to think of anyone who smoked, and I can't recall one, at present.

I don't recall of people using profanity. The people I mingled with were sociable, sincere, and seemed more like one big family. It wasn't difficult to go to Church, for as far as I knew the people were all there. The people were all poor, but no one looked down on someone else. It would seem that I was happy and contented because the older people were united. They were satisfied. They knew their convictions were correct, and that they were safe in pressing forward. We came to Utah in 1904—I was eleven at the time. Of course I made friends—GOOD friends. I went to school, to church, to socials, and we raised gardens and fields crops. I was happy.

My parents taught me truths from my childhood up 'til I was a grown man, that were important, such as honesty, loyalty, tolerance, dependability, charity, and love, and many others.

I was taken to church while young. And as I grew older, I had a real desire to be in church on Sundays, and very few Sunday gatherings were missed. The principles of the church were taught in our home so we children knew what they were, whether Sunday or any day of the week.

As a young man in Orderville, I grew up in a good environment. We young people loved good clean sports, dances, dramas, ball games, swimming, sleigh riding, and skating in the winter. We often had parties, which we enjoyed very much. In our sports we did nothing that we had to look back on with regret or remorse.

I was baptized when eight years old. At 12 I was ordained as Deacon, then advanced at proper time to Teacher, and then a Priest. It was a joy to work in the duties of these offices. At this age of life I helped my father on the farm, helped some other people with their work, did some Janitor work.

In the fall of 1914 Miss Cora Haight, a mighty fine lady from Cedar City, came to Orderville to teach school. I was Assistant Secretary in Mutual. The Mutual officers planned an opening social for all officers and their partners, and also the teachers. Mr. Sherman Cooper—the Principal of the school—and Miss Haight were boarding at the same house.

One evening prior to the social, Mr. Cooper asked me who my partner for the social was. I told him I hadn't asked anyone. He said, "Why don't you ask Miss Haight?" I laughed at the idea. You see, Miss Haight wore the style of glasses which hook over the nose and had no straps going back to the ears, and to me this was a mark of aristocracy, and I was somewhat shocked for Mr. Cooper to even suggest for me to ask Miss Haight to be my partner.

"Now," says he, "Come, be a good sport, and show Miss Haight a good time." "Also," says he, "I will help you so you can ask Miss Haight."

It took some urging on Mr. Cooper's part, but I finally consented. So we stopped at the home where the teachers boarded, and as I stood in a hallway of the home waiting, he called Miss Haight in. I was dressed in my everyday clothes, my hair not combed, cap in hand, and no doubt blushing all over. I asked Miss Haight if she would be my partner to the social. She looked me up and down and over (with those high-falutin' glasses), and after an hour or two, she said, "Yes." What a relief! We went to the party, and it was the commencement of our courtship.



Miss Haight, as a school teacher.

I was janitor for the church and social hall. Sunday night was Mutual, Monday night was boys' gym night; Tuesday night, girls' gym; Thursday night, choir practice; Friday night, a dance or play or some such social; Saturday night, Sunday School Preparation Meetings. So Cora Haight and I were together quite a bit. She was girls' Athletic Director, a Sunday School teacher, and we belonged to the Choir, and usually went to something on Friday nights.

We kept company through the Winter, and by Spring we had become acquainted enough we felt we would like to become companions for life—and, of course, for all eternity, as we both were members of the Church, and believed its teachings.

At the close of school I took my team, borrowed Uncle Jode's buggy, and took Cora home to Cedar, and took Mr. Cooper as far as Hurricane, Utah, on his way home. I was in Cedar a few days and while there asked the parents of the girl I loved if they were willing to let their daughter marry me. They were both willing. We corresponded through the Summer.

In the latter part of August, I took my Mother and her fruit bottles to Hurricane, and we put up a nice bit of fruit. I let Cora know we were going to Hurricane, and she found a way and came to Hurricane. When we got the fruit we wanted, we started for Orderville. We stopped at Cane Beds, and I helped Uncle Newell on his house. Here Cora and Lula, my cousin about my age, became fast friends. We went on to Orderville, and the last of September, after a very nice time together and with the people whom Cora learned to love through her teaching experiences, my sister Ethel, Cora and I went to Cedar City over the mountains on horses.

We planned a late Fall marriage, and about the 18th of November, 1915, I left Orderville in a large white topped buggy, and went to Cedar City by way of Cane Beds and Hurricane. All preparations we completed. And early morning of the 22nd of November, 1915, I, with Cora and her two sisters, Kathleen and Sarah, drove to St. George. On our arrival, an Uncle of Cora's (David Morris) met us and said "I will take care of your team. You rush to the Courthouse and get your marriage license." I arrived at the Courthouse; found the Clerk, and asked for a marriage license. He grinned and asked, "Where is the lady?" I wished that I had a picture of myself at that moment, for I was surely abashed. I said, "I will go get her." I met her on the way, as Uncle Dave noticed I had gone with half the needed fortune (?)

On the morning of 23 November, 1915, my wife-to-be and myself journeyed to the beautiful St. George Temple, where all nature was in tune with the beautiful surroundings and the occasion. We received our sacred Endowments and were Sealed as Husband and Wife for time and all eternity by a very kind man—Thomas Cottam.

The next day I took my brother Malon's name through, and the next day I took the name of David Brown Trimble. We visited with relatives on the way to Cedar, and at Cedar we had a wonderful reception, as my wife had many friends and relatives. Then we went to Orderville where we started our married life. We lived in part of my mother's house.



D and Cora at their home in Rockville.

To this day I am not disappointed in the woman I chose for my companion, although we haven't always agreed and we have had our ups and downs. I found in her a very devout and sincere LDS woman who has been more than exceptionally active in church work, and in urging her husband and children to do their duties in the Church. I found patience galore, kind, forgiving, never holding a grudge. Well, all in all, I have found in her the Best Woman In The World For Me.

We have been privileged to have nine choice spirits placed in our care to guide and direct; to try and be real parents to. We worked and played. We attended Church together. I feel there was a great Bond of Love grew with us.



NARRATIVES OF POP (D & CORA) AND HOME

Following their marriage, (quoting from Mom's history): "We lived at Orderville in part of his mother's new frame home. Here our first son was born, 29 October 1916. We named him Alma Joy. He was just a few weeks old when the house caught on fire (13 December 1916), and got such a start upstairs before anyone knew it, that it couldn't be checked. It burned to the ground in half an hour. It happened in the evening about dark."

At the time the house burned down, those living in it were Grandma, Pop and Mom and their baby Alma, and Pop's younger brothers and sisters, Ethel 15, Julius, 8, Ira, 6, and Caroline 3. They then went to Glendale and lived in Sister Little's home. Then Grandma and her children went to St. George, and she bought a dry-farm in Cane Beds from Newell Cox, and moved there.

In the meantime, Pop built a little home in Cane Beds, Arizona and they moved there in March 1917. He dug a well by hand and hard labor, and found good water. Cane Beds was very dry and dry-land crops very meager. There at Cane Beds the following year, 27 September 1918, Mom gave birth to another son, Elmer Floyd Cox, with Sister Wilkinson as the mid-wife.

There was a Branch of the Church there with Bro. Wilkinson as Presiding Elder. They were all active in the Branch, Pop was Sunday School Superintendent. They had dances, dramas, and outings, with fine neighbors, among whom were Grandma's brother, Daniel Whitmore Palmer and his family.

Then Ethel married in 1917, and in September 1918, Grandma Cox married a widower, Brigham Dalton, (we called him "Uncle Brig" or "Brother Dalton") from Rockville. They each had three unmarried children to raise. Grandma's husband, Theodore, was still alive, but was in the mental hospital, and was incurable, so she had to get permission from the authorities and also had to go through certain legal procedures to remarry.

Because their dry-land crops did so poorly Brig thought Pop could do better in Rockville, so Pop built a two-room cabin there, and that was their new home. There Marie was born 22 September 1920. And Lenna was born 13 April 1924, in the same house, but the house had been moved to a lot Grandma gave them which was just next to her place.

At Rockville Pop was assistant to Brigham Dalton in the MIA He taught first intermediate class in Sunday School. He also taught the parents' class, and the Elders' class. (Not all at the same time.)

Pop also worked on ditches, hauled wood for his home and for others, raised cane for sorghum, worked Bro. Dalton's dry farm on the Big Plains on the mountain south of Rockville, and raised corn, and squash, and wheat. He did excellent carpenter work (and most of the homes in Rockville during the following 50 years had some work done to their homes by him). He was instrumental in getting culinary water to Rockville, for he and Uncle Joe Allen were the ones who checked out the source of the water at what they called "Buttermilk Springs" east of town. And he helped lay the pipeline bringing it to town, and helped make the "head-house" or water storage place.

Pop was a farmer at heart, and he and Mom both wanted a farm where they could make a living and raise their family. So Pop filed a homestead entry on a farm two miles west of Rockville. Their home there was a small one-room cabin but they were happy there. They still lived in town in the winters, but each spring he and Mom and their youngsters would move to the farm and work during the summers to raise their crops and animals. In the fall after the harvest was over, they would move back to town for the winter into their bigger home where they could keep warm, and where it was convenient to attend church and school. They moved their animals to town too, for convenience in caring for them, and so they could have their eggs, milk, butter, cheese, and meat.

Eventually five more children were born into their family, which made a family of eight living children, four sons and four daughters, and a ninth who died the day he was born. So by now they consisted of: Alma Joy 29 October 1916, Elmer Floyd 27 September 1918, Marie 22 September 1920, Lenna 13 April 1922, Robert LeNoir 23 March 1924, Evan Alwin 19 July 1926, Bernice 11 September 1929, Amelda 18 January 1932, and Paul H born and died 4 September 1935.

“So Rockville and the farm was where I [Elmer] and my siblings did our growing up. Our family’s lifestyle was very simple but happy. One of my first recollections was taking my turn with the rest of the family, at saying the blessing on the food and then later leading in family prayer. I am grateful for these experiences which instilled in me the need to communicate with our Father in Heaven, not only at mealtime or morning and night, but whenever I felt I needed special help. Any problem too small to take to my Father in Heaven is too small to worry about.”

LIFE AT THE FARM

The farm consisted of three 40-acre sections, some of it included river-bottom land, some was across the river. However the main part—but not the biggest—was the orchard and the house, the gardens, and the barn and corrals. The orchard part consisted of some very old Bartlett and other kinds of pears, and many kinds of vintage apples. Pop planted a Delicious apple orchard, an Astrachan apple orchard, and 2 Bartlett pear orchards, which, after they were of bearing age, supplied us with much needed cash. There were also apricots and plums and some peach. In another part of the farm, and especially across the river, were the fields, where the folks did much of the farming, fields of corn, cane, melons, alfalfa, etc.



D catching apples as Evan tosses them from the tree.

And alfalfa was a very necessary crop, for there were always the horses, and several cows and calves to feed the hay to. Hauling hay was hard work, but our folks made work enjoyable. A team of horses was an absolute necessity on the farm. Pop’s team was white—Quake and Topsy. Our mode of travel was either by foot, horseback or by team and wagon. We didn’t have a car until in the late 30’s.

Pop took good care of the fruit orchards, which took hours of work, for there was the spraying, thinning the small fruits, irrigating, and the picking or harvesting of the mature fruit, which was the biggest job and took the most care, for most of our fruit crop was to be sold. Of course the family all helped with this work. We used ladders and picking bags, but also it involved lots of climbing the trees and tossing the pears and apples to a catcher on the ground.

The gardens where the folks raised vegetables for our daily meals, was next to the orchard, nearer to the house. We not only used these daily from the garden, but Mom prepared much food for our winter use by bottling, drying or storing fresh. We raised our own animals for meat which we cured for winter use, we had bee hives from which we extracted honey, and we had a sorghum mill so we made our own molasses.

The process of making sorghum required, first of all, the cane (we raised our own, then cut it, and hauled it to the mill), then a sorghum mill and a horse or vehicle to turn the mill, barrels to hold the squeezed-out juice, a long narrow vat for cooking, a furnace and wood for the fire, several workers to keep things going, and plenty of gallon cans to hold the finished sorghum.

Making sorghum was a lot of fun, and we did it every year. The grinding mill frame was as tall as a man, and it enclosed three large steel vertical rollers with cogs on top which connected to a long pole (boom), probably

18 or 20 feet long which sloped down outward to where a horse could be hitched to the boom about two or three feet from the ground, at which point a horse would be hooked to it to pull the boom. The horse would walk 'round and 'round pulling the boom which would turn the rollers. As the mill would turn, cane stalks would be fed in between the rollers (Pop or Alma or I [Elmer] would do this) and the juice squeezed out which would run into a settling barrel and later drained off to the cooking vat. The smashed cane stalks, called bagasse, was used to feed the animals.

The cooking vat was placed on a two-sided furnace type thing with a chimney on one end and a place for the fire on the other end. The "cooks" (Mom would nearly always be one of the cooks) would put juice in the first, or end, section of the vat and then start the cooking process. There were four compartments in the vat, varying in size, with the largest for fresh juice. As the juice boiled, it would have to be skimmed constantly, and the skimmings were saved for pig feed. As the moisture was steamed out, the juice was dipped with large scoops to the next compartment and cooked some more, and then to the next, and the next. If undercooked, it would sour and spoil, and if overcooked—well, you would have a large batch of molasses candy! It was quite an achievement to take off a batch of perfectly cooked sorghum. After you had been cooking for a few days, your clothes would stand alone when you took them off.

We had an old '28 Chev, which we dismantled so only the chassis was left, and this was used to pull the boom, requiring only a seat for the driver, a steering wheel, and a gear shift and brakes. That was pretty neat! That thing could keep going all day, if supplied with gas—and a driver!

Pop was always one with us. At the farm we would get up very early and do the chores, then breakfast, and then work until the heat of the day became almost unbearable. Then we would gather in the orchard for games such as baseball, hoops, marbles, tippit, etc. This is where we learned that "It is more important to play fair than to win." The livestock came first when it came to eating. Pop always made sure we had taken care of all the feeding of the livestock before we were fed. I [Elmer] remember when we paid tithing in kind—how honest Pop was. Never did he pay with bad hay or anything that was not of top quality.

As we worked with Pop in building we found him to be very sharp at figures. He could work a problem in his head that took us much time and a pencil to figure. Here again he had a real philosophy. "Measure twice and cut once," also "It is better to go twice laughing than once crying." Another thing Pop was a stickler on was "no eating between meals."

Pop could do about anything he set his mind to. From his diary we learn of all the various activities he was involved in, in all facets of life. He would tell us "There's more than one way to skin a cat," and many times acted on that principle by making things if he didn't have what he needed, or doing things in a different way, when one way didn't work. He used the skills he learned from his father, not only in farming and carpenter work, but also he could tan hides, could repair shoes, could care for his animals, and many other things. I [Lenna] remember when he made coffins for burial and helped "lay out" the bodies before burial, and I remember some 3-act plays he was in.

Pop was a good farm manager and he and Mom involved all of us children, considering our age and capability, in all the various kinds of daily work and in all aspects of farming, including the management. Usually before we'd leave on the wagon to go work in the fields, Pop would tell us what needed to be accomplished, and always was open to suggestions. He had the philosophy that anything worth doing was worth doing well. He also told us as we started a disagreeable task, "a job well begun is a job half done." They taught us to work, to play fair, and to worship God and obey His commandments.

Pop and the older boys did the heavier work like harnessing the horses, and they took care of the field work which was done by horses, like mowing, raking, plowing, and harrowing. But the younger ones learned at a

very early age to use the hoe and to work with our hands to plant, thin, and weed, also how to irrigate, and eventually to help with the harvesting.

There were a few items we needed which we couldn't produce ourselves, such as sugar, cloth, lumber, nails, tools, etc., which took money. Pop earned some from janitor work, and occasional carpenter jobs, but we depended on the fruit crop and sorghum and melons for much of our income. Some years we had a melon stand by the side of the highway near our house. We couldn't raise good grain nor potatoes in our warmer climate, so Pop would trade fruit to his cousin Ray Palmer in Alton, Utah for wheat which grew well there. We would have the wheat ground at the flour mill in Hurricane, and in that way we procured our flour.

Pop, being an experienced carpenter, built our houses, made the furniture, cupboards, cabinets, shelves, benches for chairs, tables, dressers, book cupboards, barns, sheds, and even made handles for shovels, hoes and saws. And the tools he had to use were non-electric hand tools: hand saws, hand planes, hand brace and bit drill, screw drivers, and an interesting wooden folding tape measure. He liked to please Mom, and would build things the way she wanted him to.

Like other families in those days, we lived a basic simple life, for we had no modern conveniences.

—We had no electricity at the farm (and none in town until the late 20's), so we used kerosene lamps for light, but often we'd go to bed when it got dark, and arise at dawn.

—For cooking and heating, we used a kitchen range (stove) in which we burned driftwood which we helped our parents haul from the river bottoms, left from floods, or occasionally we'd haul a wagonload of cedar or pine wood from the nearby mountains.

—We heated our wash-water in a copper "boiler" on the wood stove, scrubbed the clothes with home-made soap on a "washboard," and did our ironing with a "sad iron" heated on the stove. We *did* have a treadle sewing machine.

—We had no running water at the farm—we hauled our drinking water from the river, in a barrel secured to a wooden sled, drawn by a horse.

—We had no refrigerator to keep food cool. We'd put our bottles of milk in a pan of water, wrap a cloth around it for a wick, and set it in an open window where the breeze could cool it.

—We *did* have a separator which separated the cream from the milk, and a dasher churn to make our butter in and also we made both kinds of cheeses (cottage, and regular).

Our house at the farm was just a one-room lumber building. It had no windows, but along the two sides on the upper half, screen had been tacked to the 2 x 4 studs. This allowed plenty of light and fresh air to enter. At first the house was located in the orchard, but we had problems with sudden floods following quick rainstorms, causing runoff down the steep hillside and the bench east of the house a ways, which would wash sand down into the orchard, right in the dooryard and threatened to come into the house.

Floods often swept down the Virgin River past our farm, after a quick downpour or hard rain, and was a thing to be feared, for it ate into our farmland, and yet we loved to watch it, and afterward enjoyed wading in the mud, and discovering what the flood had left. One summer a flood so completely took one whole field, in which we had turnips and corn planted, that there wasn't even enough land left for a trail between the river and the cliff. One flood washed away part of our corral, part of the Delicious apple orchard, and a big part of the vegetable garden and alfalfa patch, and much other land; the fence was gone, the gate was gone, and the road suddenly ended as a drop-off bank. All the big black-willow trees along the fence, the swamp and many of the trees and bushes and plants on the river bottom were gone.

In addition to the floods, the house was struck with lightning at one time, leaving splinters from the wall on the children's bed, melted a can of nails, and left holes in the screen door, and it split a pear tree at the corner of the house. Several other times lightning struck somewhere in the orchard. Also Pop was struck with lightning

when he was climbing over the orchard fence. All these things brought about a decision to move the house from the orchard to a higher location closer to the highway adjoining the farm. There were no trees there because it was above the ditch—just the wild bushes and flowers and cactus.

We soon found that the summer heat was much more intense in the house now that it was moved out from under the shady trees in the orchard. So Pop added a sort of a porch cover, called a “bowery” onto one side of the house. It was made of cottonwood branches with the leaves still on, and we practically lived in the shade of that cover, except when we were working—we even had our table outside, and ate our meals there. Pop also added a lean-to against one wall of the house for us children to sleep under.

This arrangement was only temporary though, and we lived there just one summer. We really needed better shelter and more room than this small one-room structure, which had long since become over-crowded as our family had increased. So Pop, with the help of us youngsters, hauled rocks from the nearby hillsides, gypsum—a whitish soil—was hauled from other nearby hillsides which, when heated in a large kiln, made a mortar stronger than regular cement. We then erected a dandy 4-room rock house, which was adequate and very much appreciated. This was about the year of 1936-37.



The dandy 4-room rock house at the farm.

And it was about this time when Mom’s sister, Aunt Lily Lawrence from California, died, leaving a 13 year old son, Bill Lawrence Jr. He was then left in the care of Mom’s mother, Grandma Haight, who called the folks and asked if they’d be willing to take him into their family and raise him with the rest of their children. They willingly consented, and so Bill lived with us and became part of our family until he left for service in the army during World War II, after which he married and moved away.

From the time we were tiny, and as we were growing up, both Pop and Mom taught us children to enjoy life, including work—which is part of life, such as singing made-up songs as we washed the dishes, or when untangling a bunch of strings Mom would say, “If a string is in a knot, patience will untie it.” She would challenge us to see who could shell peas the fastest, or while drying fruit we’d sing and play games like “I’m Going Across the Plains,” or “Inky Pinky.” Pop would point out to the boys that it’s more satisfying to make a straight furrow when you’re plowing, than to make a sloppy one. They both encouraged us to finish a job which we had started, especially a tedious or difficult task, like pulling sunflowers and cockleburrs from the l-o-n-g rows of corn or cane, for we’d have the satisfaction of a job well done, and also if we *didn’t* finish it *then* we’d have to return and finish it *later*.

They believed that “all work and no play makes Jack a dull boy,” so we had many other activities at the farm. Our front dooryard was just a big space of bare ground in front of our house in the shade of these lovely old tall trees. Between two of these huge tall pear trees was a big long swing that Pop and the older boys had made of cable and chain, which was wonderful for us youngsters. Every noon, we could have an hour of rest, so after eating our noon meal, we could read, play games, play the phonograph, write letters, or just sleep or rest, sometimes on a hammock under the trees. Then it was “back to work again” for all of us.

Usually, the first thing we did each day after the day’s work was done was head for the swimming hole—even the little tots except the babies. Swimming was our very favorite of all things to do. That was sort of a

reward after our labor of the day. We'd find the very best swimming holes in the river, even if they were a mile away. No matter how tired we'd get after working all day, we were not too tired for swimming. Then if after our swim we had some leisure time we would swing, or play marbles, jacks, hopscotch, toss hoops or horseshoes, jump-the-rope, or any of our other home-made games.

Another thing our parents taught us was to be resourceful. As long as we had a mind to think with, there was no reason why we should ever be "bored" when we had some leisure time. There was a sand pile that was a REAL sand pile—a whole hill of it. And it was good clean sand. What do little kids (and big kids) do with sand? We loved it, and spent hours playing in it. And there was a wash (dry stream bed) that bordered where we moved the house to, up out of the orchard, and we used our imagination carving dirt roads and villages in the sides of the wash. Or just give us an old used real red rubber inner tube to use. It was useful for a dozen different things.

Our parents didn't need to tell us what to do like go gather wild flowers from the hillsides—we loved gathering them, as well of some of the wild plants on the hills which we discovered were good to eat, such as bottle-stoppers, slippery elm, Sego Lily bulbs, and squaw berries. One hill near Grafton had so many cactus plants on it we called it the "Cactus Hill"—various kinds and colors, several shades of pinks and reds, some peach color, some yellow. The fruit of the cactus, or "Prickly Pear Apple," was also quite good to eat. On one of the close-by hills we found fossils which we called "star rocks." We found petrified rocks, Indian arrowheads, flints and there was no end of pretty rocks. And after a flood, we'd often find real red-clay deposits from which Mom would help us make delightful play dishes and other sculptured objects.

Both Pop and Mom must have realized that anticipation is a big part of the enjoyment of anything, for all Holidays were looked forward to with much excitement! The two summer holidays were Fourth of July—or Patriotic Day, and Twenty-Fourth of July—or Pioneer Day. These days were not work-days, but instead, we celebrated them. The Fourth was always ushered in at daybreak by the loud booming of a cannon, followed by lively patriotic music by the Martial Band. Mom would often make new dresses for us girls, and new shirts for the boys, and we'd always go to town for the "Big Doin's." Pop would give each of us a nickel or dime to spend at the store, where for five cents we could choose to buy an ice cream cone, or box of Cracker Jacks, or candy bar, rolls of caps to explode in our cap guns, or pack of life-savers. Or we could buy 5 one-cent goodies such as an all-day-sucker, bubble gum, tootsie roll, licorice stick, chocolate or butterscotch squares, or such. There were contests of bobbing for pennies in a tub of water, foot races, eating an apple (no hands used) hanging from a string, and there were parades, programs, a barbecue, and maybe a dance, and always a baseball game between Springdale and Rockville men and boys.

Because of our parents' examples and rules, Sundays were special days. We prepared for it on Saturday. We never worked on Sunday, except just feeding the animals. When living at the farm, we would ride to town on the wagon, dressed in our Sunday clothes, attend Church—Priesthood at 9:00, Sunday School at 10:00, and Sacrament Meeting from 2:00 to 4:00.

All of Pop's brothers and sisters lived in Rockville, and they and their children—our cousins—would often meet at Grandma's after church. The grownups would sit around the lawn in the shade of the pear and cherry trees, and visit, while the cousins played games on the lawn. (We wore our Sunday clothes all day long, because Pop said if we were dressed for the Sabbath we would remember to keep it holy and not be rowdy.) Then in the cool of the evening our family would ride back to the farm on the wagon, which was a choice time for us, because Pop and Mom sitting on the seat, and us kids reclining on quilts in the wagon box would sing, and enjoy the beauties of nature along the countryside.

One of the facets of our lives with Pop was in the home, and evenings at the farm were enjoyable. We did have our everyday evening chores, when some would milk the cows, bring the milk to the house and separate it, some fed the animal (pigs, horses, cows, and chickens), some prepared supper. But when work was done, it was done, and now it was time to rest from our labors, in the cool of the day, and we were finally "home."

Then in an environment where we felt peace and the security, love, and approval of our parents, we quietly enjoyed the sights and sounds that accompanied dusk, such as crickets and frogs, and perhaps a cow bawling, the swallows swooping, bats darting after insects, and the setting sun lighting the colored peaks with brilliant beauty, as the sky turned from blue to gray. As each member of the family entered the house, washed up at the wash basin and gathered around the table on which was placed simple good nourishing food, and knelt in family prayer, offering heartfelt thanks for our well-being and temporal blessings and praying for guidance and protection and forgiveness, there was unity and love—contentment and happiness; a forever memory of the good life—of goodly parents, of work and play, struggles and growth, and service.

Then following supper, almost every night was “family night.” We would pop corn and play games and/or gather around the organ and sing. Sometimes we would play musical instruments. Pop could play the old-style potato shaped mandolin, fife, and harmonica. He taught us all how to play the harmonica, which we still enjoy doing. Some of the tunes he played on his mandolin were: Pretty Redwing, Listen to the Mockingbird, Lady Awake, Over the Waves, Madge, Oscar’s Two Step, Schottische, and Varsouvienne. Each member of the family had a good singing voice, and we were actively engaged in musical events in church and in school. We also were encouraged to learn to play instruments.

LIFE IN TOWN

At first during the winters in town, the family lived in the small two-room house in which Marie and Lenna had been born. Life was different in many ways there than on the farm. The weather got increasingly colder, and the daylight became less and less. During the warm summer days we were more carefree and went barefoot and wore less-than-best clothes to work in, but now that it was colder and we were attending school, we must wear shoes and presentable clothing. We had wood to chop and bring indoors to keep the fires going, and the animals needed taking care of. We had a corral across the big ditch in back of our house. Plus, Pop was the janitor for both the Church house and the schoolhouse, and he would have to arise early in the mornings to fire up the furnaces. The older children helped with the sweeping and cleaning of the buildings, and the boys did the outside home chores.

All of us children completed the Elementary grades—1st through 8th, at Rockville, and also High School at Hurricane, and some went on to college. Without electricity, we studied our lessons by lamp-light or fire-light from our fireplace, until finally electricity was available in the latter part of the 1920’s.

With a growing family, we soon needed more room. So in 1927, Pop took out a loan for \$1600 with which to build a nice big home in town. We enjoyed that home, but then the Big Depression came, and it became very difficult to obtain money. “I [Elmer] remember the depression years, in the thirties, how discouraged Pop would become when it came time to make a payment on the home and didn’t have the money to do so.” We found it necessary to rent our nice home to have the means to pay on the loan. We were fortunate to get the schoolteachers who came to Rockville to teach, as renters in our house, thus enabling us to keep our home.

So our family went back to spending our winters in the little two-room house. However, we were still happy, under whatever circumstances we lived. We had adequate food, were able to keep sheltered and warm, and clothed—albeit sometimes that was difficult. The depression eased up, about the middle of the 30’s, then we were able to spend our winters in our big home, and what a joy that was.

Our lifestyle in town centered around obtaining the temporal needs of our family, attending to our Church and school responsibilities, and enjoying social activities with our friends and neighbors.

Holidays were the events most looked forward to: Columbus Day, Halloween, Thanksgiving, Christmas, New Year, Valentine, and Easter. Thanksgiving at Grandma (Cox) Dalton’s place was a major event. Since all of

Pop's brothers and sisters and their families lived in Rockville, and several of Brother Dalton's children and their families also lived close by in Rockville, that doubled the participants. It was great!

The other holidays were exciting also, but evenings at home were perhaps our most cherished childhood memories. It was mostly Mom's influence which made these so special. Friends were welcomed to our home, and we had various games which we would play over and over again, never tiring of them. And Mom was so thoughtful and wise, she would not allow bad language, nor arguing, nor cheating. We learned that the important thing about games was the fun of playing them, not of winning. And she always provided something good to eat—dishpans full of hot buttered and salted popcorn, or candied popcorn, and always sweet, crisp home-grown apples to enjoy.

Then in December 1941, the Japanese dropped bombs on Pearl Harbor, and a state of war was declared by Pres. F. D. Roosevelt. All four of Pop's sons joined the service—though not all at the same time. And Pop went to Las Vegas, got a carpenter job, and earned enough money to pay off the entire remaining loan debt on our home.

So, soon all the children were gone, the boys in the Service, the girls all married, and Pop and Mom living in Rockville, just by themselves. However, when the war was over, Alma brought his new bride, Angie whom he had married in England, back to Rockville, and they built a home there. Alma and Pop worked together farming and caring for the fruit crops. Evan and his bride, Pat from Scotland also lived in Rockville for a short while.

All the other children settled in different locations but they eagerly looked forward to each occasion when they could travel back “home” to visit with Pop and Mom. Easter outings, reunions, 4th of July celebrations, any other occasion, would bring us all back, sometimes the whole group, and sometimes just individual families. Some of us lived nearby and would travel to Rockville to plant gardens, pick fruit, and help the folks with their drying, bottling, and preparing for the winters. The grandchildren loved to get together with their cousins there in Rockville and also at the farm, working and playing together. What memorable times they were!

Pop was a homebody. He disliked being away from home even overnight. He and Mom were inseparable and were seldom away from each other for more than a few days. On 26 June 1971 Mom passed away, which was a great shock to Pop, even though he knew she would be leaving him. He thought he could stay on at the home, but memories were too strong. It was decided to have him stay with various members of the family, but he was not happy doing this, and he decided to go and stay with Marie and Clement in Orem. They took good care of him, and Clement had a good way with Pop and could manage him well even in the sorrow he felt at losing his eternal companion. They cared for him for quite a while in Orem, and then they moved to Emery in northeast Utah, to also care for Clement's father after his wife passed away.

It was then decided to put Pop in the rest home in Ferron, Utah, close by Marie and Clement in Emery. He was reasonably happy there, with people of his own age with whom he had good rapport. They had a Rook Card Club and did many things together. His nights were long and he had a hard time with them, but it helped when members of the family dropped in on him, which we did as often as we could. His mind was sharp, and he could remember the names of all of his grandchildren, though it was hard for him to remember recent happenings.

He was at the rest home in Ferron for awhile, and after a very short illness he passed away in the Price, Utah hospital on 21 September 1978, and was buried in the Rockville, Utah cemetery on the 25th.



D and Cora Cox and their eight living children.
Front L to R: Alma, Evan, LeNoir (Bob), and Elmer.
Back L to R: Lenna, Marie, Cora, D, Bernice, and Amelda.

COMMENTS ABOUT POP
by MEMBERS OF THE FAMILY

Lenna – Pop held many responsible positions during his lifetime, and could be trusted to take care of every detail involved. He was secretary of the Irrigation Company and of the Pipeline Company and he was instrumental in getting the culinary system installed in town. He was the Justice of The Peace for awhile, and tried people for misdemeanors, and performed marriages, etc.

He held many church positions, quote Pop: “Some of my church activities: at Cane Beds, Ariz. I was S.S. Supt.; ward teacher; after moving to Rockville, was asst. Supt. in the Mutual; ward teacher; was chosen as ward Clerk to Bp. Jones, then a Counselor. When Waldon Ballard was chose Bp., was ward Clerk, and for a while, Couns., too. Was Ward Clerk for Bp. Guy DeMille. Ward Clerk for 14 years; have been a teacher in Priesthood classes and Sunday School, and other classes. Am at present teacher of the H. P. group. I don’t mention these things to boast. They are a big part of me, and the part that gives me the greatest satisfaction in life.”

Between 1917 and 1940 he performed close to 100 ordinances for people in Rockville, which included blessings, baptisms, confirmations, and ordinations to the Priesthood. He was also genealogical Chairman for some time, was custodian of the church house and school house for years and years, and took part in all civic improvement programs in his ward and stake.

Pop was 195 lbs, and 5’ 10” tall. His hair was brown and slightly curly. In his later years his hair was snowy white. He always wore his bib overalls on work days, and long sleeved and legged garments, and chambray shirts. On Sunday he wore his best clothes all day long—dark colored wool trousers, white shirt, and tie and suspenders. He taught us to be modest, not to swear nor profane, taught us to pray both morning and night, to be honest, not to steal nor lie, nor to find fault nor argue nor fight. He taught us to work—to shun idleness. He didn’t like anyone to play pranks on others.

Sandy Cox Campbell – I remember Grandpa. I always will remember Grandpa in his overalls; always asking us to come up and visit; and giving us Grandma’s Best Penocha! The things I remember most about Grandpa and Grandma Cox are they had to be two of the most unselfish people around. They had so much patience.

Clement Broderick (son-in-law) – After WWII, there seemed to be no work in Salt Lake City, and Pop asked if we would come to Rockville to help him with the construction work he had to do. These three of the first six years we lived in Rockville were a very choice time of my life.

Pop taught me to lay brick and block, plaster, and some of the things I wasn’t used to doing. We became the best of friends. No better friend did I have in my life than he. He was so upright and honest. In construction, we do hear a lot of bad words, but if he knew them, he didn’t use them. I don’t think there was a better person that ever lived than Pop. His partner, Mom, was just as sweet and honest as the years are long. I don’t think that she had a bad thought in her soul.

Carol W. Seegmiller – Grandpa was unique—large bib overalls, long-sleeved blue chambray work shirt, the familiar hat, a twinkle in his eye, and a pleasant and often thought-provoking greeting to his swarming, tiny, posterity . . . his large hands gentle as he enjoyed us and let us play on his hassock. Grandpa was concerned for his family, and made sure we knew of his testimony of the gospel, and his stand. The recounting of his dream has been of value to me. Grandma said after she first met him, she greatly admired his fastidious work habits—working hard and not stopping to lean on the shovel handle, as others might do.

Perhaps the greatest impact Grandpa had on me was in a letter written to Aunt Amelda, which she let me read—something to the effect that he didn’t used to pay much mind to birthdays, but he had gained a new opinion.

They now signified to him the anniversary of the day we are permitted to be born, to enter this mortal life to live out our probationary state, for which he has great gratitude to the Lord, and learned a deep appreciation for.

Laura W. Earl – It's too bad every child couldn't have a Grandpa like I had. He was the typical Grandpa that you read about in the story books only more. He wore overalls, a hat, and had a farm. He was happy and always had time for a hug and kiss and a few words of wisdom for us "kiddies" as he used to call us. At mealtimes he would challenge us with riddles to solve, or problems to work out.

Grandpa was the Ward Clerk and the water master in Rockville. Grandpa was a very spiritual man, and when we were there, he set the example of having family prayer every morning and evening. Our parents have followed in his footsteps, and we now have followed their example in our own home. I am especially impressed with his Dream, which he has shared with the family, where he bears his testimony and admonishes his family to study the scriptures and follow the prophet's counsel. It reminds me of the prophets of old, giving counsel to their children.

Viona B. Evans – I don't believe you could find a harder-working team than Grandpa and Grandma Cox. And, of course, I never heard a word of grumbling with all they had to do. I don't recall ever missing a Church meeting while visiting Grandpa and Grandma. When Grandpa would take us to Church, you just knew that's where you should be. We would hear stories of how they were always doing something or giving something to their neighbors. To "love thy neighbor as thyself" has never been better exemplified to me than by Grandma and Grandpa Cox.



(This note was found among Arthur Delano Cox's papers after his death. It has no date.)

I may not be with you too many more years so I feel it a duty and an opportunity to give you a bit of advice and counsel.

This bit of instruction taken from the Book of Mormon, Moroni Chapter 7, verses 12 to 17 inclusive, is a very safe guide to help anyone keep on the path of righteousness.

Another good guide: get on your knees and ask the Lord to assist you in making any decisions, then, as you go about to complete your work, think and act as though the Savior was by your side and that you were glad he was there, and you were not ashamed of anything you were doing or thinking.

In closing, I wish to make this declaration that I know there is a God in Heaven who hears and answers prayers; that Jesus Christ is His only Begotten Son in the flesh; that Jesus Christ being guided by His Father organized His Church in the meridian of time in its perfect form; that after a time there was an apostasy; that the prophecy in Rev. 14:6 was fulfilled by the angel Moroni to Joseph Smith; and that the Lord, through Joseph Smith, restored His gospel in its fulness, and that this Gospel has in it all the powers and authority needed to help any man or woman to get back in to the presence of God, by his fully obeying the laws and commandments contained therein.

If I could bequeath the greatest possession to you, (that I think) it would be a real live active testimony of the Church of Jesus Christ of Latter-day Saints, but I can't do that. Each of us has to gain that ourselves.

I have made many mistakes, but rejoice that I have conquered the problems of life as well as I have.



MY DREAM

By Arthur D. Cox, taken from his taped interview sometime in the 1960's

This dream came to me, and I know I was asleep when it came to me. It seemed as though I was in a large open space facing in a northwesterly direction, and all I could see in front of me were people coming toward me, and from this wide expanse as far as I could see, they narrowed down to a single file in front of me. And all that I heard them say, either coming toward me or after they had passed by me, was, "Show me the way to go. Show me the way to go." This seemed so extraordinary and out of the way for these people to be coming to me with what little experience I'd had in life—to show them the way to go, that I awoke.

I was so puzzled over this that it seemed as though it had come in a way for me to take special effort for me to let my children know how they should try to live.

I wrote my dream, and my daughter typed it. I think all the children have a copy of this, and probably the grandchildren. Anyway, I think the teachings of the Gospel are the first and foremost things for any of us to take into consideration.

I do think also that the time is coming, in the near future, when we are going to have to decide just what we are going to do. If we think we're going to go on the other side and want a place in the Celestial Kingdom, we're going to have to create and live in an atmosphere like the Savior Himself would be placed to live in. We can't go along with the different customs of our living and think we can suddenly change when we get on the other side.

Our leaders have told us a great deal about our dress. We should dress in modesty. And I feel that the women folks should have their dresses longer, to be modest. To be like they should be, they would be. (Longer.) They are definitely going to be in a different state of mind to enjoy the presence of the Lord.

If I could bequeath anything to any of my children or my descendants, it would be: if I had the power, I would give unto them the power to get a real live testimony of the Gospel and its truths. I know they are true. I have studied much, and the Savior says to "Search the scriptures." He that doeth the will of the Father shall know whether He speaks of these things of himself or—(I've got it a bit mixed up).

But anyhow, I feel as though I have done these requirements enough that I know. I've also studied the principles of the Gospel and compared them with other religions, and my very soul speaks out that they are true, and I would say that it would be beneficial to each and every one who will put forth this effort. Anyway, they don't get eternal life without doing so. We have all the truths that other churches have, and then we have these added truths to prepare us—or that will prepare us—for the Celestial Kingdom, providing we want to pay the price.

Now I think that would be what I would say to all of my posterity, and to anybody else. I bear testimony to all who may get one of these records or come in contact with it in any way shape or form, that THE GOSPEL OF JESUS CHRIST IS TRUE! And I do it in the name of Jesus Christ, Amen.



Arthur D and Cora Cox in front of the St. George Temple.





Young D and his cousin
Mark Chamberlain in
Orderville.



The sons & daughters of D and Cora: "The Great Eight" L to R: LeNoir
(Bob), Alma, Evan, Elmer, Bernice, Amelda, Marie, and Lenna.



D and Cora with their young family on a picnic in
Zion National Park. L to R: Alma, Aunt Carol, D
holding Lenna and Bob, Elmer, Marie and Cora.



The Cox "town house" in Rockville.



Arthur D and Cora Cox and Posterity, in 1961.



Family Group Record

Page 1 of 2

Husband Arthur Delano COX					
Born	4 May 1893	Place	Juarez, Chihuahua, Mexico	LDS ordinance dates	Temple
Chr.		Place		Baptized	4 May 1901 LIVE
Died	21 Sep 1978	Place	Price, Carbon, Utah	Endowed	23 Nov 1915 SGEOR
Buried	25 Sep 1978	Place	Rockville, Washington, Utah	SealPar	BIC
Married	23 Nov 1915	Place	St. George, Washington, Utah	SealSp	23 Nov 1915 SGEOR
Husband's father Theodore COX					
Husband's mother Almeda Eve PALMER					
Wife Cora HAIGHT					
Born	15 Jan 1894	Place	Cedar City, Iron, Utah	LDS ordinance dates	Temple
Chr.		Place		Baptized	10 May 1904 LIVE
Died	26 Jun 1971	Place	Rockville, Washington, Utah	Endowed	23 Nov 1915 SGEOR
Buried	28 Jun 1971	Place	Rockville, Washington, Utah	SealPar	11 Jun 1942 SGEOR
Wife's father Caleb HAIGHT					
Wife's mother Sarah Ellen CHATTERLEY					
Children List each child in order of birth.				LDS ordinance dates	Temple
1	M Alma Joy COX				
Born	29 Oct 1916	Place	Orderville, Kane, Utah	Baptized	4 May 1925 LIVE
Chr.		Place		Endowed	2 Mar 1939 SGEOR
Died		Place		SealPar	BIC
Buried		Place			
Spouse Angeletta HOWARD					
Married	2 Sep 1944	Place	Padiham, Lancashire, England	SealSp	29 Mar 1958 SGEOR
2	M Elmer Floyd COX				
Born	27 Sep 1918	Place	Cane Beds, Mohave, Arizona	Baptized	27 Sep 1926 LIVE
Chr.		Place		Endowed	2 Mar 1939 SGEOR
Died		Place		SealPar	BIC
Buried		Place			
Spouse Pauline SCHMUTZ					
Married	31 Jul 1941	Place	St. George, Washington, Utah	SealSp	31 Jul 1941 SGEOR
3	F Marie COX				
Born	22 Sep 1920	Place	Rockville, Washington, Utah	Baptized	22 Sep 1928 LIVE
Chr.		Place		Endowed	16 Sep 1941 SGEOR
Died		Place		SealPar	BIC
Buried		Place			
Spouse Clement H BRODERICK					
Married	16 Sep 1941	Place	St. George, Washington, Utah	SealSp	16 Sep 1941 SGEOR
4	F Lenna COX				
Born	13 Apr 1922	Place	Rockville, Washington, Utah	Baptized	13 Apr 1930 LIVE
Chr.		Place		Endowed	3 Apr 1943 SGEOR
Died		Place		SealPar	BIC
Buried		Place			
Spouse Arthur Gordon WILCOCK					
Married	3 Apr 1943	Place	St. George, Washington, Utah	SealSp	3 Apr 1943 SGEOR
5	M Robert LeNoir COX				
Born	23 Mar 1924	Place	Cedar City, Iron, Utah	Baptized	23 Mar 1932 LIVE
Chr.		Place		Endowed	29 Mar 1958 SGEOR
Died		Place		SealPar	BIC
Buried		Place			
Spouse Winifred Evelyn KLATT					
Married	12 Feb 1946	Place	Los Angeles, Los Angeles, California	SealSp	29 Mar 1958 SGEOR
6	M Evan Alwin COX				
Born	19 Jul 1926	Place	Rockville, Washington, Utah	Baptized	19 Jul 1934 LIVE
Chr.		Place		Endowed	
Died		Place		SealPar	BIC
Buried		Place			
Spouse Patricia Margaret DOUGLAS					
Married	20 Dec 1952 (D)	Place	Montrose, Angus, Scotland	SealSp	
Spouse Barbara Jean MITCHELL					
Married	(D)	Place		SealSp	
Spouse Karel HILL JOLLEY					
Married	(D)	Place		SealSp	
Prepared by L Brubaker			Address HC66 Box 317A		
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E-mail address					
Date prepared 12 Jun 2003					

Family Group Record

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Husband		Arthur Delano COX					
Wife		Cora HAIGHT					
Children		List each child in order of birth.		LDS ordinance dates	Temple		
7	F	Bernice COX					
	Born	11 Sep 1929	Place	Rockville, Washington, Utah	Baptized	11 Sep 1937	LIVE
	Chr.		Place		Endowed	24 May 1947	SGEOR
	Died		Place		SealPar	BIC	
	Buried		Place				
	Spouse	Lamar BRODERICK					
	Married	24 May 1947	Place	St. George, Washington, Utah	SealSp	24 May 1947	SGEOR
8	F	Amelda COX					
	Born	18 Jan 1932	Place	Rockville, Washington, Utah	Baptized	26 Jun 1940	LIVE
	Chr.		Place		Endowed	22 Dec 1948	SGEOR
	Died	26 Dec 2006	Place	St. George, Washington, Utah	SealPar	BIC	
	Buried		Place				
	Spouse	Buddy Mack WILCOX					
	Married	22 Dec 1948	Place	St. George, Washington, Utah	SealSp	22 Dec 1948	SGEOR
9	M	Paul H COX					
	Born	4 Sep 1935	Place	Rockville, Washington, Utah	Baptized	Infant	
	Chr.		Place		Endowed	Infant	
	Died	4 Sep 1935	Place	Rockville, Washington, Utah	SealPar	BIC	
	Buried		Place	Rockville, Washington, Utah			
	Spouse						
	Married		Place		SealSp		



Cora Haight, 1894 - 1971

CORA HAIGHT (COX)

Arranged by her daughter, Lenna Cox Wilcock 2003



Autobiography of Cora Haight Cox

My parents are: Caleb Haight and Sarah Ellen Chatterley. I was born 15 January 1894, and am the second of a family of six children, all born in Cedar City, Utah: Kathleen, Myself (Cora), Sarah, Chauncey, Arthur, and Lillian.

Kathleen and I were born in the old Haight home, in Cedar City, which was called the "Great House." It was built by my grandfather, I. C. Haight, made of brick, the only one of its kind in the area. My father was born in this same house located on 1st East Street, North Main. (It is no longer there.)

We lived there a few years, then moved to a house on 1st West Street just north of his brother Isaac, to the northwest part of Cedar City called "Boulderville." It was here their first boy was born, my brother Arthur Whittaker Haight, 1896. My first

recollections were of this place. My mother had sewed strips of new rag carpet together and laid it over a covering of clean straw and tacked it down around the edge, and it was so nice to walk on and to sit on. My father bought a loom for Mother, and she did weaving for people who brought rags. She could do 20 yards of carpet in one day.

I lived in this house until my folks bought a farm of 40 acres, in the north fields five miles from Cedar where we raised grain mostly. It had an awful lot of buildings on it—a barn, coops, stack yards, etc. Used to take the eggs to the stores in town and trade them for foodstuff and clothing. Had a well and several head of cows, 94 young fruit trees ready to bear. We raised corn, potatoes, and alfalfa. One year we made \$200 from one crop of alfalfa seed. While we lived there Sarah and Chauncey were born.

As a baby I was very healthy until I was five years old, when I had scarlatina. It wasn't known that there was scarlet fever in this country then, and when I came down with a rash on my chest a week after visiting in Cedar City, they said it couldn't be scarlatina because the rash was too light. So my mother let me go out and play and I took cold. I was real sick for two weeks. Mother had a hard time to save me.

After that I was left with complications. I had St. Vitus Dance. Two other children afflicted with St. Vitus Dance died that same year. Mother took very good care of me. She wouldn't let anyone in the room speak above a whisper, and kept me in a dark room and kept me quiet. The smell of food made me deathly sick; I had a hard time making it. But I pulled through and after that the doctor said the best thing was an outdoor life, that I shouldn't have any responsibilities in the home, that I should be outdoors as much as possible. And so I learned to love walking and Mother let me work a little in the garden, but she wouldn't let me do anything in the house. And so I took advantage of that and learned to love the out-of-doors.

I went with my father a lot to the fields. He worked on the farm and when I got old enough to help with the farm work I cropped the corn off and plowed the furrows and when we rested at noon we'd have a nice visit. And I got so I could pile hay, and I always bragged about my muscles, how strong I was getting. I took delight in being trim. Even though I was underweight and small for my age, I enjoyed life a great deal. I was happy and Mother let me do the things I wanted.

As I got older I went to school. Our farm was about half-way between Cedar and Enoch, and Kathleen and I went to school at Enoch. I remember riding in the buggy with Kath and Father. He'd take us to school, then come and get us either on horseback or in the sleigh. It was cold and disagreeable, and a lot of work for him, being approximately two miles. I attended one and a half years, then the teacher, Miss Jones got married, which broke up the school and they didn't have any more school in Enoch. People had to go on the bus to school in Cedar City. I was seven years old when I went to school in Cedar City, and I lived with my grandfather and grandmother Chatterley. They had built a new home west of Cedar down off the hill.

My grandmother (Sarah Whittaker Chatterley) was a wonderful woman. For breakfast she always had something warm for us to drink. It was made out of barley—barley coffee (like Postum), and we loved that to drink. One time she was out of the barley drink, and she served us real coffee. I didn't like it, and I've never liked store coffee. We don't ever have tea or coffee in our house. They tried to get me to drink tea for the sick headaches that I got from my nervousness. They would offer me tea and said it was the best thing to cure migraine headaches, but I refused to drink it. I said, "That's against the Word of Wisdom. I won't drink it!"

Father's health wasn't too good. He was able to do regular farm work but nothing heavy. He was neat about his work—did a little carpentering. He read a lot when he wasn't able to work. Mother used to put mustard plasters on him a lot for his Pleurisy.

We traded our farm for a place in town (Cedar City) and I finished out grade school in Cedar and attended High School and BNS (Branch Normal School) there. I remember this house in town. It wasn't finished when we moved into it, and there were cracks between the boards. It was often cold, but that is the only year that I can remember than none of us were sick during the winter. Lillian, my youngest sister was born in that house.

Then Father built a nice frame home on our lot, which was on the north end of town in Cedar City, and our neighbors there were very nice. We had a large front room, and people were made welcome in our home and they enjoyed coming there. We had lots of good times, singing, dancing, and playing games.

I loved music. I loved to watch my father play the guitar, so when I was a little older I took up the guitar. The children would come around and watch me play the guitar and wondered how I could make my fingers fly so fast.



Kathleen and Cora, sisters.

I enjoyed all the things of childhood but I also helped the local farmers—sometimes helping to plant out celery plants. When I was 12, I used to help people with their bees, and earned enough hives so we increased 'til we were getting 100 gallons of honey from 28 stands. (Note from her daughter Lenna: Mom had curvature of the spine, and she told us that lifting the heavy bee frames with her left hand while using her right hand to brush off the bees, being just a small young girl, that is probably what made her spine crooked.)

When I was 18, Kathleen and I went to Salt Lake City where I attended one year of college at the University of Utah and prepared to teach school. I played 2nd violin in the school orchestra. Kathleen and I rented a house and paid lights and water. I used to baby sit two little boys, sons of Howard R. Driggs, Parley, age seven, and Wayne, age 12. (Note: Cora obtained employment to teach school the following fall at Orderville.)

Just a bit about Father. Before he was married he took out a homestead claim on Cedar Mountain near Duck Creek, and fixed it up as a summer resort where the younger folks from Cedar used to go for boating, fishing, and hiking. Jennie Haight, Caleb's sister, told me about the good times they used to have there. He built a cabin near what is now Mirror Lake, originally "Mirror Bonita" (meaning Beautiful Mirror) named by Lottie Chatterley Jones. He didn't quite meet the requirements of the Homestead Law as he had to work away from there a good part of the time, and someone jumped his claim, so he lost it. He was going to run the place as a resort.

Mother was known as Nellie, Nell, or Sarah Ellen. She was a spry young lady, and enjoyed having a good time. She was known as the Belle of the Ball. Young folks used to go to her house where her folks welcomed all, and they would roll back the carpets, and dance and sing and have a good enjoyable time.

My father used to work away from home a lot. He worked in the iron mines at Cedar, and in the silver mines at Silver Reef, and gold mines at Kimberley. He had a dangerous job running the belt, or hoist, or something like that.

When I was 10 years old, Father was working in the mines. He came home and gave Kath \$20 to get Christmas gifts for the kiddies. That was the first Kath knew about Santa.

Father only completed the sixth grade of school. He was what you'd call a self-educated man. He read a lot, mostly the Church works and religious magazines. He was very religious and taught us children the gospel. He used to read from the standard works, mostly in our Home Evenings, which we held every week. It seemed like we got better acquainted during those events where we'd sing songs, play games, and have refreshments.

I taught grade school—1st and 2nd grades, in Orderville, Utah, during the winter of 1914 and 15, and enjoyed it very much. I was asked to teach the next year, but declined as I had met my future husband, Arthur Delano Cox, and we were married the next fall, 23 November 1915, in the St. George Temple. (We had been keeping company just a year and a few days.)

When we got to St. George, Pop (Arthur D.) hurried over to the courthouse, and they asked him, "Where's your better half? You can't get a license without her." So he hurried back and got me. We were staying with Aunt Bella Morris. I borrowed Aunt Emmaline's beautiful linen robe. George Q. Morris married us. Our Temple marriage was wonderful. Aunt May, Kath, and Sarah went with me to St. George. The day we were married I lost my ring in the lawn and had to hunt for it.

We were both of a religious nature and started our family life by having family prayer night and morning, and were given plenty of opportunity to work in the church, which kept our faith growing and our love for each other increasing.

We lived at Orderville in part of his mother's new frame home. Here our first son was born, 29 October 1916. We named him Alma Joy. He was just a few weeks old when the house caught on fire (12 December 1916), and got such a start upstairs before anyone knew it, that it couldn't be checked. It burned to the ground in half an hour. It happened in the evening about dark.

We lived in Cutler's home until 11 March 1917, when we moved to Cane Beds, Arizona to try our luck at dry farming.

(End of Autobiography)



MEMORIES OF MOM AND HOME

by Lenna and Elmer

When the house burned down in Orderville, Pop's mother and her four younger children were living in it, as well as Pop and Mom and their baby. Nearly all of their belongings were burned. Pop had homesteaded a dry-land farm in Cane Beds, and he built a house on it and they moved there, to try to make a living by dry-farming. Another son was born to them there, Elmer Floyd in 1918.

The crops did so poorly they moved to Rockville, bought a lot and built a two-room cabin on it. There Marie was born in 1920. Pop's mother had married Brigham Dalton, and they lived in Rockville. They gave Pop a lot next door to their place. They moved Pop's two-room cabin onto this lot, and there Lenna was born in 1922.

Mom told us that she hadn't liked living in Rockville when she first moved there. She said there was so much contention and backbiting amongst the settlers there. Then she had a dream (see the end of this history) in which she saw the Savior and was blessed to lay her head on His shoulder. She was so filled with joy and love, that from then on she loved everyone and wanted to help the people in town to be happy.

Pop was running Brig's farm, and doing other odd jobs at the time. However they wanted a farm of their own, where they could make a living by farming. Mom said that also she wanted to live on a farm so they could teach their children good work habits, and teach them to be kind and helpful, and how to get along with others. So in January 1924 Pop homesteaded some property across the river from Grafton, two miles west of Rockville. So then they had two places—one in town (Rockville) where they lived in the winters, and also they had the farm, where they lived in the summers.

The farm consisted of three 40-acre pieces which included some river-bottom land. There was a good-sized orchard on it, and areas for a vegetable garden, and they built a one-room cabin, a barn, and corrals. There were fields on both sides of the river, and that was where they raised their field crops.

The orchard part consisted of some very old (we thought they must be at least 80 years old) tall pear trees—Bartlett and other kinds of pears, and many kinds of old fashioned apples. There were also some apricots, plums and two peach trees. Pop planted two orchards of young Bartlett pears, plus a Delicious apple orchard, and an Astrachan apple orchard, for a cash crop.

They called their farm "The Orchard Farm," and it seemed that even the Meadowlarks knew that was its name, for they sang, "Orchard Farm is a pretty little place." And it was a pretty place. It had fruit orchards, hayfields, sand hills, benches, river bottom, banks, wild cottonwood trees, willows and tamaracks, and the Virgin River. Then at sunset when the sun shone on the colorful mountains peaks, it seemed to set them aglow with gorgeous colors! It truly was a goodly place for us, their children, to experience our childhood years. And Mom helped us to see all these things, to be aware of them, and to enjoy and appreciate them.

Mom loved it at the farm. She enjoyed being in the great outdoors, and found satisfaction working with plants, and producing food from the soil. And she found great joy from working with her husband and their children. She knew training the children can be compared to training the runners of the climbing pole beans. If the runners are left unattended, they will intertwine with other runners or nearby weeds and other plants. The vines become almost impossible to untangle, resulting in broken runners and poor harvest—so very much like an unattended child. But if the runners are trained from the start to climb the pole as they grow, they have a firm anchor to cling to, resulting in strong, tall plants. The harvest from these plants is abundant and good. Mom tended her gardens and her children. Her gardens were always good.

As the years passed, their family increased from four children to nine:

Alma Joy born 29 October 1916
Elmer Floyd born 27 September 1918
Marie born 22 September 1920
Lenna born 13 April 1922
Robert LeNoir born 23 March 1924

Evan Alwin born 19 July 1926
Bernice born 11 September 1929
Amelda born 18 January 1932
Paul H born and died 4 September 1935

Quoting Elmer: “Like most families at that time, we lived simply, and were pretty much self-sufficient. We all worked together, big kids and little ones, alongside our parents, in the gardens and fields and orchards. In addition to raising our own fruit and vegetable, we had our cows, kept chickens, and pigs, so had our own milk, butter, cheese, eggs, and meat. (Butter and lard were our “shortening.”) We extracted honey from our own bee-hives, and made our own molasses.

“Mom enjoyed tending bees and we always had hives of bees around. She was calm and gentle with them and they would not sting her unless they got caught in her clothing. She did wear a bee mask (veil), not because the bees would sting but she didn’t like them crawling all over her nose, mouth and in her eyes while we were extracting the honey from the bee frames.

“When we were growing up Mom made a lot of our clothes, and we always had hand-me-downs, or else we ordered clothes and shoes through the mail order companies, mostly Sears and Roebuck or Montgomery Wards.” Most of us youngsters went barefoot during the summer, even to church, but she saw to it that we had shoes when it got cold toward winter, though we could hardly wait until spring to come so we could kick our shoes off.

“Almost every night was family night at our place and in the wintertime when we lived in town we always had a house full of friends. I can see Mom standing over the old wood-burning stove popping corn in the homemade popper, which worked better than many of the newfangled ones of this era. And the syrup candy she poured over it to make loose balls was something that we have all tried to copy without real success. No one can match her popcorn balls. At other times we would pour on lots of real butter for buttered popcorn. She would pop a dish pan full and we would make short order of it.

“At the farm, many of these nights were memorable to me as we gathered around the organ to sing. We all were good readers and could sing different parts. Mom was so happy with this. Sometimes she would play the violin, or the guitar. I remember her trying to teach me the Spanish Fandango on the guitar. I did fairly well but did not spend enough time to get good.

“Mom had a good singing voice until later in life. I think she quit singing much at about sixty years of age. Before that, sometimes she used to sing duets with Emmaline Terry, and they were good.”

Comments by Lenna: “Mom was about 5 ft 4 inches in height, and her average weight was 138 lbs. Her hair was medium brown, very fine, not inclined to curl very much, a slight wave in front, she wore it straight, pulled back, and in a bun on her neck. Her hair never did go gray. As I remember it, her eyes were hazel. She did use some makeup and wore a corset, I remember. She said when she was married her waist was 19 inches around! She wore false teeth for as long as I can remember. She often wore some of Pop’s old overalls when working in the garden and field. And a scarf or kerchief kept her hair in place.”



Cora sitting on her front porch.

Mom was the main one who helped us children in the garden, where she taught us to make furrows, what to plant, when to plant, and how to plant, fertilize, thin, irrigate, hoe weeds and pull weeds by hand, to get rid of insects and pests, and when and how to harvest. She kept her hoe sharp and taught us how to sharpen our tools. We raised the things we liked to eat—carrots, beets, tomatoes, onions, string beans, radishes, lettuce, peas, cucumbers, turnips, corn, watermelons, cantaloupes and casabas.

We didn't have a car until about 1936. We always used horses and wagon. We used them when we worked across the river in the fields to haul our shovels, hoes, plows, harrows, seeds, and such, or to haul hay or wood, and to move our furniture when we'd move from town to the farm, then move back in the fall. And every time we'd use the wagon, we'd have to catch the horses, harness them up, hitch them to the wagon, then when through—unhitch and unharness the horses. It was quite a job.

Besides working in the fields and gardens, Mom still had the responsibility of caring for household chores. preparing meals, canning, making and caring for clothes, bedding, and linens, and doing up the housework. She taught us children to fill the kerosene lamps for light, and keep the chimney clean and sparkling, and trim the wick.

We were taught to be frugal with water, because hauling it from the river was quite a chore. We didn't use soap when washing dishes because we fed our dishwater to the pigs. Washing our clothes was also quite a chore, for we carried our water from the water barrel to the tubs; we heated the water over a fire in the old copper "boiler," and scrubbed the clothes on a "washboard" using Mom's home-made soap. At the farm we would hang our clothes on the fence, in lieu of a line, and ironed them with "sad-irons" heated on the stove.

Mom was a good cook and taught us children, including most of the boys, how to make bread and prepare meals. The boys also learned how to wash dishes and sweep the floors, and even to iron clothes. They took their turns along with the girls at churning the butter in a dasher churn, and straining the milk into the separator, and turning the separator handle. And the girls learned to feed the animals and milk the cows and take them to the pasture, and catch the horses where they roamed, and could even harness them, if we had to, and to do many things the boys could do.

We looked forward to our meals, and enjoyed thoroughly a big kettle of home-grown beets eaten with home-made butter. The same with corn on the cob, and peas and squash, and string beans, etc. When the melons and tomatoes and cucumbers ripened, they were special. We were encouraged to not eat between meals, and we ate what was prepared or we went without. In addition to the vegetables, our meals often consisted of bread and milk and onions or radishes or lettuce, or bottled or fresh fruit; eggs (omelet, fried, boiled or scrambled), mush, griddle cakes, or potatoes as soup or fixed in other ways. We had cheese (regular cheese and cottage cheese), bacon, ham and sausage, bottled meat, homemade bread, molasses, honey, and occasional desserts of cookies, puddings, etc.

Drying fruit was quite a skill. We dried lots of fruit for winter use—apples, apricots, pears, and plums, also corn. Pop made several long driers set on saw horse type scaffolds. The older children helped Mom peel, core, slice, and spread the sliced fruit on the driers in the sun. We had an old-fashioned apple peeler which was marvelous, and Alma was an expert on it, and could keep us going at doing the rest of it.

Mom was a very good seamstress. She had a "White" treadle sewing machine, and made most of our clothes. She did sewing for others too, on occasion, making very fine dresses. She taught us girls how to sew, and could make her own patterns very easily and expertly, from pieces of paper. She made graduation dresses and evening gowns for her daughters, plus slips, gym clothes, special outfits and costumes. She made shirts and trousers for the boys. She made baby clothes, diapers and blankets, youngsters' under clothing, even jackets if needed. She made bed sheets, quilts, mattresses (filled them with corn shucks or feathers), "pillow-ticks" and cases, curtains, dish towels, etc. She could tat, embroider, crochet, and knit, but didn't take time to do that very often.

She was an excellent quilter, and had boxes full of material stacked in her home, to cut into quilt blocks, and often did the marking of the pattern on the quilts for the sisters to quilt in Relief Society.

She had an innate talent in art and excelled in this field, creating many beautiful paintings. Mom said most of her lovely paintings were burned when their home in Orderville, Utah burned. I, Elmer, remember one of her paintings which was not burned and which was hanging in our kitchen in Rockville, Utah. It was a picture of grapes which looked very real.

And I, Lenna, also remember there was another one, a picture of a Dutch windmill hanging in the dining room. She was a very good artist. She told us that her cousin, Carrie Parry (who has become a well-known professional artist, sculptor and writer) told her she'd bury her talent by getting married and living on a farm. She told her, "You are really good, and you need to continue with your painting." Mom said she told Carrie, "My children are my paintings. They are my jewels,"—or something like that.

When we were growing up, we didn't have much in the way of physical comforts, or ease, or worldly goods, but we didn't know it then. Mom never told us that we were poor, or that others had more than we did. We never heard her wish for things we didn't have, or complain about what we did or didn't have. She helped us learn in a natural way that it's not what we have, but what we are, that counts. We weren't really poor because we had all the things that mattered.

Mom was the barber in our family. "Land O' Goshen," and "Goodness," or "Sakes Alive" was about the extent of her slang. She helped us enjoy simple things, how to play in a plain pile of sand; to enjoy little corn silk dollies, or paper dolls cut out of the Sears or Wards catalogs. Also, she worked alongside Pop and was a true helpmate to him in everything.

Our time wasn't all taken up with work, for there were special days we looked forward to that relieved us of work. Among these were Rainy Days, Holidays, and Sundays.

When rainy days came along, we'd just stay indoors, and Mom would let us help make candy, penoche, fudge, or molasses or honey taffy. Or we'd pop corn, or we'd eat dried fruit as we played indoor type of games, or read books, or we'd play the phonograph or the organ. The smells of the wet sagebrush, and the wet earth, and of floods, and the sound of rain on the roof, were a pleasant part of the rainy days. Mom helped us to be aware of this part of nature, and to appreciate it.

In the summers, at the farm, Sundays were special days. The example of keeping the Sabbath holy which our parents set for us has stayed with us throughout our lives. We always prepared for Sunday on Saturday — clothes, food, lessons, so that no work was done on the Sabbath. Before we had a car we rode on the wagon or in the buggy to go to town, dressed in our best clothes to attend Church. Their faithfulness of attending regularly to their meetings and callings, was impressionable. Pop was in several Bishoprics, and was Ward Clerk for many years. He was always there in his place. Mom was the one to see that the youngsters were clean, dressed, and prepared for Church. No words are adequate to express appreciation for this training.

Holidays of course were always special, no work, lots of fun. For example, Easter. The girls always had new dresses for Easter Sunday, and the boys had new shirts, home-made, of course. However, it was Saturday when we did our celebrating. We'd prepare a picnic beforehand, and often Pop would take the family in the wagon to an interesting area—like up Coal Pits Wash, up the south fork of the Virgin river towards Shonesburg, or to Buttermilk Springs, or out on the South Mountain.

Music was a big part of our lives—both at the farm and in town, especially during the winter months, in our Church meetings and callings, MIA activities, school programs and plays, especially during Christmas and Thanksgiving and Easter time. Valentine's Day was exciting when we were youngsters. Valentines were home-made, under the expert guidance of Mom's artistic hands and eyes—dainty and lovely, and not ugly or sloppy. I won't say we never sent drab valentines, but not if Mom saw them!

School was an especially important ingredient in our lives. Mom, having been a schoolteacher, encouraged and helped us greatly with our lessons. All eight of us children completed the eight elementary grades in Rockville, then went on to complete four years of High School at Hurricane, and some of us were privileged to go on to College. Hurricane was 20 miles from Rockville, and a school bus was procured in 1934-35. The older brothers and sisters set a good academic example for the younger ones, who then had a Cox reputation to live up to.

In about 1937 Mom's nephew, Bill Lawrence Jr. about 13 years old, came from California to live with us, as his mother, Aunt Lily Lawrence had died, and he needed a home. So he was part of our family until after the WWII, when he married and moved away.

Mom was very well educated; she had taken classes in Zoology, Biology, Physiology, Chemistry, Music, Art, etc. She knew and taught us kids the names of the wild flowers that grew on the hillsides, Lady Slippers, Red-bell, Bluebell, Shooting Star, Sweet Alyssum, wild Snapdragons, Snowball, Daisy, Evening Primrose, Sego Lily, Larkspur, Purple Lupine, Indian Paint Brush, Prince's Plume, Cleome (or American Bee Plant, or just plain Stinkweed) She also knew the names of the wild bushes such as Squaw Berry, Bottle-stopper, Mesquite, Match Brush, Rabbit Brush, Sagebrush, Gourds, Jimson Weed (or Sacred Datura), and burs, the Sand-bur, Cocklebur, Thistles, Burdock. She also could recognize the various local birds: Woodpecker, Robin, Road Runner, Meadow Lark, Killdeer, Mockingbird, Crow and Hawk, Eagle, Catbird, Swallow, and Mourning Dove. Life was so much more enjoyable when we knew the names of these things. Pop also knew and taught us a lot of these things too.

As we grew up we had such critters on the farm as cotton-tails and jack-rabbits, squirrels, skunks, chipmunks, ring-tails, gophers, mice, rats, horned toads, lizards, also such bugs as grasshoppers, crickets, spiders, beetles, butterflies, and worms (some were the big beautifully patterned tomato worms) and snakes. And in "The Swamp" on the river bottom there were plain toads, tree-toads, frogs, and bugs—Lady Lace Wings, dragon flies, gray flies, mosquitoes, gnats, donkey-devils, plus rushes, cattails, tamarack, willows, cottonwood trees and more.

Mom even taught us to enjoy lightning, and to not be afraid of it. She said it put much needed nitrogen into the soil. She would watch them with us, and help us see how high we could count from the time we saw the lightning until we heard the thunder. She said that was the way you could tell if it was near or far away.

In about 1935 or 36, Mom insisted that we build a house up on higher ground, out of the orchard, because when there were hard rain storms, floods would come down from the east hillsides into the orchard, and almost run in the back door of our little one-room house. Once a lightning bolt struck the house, split a nearby pear tree in two, and frightened us all. Lightning had struck other places in the orchard previous to this. So Pop moved the little house to a higher location, away from the orchard, and after a year we built a four-room rock house closer to the highway. That was about 1936 or 37.

Things changed very rapidly soon after that, for World War II started in December of 1941, and all of Pop's and Mom's sons were of age to be drafted, or to enlist. They all went overseas, not all at the same time, of course. Both Elmer and Marie were married in the summer of 1941, and Lenna married in 1943. Pop went to Las Vegas and got a job as carpenter and earned enough money to pay off the remaining debt on the house loan. Some of us kids helped with the chores at the farm, but no one lived at the farm after that.

And soon all Mom's children were gone, and just she and Pop were left in Rockville. However, Evan married a girl Patricia Douglas, while overseas and brought her to Rockville where they lived for awhile. Alma also married overseas while in the service, Angeletta Howard, an English girl. After coming to Rockville, they built a home there, and he helped Pop with the farm work and chores.

After the war ended, all the other children with the exception of Alma and his wife Angie, settled in different locations but they eagerly looked forward to each occasion when they could travel back "home" to visit with Pop and Mom. Holidays especially was a time for gathering back as a family at Rockville—Thanksgivings,

Easter outings, reunions, 4th of July celebrations, any other occasion, would bring us all back, sometimes the whole group, and sometimes just individual families. The grandchildren loved to get together with their cousins there in Rockville and also at the farm, working and playing together. What memorable times they were!

Those of us who lived in nearby towns, St. George, Hurricane, and Cedar City, would go to Rockville often, to plant gardens, to pick fruit and help Mom dry it there in Rockville, and also help her bottle the produce, and help the folks harvest their crops. These were happy times when we'd work side by side with Mom in the gardens, planting, weeding, watering, picking berries and gathering beets, carrots, cucumbers, tomatoes, melons, etc., and sharing experiences with our dear mother.

Quote from Elmer: "Mom's health was not good but she kept going when she could. I remember one time when she had a spell with her heart and was in bed several days. She let me listen to her heart. I still remember this experience for there was no good rhythm—mostly just a flutter, very rapid and out of rhythm. Her doctor (Dr. MacIntire) prescribed Digitalis for her heart, and she took that whenever her heart gave her trouble.



A family get-together at the Cox home in Rockville, about 1945.

"As Mom got older her health declined, and she spent more and more time in her garden which she loved very much, and which she always had looking good. Her doctor even told her that she should spend as much time outdoors as she could.

"She would not give in to her aches and pains—pains of a bad heart at first, and then colitis, and later rheumatism in her feet. It became more and more painful for her to walk, but she kept going.

"In 1971 Mom was not well at all and she told us that her body was worn out and she was ready to go. She made us promise not to let the doctors put her on life-sustaining machines but to let her go, and not pray for her to continue living. On 26 June 1971 she peacefully passed away in her own home." – Elmer

Quote from Lenna: "Just before Mom died in June of '71, during her illness, she enjoyed reclining in her front room where she could look out her front door at the South mountains and Eagles' Peak, which she loved. She had gone to the Temple in St. George in February, and had walked from the temple to Amelda's place (I think), and had gotten cold and it turned into Pneumonia. She was taken to the hospital, for a few days although she didn't want to go. She never regained her strength and energy, but became continually worse, until she couldn't help herself with anything, and was practically bed-ridden. A hospital bed had been brought for her use, so it was easier to care for her there in her front room. Pop had gotten pretty worn down, trying to care for her, so members of the family went to their home to help, so he could get some rest. Amelda and I were with her on the morning she passed away. She had had a hard time breathing, but at the last, it became regular, and she just stopped breathing, very quietly and peacefully. A few tears were shed, but it was not a sad time, for she was ready to go, and wanted to go, and we felt to rejoice at her release." Thus it was she quietly passed away about 8:00 a.m. 26 June 1971, at her home in Rockville, Utah.



MY DREAM

By Cora H. Cox—taken from a taped interview sometime in the 1960's.

It was during the time after Marie was born, and before Lenna was born. My dream did mean a lot to me, in order that I'd be able to keep cheerful in all the things I had to go through with. I think I should tell it because they all want a copy of my dream. They will have it as near as I can tell it now, because I'm quite forgetful, but I shouldn't forget it because it was so wonderful.

It seemed that, at the time, there was a land dispute in Rockville that caused a division in the Ward, and the people all took sides. One Sunday half of them would go to Church, and the next Sunday the other half would go to church. But I'd go to church all the time. The Bishop would talk to the people and say, "You need to repent, every one of you."

I shouldn't have taken offense at that, but it wasn't too long that they had their trouble. They tried to fix it up, but it just seemed that there wasn't any way that they could fix it up. One group of people would talk about the other until it got quite bad—a lot of back-biting. People are supposed to forgive one another, not bring up all past things, but they did. And it seemed that at this time, I felt so bad and every night when I'd go to bed I'd cry, and my husband said, "If you can't be happy here, we'll just move. Where do you want to go?" I said, "It doesn't matter, just as long as we get away from Rockville."

But about this time, one morning I woke up with a wonderful feeling, so different! I told my husband I'd just had a beautiful dream. It was just about daylight, and time for him to get up and go to his chores, so he got up and went about his chores, and I just lay there marveling. It was in the springtime. The trees were in bloom and everything was lovely, and I just marveled at such a dream. But I'll try and tell it like it came to me:

THE DREAM:

It seemed a crowd was gathering outside a city. Finally, as they met at this certain place, a big crowd had gathered, and it was rumored about that a man was coming who claimed to be Jesus. I was anxious to get to see this man. So I edged my way through the crowd 'til I could see him making his way through the crowd, and when I first saw him he was talking to the people on either side of him, asking them if they believed he was Jesus, and they'd say, "No! Go away! Go away!" and they would wave him back, and as they did so, they themselves would step back and leave the way clear for him to go through the crowd.

It seemed that when he got close enough to where I was, I seemed to recognize the divine intelligence on His countenance. I knew that He was Jesus! So I started forward, and as I did so, I fairly ran, unobserved by the crowd.

As I greeted Him, a thrill of love swept my being, and I was filled with love for the Lord. I lay my head on His shoulder and wept for joy. And then a wonderful thing happened. I arose with Him above the multitude, and I could look down on the people, and my heart was filled with love for the people, and I just had a longing to do something to help them to know Jesus so they could be happy like I was.

Then as we came back among the crowd, He went His way and I went my way. I was one of the crowd, but that feeling of love for the people stayed with me. I surely wanted to help them to know Jesus.

As the day wore on and night came, the people were entering a well-lighted building. I went with some of them into this building, and when I entered I saw that it was set with long tables, and people were seated at these tables. These tables were set with large bowls of beautiful tinted eggs—you knew it was Easter time, and they were enjoying their evening meal and I didn't take my place at the table, but I sat at one of the side benches, and there

was a little girl crying because her sister had been cross with her. So I tried to comfort her, and made room for her to sit by me and she did. Still she didn't seem very happy.

But presently Jesus came into the building at the same entrance, and He was talking to the people at that first table. I observed for a little bit that they didn't pay any attention to what He was saying, you know, and they just went right on, and wouldn't listen to Him, and finally one of them asked for the salt shaker. It was missing. They accused the smallest one at the table, a little boy. Presently the shaker was restored in the same mysterious way that it was taken, and I knew that it was a miracle that Jesus had performed to show how easily people accuse wrongfully.

Then I spoke to this little girl by me. I asked her if she loved the Lord, and she said, "No." I asked her another question, and she said, "No." I can't remember what the question was now, but anyway I asked her if she had ever heard the story of Jesus who came and lived and died for us. She said, "Yes." I said, "Well, that's Him over there, and if you'll go and greet Him, you'll be happy like I am." She started over to greet Him, and she almost flew to where He was, and she danced up and down with joy like a child meeting a beloved parent.

I felt so happy that now she was happy. And it seemed that as Jesus went on through the crowd that when He got close to the other end where there was another door, He announced that all who could walk nice and talk nice could follow Him. Quite a few arose and followed Him out, and I followed after them, you know.

In the hall they chose partners for a dance, and they went into a beautiful ball-room. It was just down the hall a little ways. This dimly lighted hall was where they chose their partners, and a gentleman took my arm and spoke in a kind voice, and so I went in with him. They were formed in there in a pattern that I had never seen for a dance, you know. There were no bright lights—no orchestra, no music, only rhythms and counting of the Master as He led them in the dance.

It seemed there was no noise—that they probably didn't have shoes on. They were all dancing, and there was such a desire for everybody to learn it, and when they had learned it thoroughly and were enjoying it to the utmost, I awoke, and that cheerful atmosphere remained with me, and I wasn't blue or discouraged anymore.



Cora.

I had that cheerful atmosphere when I awoke. I just lay there and marveled over what a wonderful dream it was. I knew that it must have had some meaning for me, and I wondered what it could be. It seemed, as I thought about it, only those who loved the Lord and their fellow man would be permitted to meet Him at His coming, and this seemed to be what I figured in my own mind.

Later in the day, when my husband asked me what the dream was, and I told it to him, he said, "That's a testimony to you that you don't have to leave Rockville to be happy." I said it surely was. I loved everybody and I didn't feel like I wanted to move. I'd forgotten all the bad things about people, and it made me think if I'd moved away from Rockville feeling kind of ill towards the people, it would have been quite sad.

So it's been a place where we've raised our children, and we've worked in the community for the good of the community, building it up.



A FEW COMMENTS ABOUT CORA

by her family

Alma—I don't believe there was a more compassionate person than my mother. No one surpassed her. When we were growing up, we loved each other as a family, but we never did ever say it outright, except at the end of a letter when we were writing. Now I feel if I could but turn back the pages of time, I would take my mother in my arms and say to her, "I love you, Mother."

Elmer—Mom had a strong testimony of the Gospel and was always doing what she was asked to do in the church. She was strong on prayer and when she was so ill she would always have a blessing to help her through the difficulty. She was loved by everyone and I am sure she did not have an enemy in the world. She was mild-mannered and I can say without reservation that she was a woman without guile.

Marie—Remembering my mother—She was kind and gentle and we knew she loved us. She never gossiped about others and she never said anything bad about anyone. She was a wonderful seamstress and made clothes for all our family. She also did sewing for other people for which she received a little money. She taught us to be honest, to tell the truth, and to share with others. And when people would come to buy fruit and vegetables, Mother would give them a generous amount. She taught us the gospel and taught us to be diligent in attending church meetings. She set a good example for all of us, and I would like to be as good a person as she is. She taught us to pray at her knee as soon as we could talk. I love my parents, and I am so grateful for the good life they provided for me.

Lenna—Most of my married life I have lived within 40 miles of my parents' home at Rockville while they were yet living. What a choice experience it has been in my life to work side by side with Mom in the gardens, and gathering fruit from the orchards and caring for it. She was such a natural part of my life I didn't realize until she was gone how dear and precious was that close relationship. I have since realized that it was her pure love for her cherished family, and for everyone, for her Savior and Heavenly Father, for all of Their handiworks of nature, that has carried over into the lives of all those who knew her. To me she is a perfect example for which I am very grateful.

Bob—My mother—Dearest Mom, as I think of the words I should write, I remember the years that have passed since my childhood years, of your love and sacrifice that are so vivid in my memory today, and which during those early years were so much taken for granted. I think of the spirit world as it was my turn to come to earth, because I was told I was valiant in the spirit world, and would come to a wonderful family. I began to understand the great physical sacrifice you made that I might possess a body and enter into this phase of my life. And I learned later in life that I was blessed to have been born in the same room that you (my mother) was born in. And Mom, I'm so thankful you asked for me to join with you and Pop and two wonderful older brothers and two wonderful older sisters. I never told you of your loving arms that would cuddle me and give me the feeling of everlasting love and comfort. I can see you, Mom, up early in the morning and last to go to bed. There was always a song of gentle music in your heart, a kind word about everyone and everything, a garden full of beautiful vegetables to eat and give to those in need. You are an angel indeed. I regret that I didn't tell you more often that I love you. Thanks for being my wonderful mother. Your loving son, LeNoir or Bob



Our parents.

Evan—My mother, Cora H. Cox, was sweet and courteous and giving to everyone whose life she touched. To us, her grateful children, who knew her best, loved her for all of the above, and 100 other wonderful reasons, there is no one other person on this earth that had more love in her heart to give and gave it so unselfishly, regardless of gender, color or creed. She didn't allow favoritism to enter her decision when showering us with love and guidance. I guess I was her only problem child. I made her cry a few times, but I know she loved me, and for all her patience, understanding, tutoring, and abiding concern I'll be forever grateful. From a loving son, Evan.

Bernice—She went from being a lady to being the wife of a dry farmer—but she was still always a lady. She was very talented. She painted oil pictures, but gave that up when her children arrived. (Her children were her paintings.) Her art was also in her quilts. She was quite a musician. She was very kind—never got angry. She was always happy to hear about a new grandchild being expected. We used to tease her that she wouldn't be happy in heaven because there wouldn't be any weeds to pull. She was a great cook. She had a fantastic testimony, too.

Amelda—My mother was the most patient, loving, kind and thoughtful lady you'd ever want to know. She always spoke good of everyone, and she fed everyone. She gave food to the Indians each time they came through town on their way home to Kanab. I love her very much and she taught all her children to do the same. Her school teaching was a blessing to us all.

Mom, though you are gone, Your memory lingers on,
It helps me over the stony paths, to know God's will if I but ask,
Though you are gone, I enjoy each brilliant dawn,
Your spirit's there someplace, In the realms I see your face.
Your love is there, And I can feel that you still care.—Your loving daughter, Amelda



Angie H. Cox (daughter-in-law)—One of the things I remember about Mom is that she was a very caring person. She was always ready and willing to do or give anything to help people. Her testimony of the gospel was strong and firm. Of all the people I know, she really strived to live as a Latter-day Saint should. Many people have said of Mom, "Cora Cox lives her religion," and wished they did as well as she did. She was always concerned about others and their welfare.

Jackie Cox Wells—When I think back to when Grandma Cox was still living, I remember how calm, patient and loving she was at all times. She loved the outdoors and she taught me to look for beauty. As we would travel to Stake Conference in Hurricane, Grandma would point out the window at different wild flowers, cactus, rainbows, rock formations, etc. and talk to us children about the beauty and wonders of nature. This instilled in me to not take the beauty of the world for granted!

Sandy Cox Campbell—I remember Grandma. When I was a small girl she had us come up and would let us cut out paper dolls out of the Sears catalog. And every time I would go up to see her, she would be out in her BIG BEAUTIFUL garden, working hard. She always had time to make candy and popcorn for us. She also let us come up and practice on her piano.

Kenneth Cox—Elsworth Flanigan asked if my Dad was the Elmer Cox from Rockville. I said, "Yes." and then he grabbed my hand and holding it tight, he said to me, "Do you know how wonderful and special your Grandmother was?" I said that I thought so. He then made the statement that Cora was one of the greatest women to have lived on the earth. "She always had time for the kids . . . and she raised some mighty great children."

Janeen B. Anderson—Grandma always made the best cookies, and from her we learned to cut beans and shell peas and dry fruit and do all kinds of things that are useful.

Viona B. Evans—It seemed Grandma was always making jam or fixing us a bit to eat. Of course, Grandma always made the best cakes and cookies, and, oh, that CREAMY milk made mush taste so much better.

Art Wilcock (son-in-law)—Mom was about the most unselfish person I knew. Whenever we went there to visit, she never wanted us to leave without taking boxes full of whatever was currently being picked from the trees or gardens, fruit, vegetables, berries, melons, etc. And also dried stuff. I never saw her angry nor heard her say a cross word to anyone.

Laura W. Earl—My grandparents will always hold a very dear spot in my heart. Grandma was always there to greet us as we ran up the pebble sidewalk and into her arms. She was always so gentle and patient, never raising her voice nor becoming angry, as I remember. In her own quiet way she has made a great impact on most of her posterity, and in the lives of those who knew her. She is one of the very few that I have ever met that I feel has developed the true love of Christ in her heart. One thing I will never forget that made quite an impression on me, was a statement made at Grandma's funeral. I don't remember who said it, but it was someone who knew her well. She said, "I have never heard Cora say one bad word about another person." I remember this at times, and one of my goals is to, at some point, be able to have that said of me.

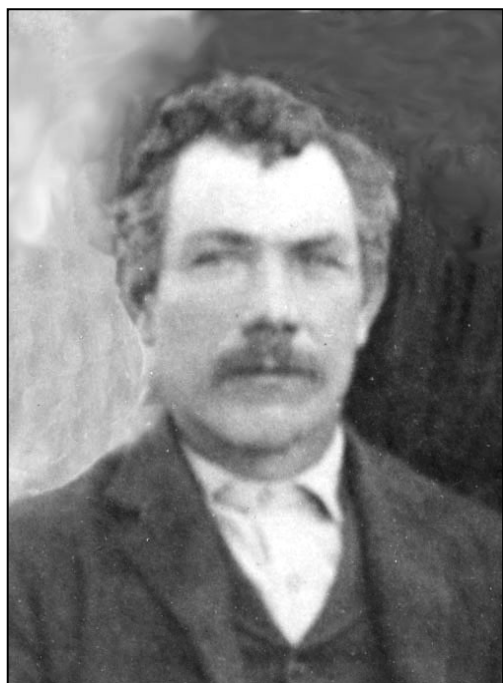


Grandpa and Grandma Cox as we remember them.

Carol W. Seegmiller—Grandma took good care of her tools, sharpening hoes and keeping things in good working order. Always busy, caring for each task as it came—shelling a pan of peas, fixing baking-powder biscuits, preparing caramel popcorn balls for a church function, spreading a blanket on the lawn and sitting with a baby (a tiny grandchild), listening and responding to the little cares that we children brought her, with a gentle and wise tenderness. I remember the sincerity and joy in her (Grandma's) face as she told me of her dream of leaning her head on the Savior's shoulder, and of her concern for those around the tables wanting salt, in that same dream. She also recounted to me her experience of opening the gate for the thirsty cattle to water, then looking up to see tiny Uncle Alma toddling in their path—of her traumatic race to grab him, and of reaching the fence just as the cattle thundered by. I also remember when her eyesight was failing and she had been trying different things to strengthen her eyes, and how pleased she was to be able to see a tiny jet flying across the sky.

Lucile W. Brubaker—Grandma was the dearest, kindest soul who ever lived. She never spoke a cross word, and if anyone was criticized she would find something good to say. She was the highest example of charity.





Theodore Cox, 1863 - 1937

THEODORE COX

Prepared August 1957, by Lenna Cox Wilcock, granddaughter
Updated December 2002



Theodore Cox, the fifth child in a family of nine, was the first of our Cox ancestors to be born in Utah, being born 20 February 1863 at Fairview, Utah. This was during a time when Mormon Pioneer settlements were being established throughout the state and surrounding areas. His father, both grandfathers and a great-grand father were among those hardy pioneers, founding several of these settlements. His father was 49, and his mother 27 when he was born.

The forbears of Theodore were not ordinary men and women. They were born and raised in the area which came to be known as the cradle of the Mormon Church, New York and Ohio. They were among the early members of the Church who were severely tried and tested by the bitter persecutions of the anti-Mormon mobs who mercilessly and repeatedly raided their farms and communities, drove them from their homes, burned or otherwise destroyed their property, threatened, beat, and imprisoned their leaders.

Through these great ancestors, Theodore and their descendants have inherited a deep love for freedom and truth, which they defended many times. Their testimonies of the Prophet Joseph Smith and of the restored gospel carried them through all opposition. They were among the first people to join the Church—his grandmother Lucy Diantha Morley Allen being baptized in 1830, the year the Church was organized, and his grandfather Joseph Stewart Allen, in 1831.

Theodore's mother Mary Elizabeth Allen remembered sitting on the Prophet's knee when just a small girl, and heard from his own lips his powerful personal testimony, as did the others in the family. In later years in Utah, during the long wintry evenings around the fireplace, Theodore's grandmother Lucy Diantha Morley Allen would entertain not only her own grandchildren, but the neighbor ones also, with stories of those days, repeating them over and over to the delight of the youngsters.

These forbears were among the Mormon Pioneers who crossed the plains from Nauvoo, Illinois to Utah in 1848. They held positions of leadership, and helped found and establish several communities in Utah; and Nevada.

They were not only spiritual giants, but were strong and capable physically. Theodore's father, Orville, was left fatherless when he was 15 years old, and was bound out to a blacksmith. He became an excellent blacksmith, seasoned frontiersman, lumberman, forester, and engineer, working in the forests and on the rivers at logging and lumber companies, where hard manual labor made him physically strong and powerful. He learned of the Church in 1838, was baptized by the Prophet Joseph Smith, and thereafter was firm as a rock in the faith. He was one who witnessed the mantle of Joseph fall on Brigham, and followed the direction of his leaders in any endeavor, no matter how undesirable or difficult. His testimony and faith were assuredly powerful influences in his children's lives.

Theodore was born at a time when there was also much unrest among the Indians, just prior to the outbreak of the dreadful Black Hawk war, which began in 1865. From the time of his birth until the time of his marriage the early settlers in the outlying areas had to be continually alert to Indian depredations.

One example of this was when Theodore was just a baby, as related by his oldest sister, Philena, she being about 12 years old and was present at the time this happened. In 1864 part of the family moved to Glenwood and raised a crop. Theodore's Grandpa and Grandma Allen lived at nearby Glencove. His mother had taken the children over there to visit, and while they were there the Indians made a raid upon the settlers. The Allens lived in the outskirts of town and his mother was fleeing to a place of safety, only half-dressed and carrying her infant Theodore in her arms. An Indian shot at her just as she stepped across a small ditch. Fortunately the bullet intended for her missed both herself and baby and splashed in the water at her feet.

Frontier life wasn't easy. All of Theodore's Mormon ancestors had embraced the principle of plural marriage as taught by the Prophet Joseph. And the children were necessarily obliged to "get along with" or live in harmony with these half brothers and sisters. What a great responsibility rested upon the shoulders of the father to procure a living for his numerous offspring, and to protect them. And what a great challenge and responsibility upon the mother to keep a happy, peaceful home.

Theodore's father Orville had three wives: 1st Elvira Pamela Mills, married in 1839 at the Morley settlement near Nauvoo, Illinois; 2nd, Theodore's mother, Mary Elizabeth Allen, married in 1853 at Manti, Utah when she was just 17 years old and he was 39; and 3rd Eliza Jane Losee in 1859. Theodore had a *lot* of brothers and sisters—26 altogether.

In 1865, Theodore's father was called to the "Muddy Mission," 90 miles southwest of St. George, Utah, in what is now Nevada. He was 51 years old, and had several married children by then. He took part of his family with him that first year, leaving the others at Fairview, then he returned to Fairview and brought his two other wives and their children. It was June of 1866 when they arrived back. Theodore would have been about three years old, and he had a tiny sister Lucy, hardly a year old. She and Theodore both were born at Fairview.

It was thought by the leaders of the Church that the lower altitude and warmer climate of the Moapa Valley and the rich sandy soil would make it possible for the Saints to raise cotton, along with their other crops. And one goal of the saints was to become independent of outsiders. This was during the 1860's when the Civil War had been raging back in the eastern part of the United States, and those southeastern states had been the Saints' source of cotton. They feared they wouldn't be able to procure more cotton, or that the cotton crops would be destroyed from the effects of the war.

Those hardy faithful Pioneers, answered the call and put forth every effort to get the job done. However, the sandy soil in the Moapa Valley made it hard to build dams that would hold, and it was a real challenge to Orville and the other men to solve that, along with all the other problems they had. It was said that "Never in all of Orville S. Cox's pioneering experiences had he met with problems more difficult." And it was heartbreaking for Theodore's mother, also, for her tiny Lucy died when only about 1½ years old.

We find that the kind of work a father does, and where he lives, determines to a great extent the life of his children, and particularly their early life. In every location where the Coxes lived they had had to make much of their living from raw nature, raising most of the food they ate, making their clothes from the wool from their own sheep and cotton or flax that they raised, in large measure. Their homes were anything from a dugout in the side of a hill, an adobe room, or perhaps a cabin made of logs which they felled and hauled from the nearby forest canyons.

And in those respects it was basically the same here on the Muddy, though their problems were different. Here the heat was almost unbearable, the quicksand always a threat, water was warm and bad tasting and there was much sickness from malaria and dysentery. The flies were a perpetual nuisance and the Indians stole everything they could get their hands on. There was no forest nearby for lumber, so their houses were made of adobe bricks from the adobe dirt, with cat tails from the swamp tied together for a roof. The nearest store was in St. George, 90 miles away.

Though no information is specific as to what was required of Theodore, we know that in Pioneer life, each member of the family was expected to share in the chores and other work. From the time the children were small they learned to help plant the gardens, pull weeds, pick cotton, help their mothers spin the cotton into yarn, wash dishes, carry in wood, help bring vegetables and fruit to the house for the meals, feed the animals, help tend or watch the littler children, and especially how to take care of their own selves.

Eventually Theodore's father, with the help of the other pioneers in that area, worked through their problems, engineering dams that would hold against the floods, and making ditches that didn't wash out in that sandy soil. Soon they had thriving fields of cotton, and the production of cotton was satisfactory. They had young orchards, better homes, grape vineyards, productive gardens, and animals.

Their groups helped establish the towns of Overton, St. Joseph, and St. Thomas. They had their schools, their church services, their socials and fun activities. The folks from the three towns would have dances, watermelon busts, games, and other home-made entertainments, and we can be assured that Theodore was involved in all of these activities.

From the age of three or four when Theodore came there with his family, until at the age of ten, when they left there, he along with the other boys learned the skills of frontier life, how to make a living from the land, and to take hardship and setbacks in their stride and was required to help where he could.

When the settlers first went to the Muddy Mission, they thought their land was in Utah, and the Saints labored there for six years. Then the State of Nevada claimed the land was theirs and demanded back taxes from the people, which the Saints could not afford because the taxes were more than their land was worth.

Actually, the territorial boundary was changed, and it gave Nevada that section of Utah territory which the Pioneer families had worked so hard to improve. President Brigham Young came, saw the situation, released the Saints from this Mission and advised them to return to Utah. He suggested that they go to Long Valley, located east of St. George, near Kanab, for there was much land with water, grazing areas, and plenty of timber. Thus being obliged to leave their thriving crops and comfortable homes, they moved on.

In lower Long Valley they found an abandoned town which had been vacated due to Indian troubles. Theodore, with his father and his brothers and others went to work to engineer canals, ditches, and dams, and they lived in the deserted cabins. Others of their group plowed and planted, and worked together establishing the little community which was called Mt. Carmel. Before long the former owners returned and claimed their property. That meant another move for this group from the Muddy. They moved on up through Long Valley and settled a few miles above.

When Brigham Young taught cooperation, this community organized the United Order and named their town Orderville. Theodore's father was given the responsibility of overseeing the farming of the Order. As Theodore grew up, he did his part in farming and also any other work which the family was involved in. He learned from his father the skills of engineering, farming, caring for animals, and procuring a living from the land. He inherited a lifelong love for animals, and also a talent for music.

Theodore's niece, Mamie Chamberlain mentioned the kind of amusements they had there in Orderville, spelling bees, for one thing. "They would choose sides and Grandpa Cox (Orville) always led in such things. He would pronounce the words for them to spell. Then afterward they played games. (They never played cards.) He taught step dancing. He was a very graceful dancer and kept perfect time . . . his back was very lame, he did so much hard work and had Rheumatism. He would cross his hands behind his back and dance around. He was never too tired to go out with the young people and help with their fun. He was as jolly and good natured as any of the young people. He was a great joker, he used to laugh and have a lot of fun." In those days they also did lots of ice-skating, which Theodore loved and enjoyed as a boy.

When the Order was disbanded, after about 12 years, Theodore's mother and family moved to Huntington. This was about 1886. His oldest brother Amos had married Sarah Arletta Palmer, one of the young girls who lived in the Order. They were living in Huntington, and Arletta's sister came to stay with them. Her name was Almeda Eve Palmer. Theodore undoubtedly knew her while living in the Order at Orderville, but now here she was, a pretty young 15-year-old girl, and he fell in love with her.

She had lost her mother when five years old, and her father had died when she was eight. She had then lived with her relatives and worked for others, endeavoring to earn her own way in life. Because Theodore being 24, was nine years older than she was, his parents discouraged it, nevertheless he married her. He told her, "If I am going to have you for a wife, I want you before you are broken down working for others."

They were married in the Logan Temple, 21 September 1887. They traveled to Logan by team and buggy, with another couple. It took three weeks to make the round trip.

The newly-weds lived in a dugout in Huntington with his mother Mary Elizabeth, while Theodore made a log cabin home for his bride. It was made of aspens which he brought down from the mountain, and was finished off by chinking in mud between the logs. His mother gave them a bedstead and two chairs.

During the following three years Theodore worked at various jobs, herded sheep until the early spring of 1889, milking cows and helping in Joseph Meeks' dairy up on the mountain at Miller creek, and he also helped make a reservoir for a man named Mell Miller.

While living at Huntington, their first two babies were born, each being premature and dying the day he was born. Their first child was born 13 May 1888, and they named him Zemira. Their second was born 4 July 1889, and they gave him the name of William.

Amos lived on a farm two miles from town, and Theodore and Almeda lived across the street from them. Theodore helped his brother on the farm until November 1890, then they and their wives left to make their homes in Old Mexico. They went by wagon in a group of six or seven outfits. They stopped over with friends and relatives on the way as they passed through the isolated towns in Arizona, enjoying themselves immensely for they were young and their horses were fat and the weather was delightful.

Arriving at the Dublan Valley 17 January 1891 they took up a city lot at Dublan where a colony of Saints lived, most of whom had two wives. They built a house in Juarez. It had two rooms—one mud and the other lumber, with canvas over the windows. And in Juarez their first daughter was born, 7 May 1891. They named her Almeda. They moved into their home, fenced their lot, traded their dog for six milk cows, set out some fruit trees, and got pretty well settled.

The following spring, they went up in the mountains to Hop Valley, and helped Joshua Stevens run a dairy with the Church cattle. They built houses, made corrals, fenced land for a crop, and as soon as the grass came, they started to milk cows and make butter. There were many wild cows to break. Mr. Stevens was very cruel with the cattle, and Theodore, who didn't like to see animals mistreated, decided to quit, and they moved back to Juarez.

Back in their own home at Juarez, their next baby was born 4 May 1893, and they named him Arthur Delano. They had gathered quite a few comforts about them when Theodore's wife, Almeda was stricken with chills and fever, and thinking the mountain water would be better than the valley water they moved to the mountains and she got better.

Then they settled in Cave Valley where they joined about 25 families who had started a commonwealth. They lived in the Consecrated Order as one big family who worked together, and they were happy there. The men

farmed, made shingles, raised potatoes, bought wheat and ground it, took care of their cattle and did their own building. There, 20 December 1895, they had another son whom they named Malon Delaun.

The next fall they went down to Dublan where they tried to run a farm and took care of two of Theodore's half-brother's (Almer 's) children, Victor and Sarah, as he had lost his wife before he went to Mexico to live. They had it quite hard with not much to live on, corn bread a lot of the time, beans for dinner every day, no butter, very little milk, and not much meat. Theodore worked hard all the time grubbing the land and plowing, trying to raise a crop.

Then they went back to Cave Valley. They had their regular auxiliaries there, with Christopher Heaton as their leader. However, he was killed by the Mexicans, and that broke up the Commonwealth, and they moved to San Jose in the fall. They had to travel across the river to attend meetings in Dublan. On 26 February 1898 Philena was born, and she died the following January from Smallpox vaccination, and they buried her at Dublan.

For a short while they lived in Dublan, then the next spring they moved to Chuichupi up in the mountains and lived with Amos and Letty for awhile. They were able to get a piece of ground for themselves upon which they built a small log house with a fireplace, which they used for light at night. Here they raised a garden and also feed for their animals. Theodore played the fife and drums and Amos played the drums, and Almeda said she remembers them practicing by the hour.

It was difficult to go to a new area again and make a living farming and ranching, but Theodore was a good hard worker and utilizing the skills of frontier life which he had acquired thus far he was able to make a living for the family.

While in Chuichupi he spent considerable time breaking wild horses, at which he was very good, both for riding and for draft. While engaged in this vocation, he had a serious accident, from which he never fully recovered. He was thrown from a horse and his foot caught in the stirrup and he was dragged behind the galloping horse, receiving serious injuries on his head. Then he had mental problems and had to go to a mental institution in Provo, Utah for treatment. After a while he returned and continued farming, striving to make a living for his wife and children.

Three of their children were born in Chuichupi: Ethel, born 3 July 1900; Francis Hugh, born 15 February 1903; and Azile, born 25 June 1904. Hugh died at the age of six months, of Spinal Meningitis.

After some time Theodore had more trouble and had to go back to the mental hospital in Utah again for more treatment, and his folks persuaded him to stay, so his wife sold enough property to pay their way on the train from Dublan to Provo. When they moved in 1904 they had five living children. Azile was just three months old.

They moved to Orderville and lived in an old house on Theodore's mother's property. His mother was still living, but his father Orville had died in 1888.

Their farm in Mexico was sold for enough money to enable them to buy a small farm on the east end of Orderville. Theodore went up on the mountain in Orderville Canyon and worked on the John Stout sawmill and earned the lumber to build their home. He and his boys, Arthur and Malon, built it, and they moved into their own home the following spring, adding on and finishing it later. There was a good barn already on the farm, with the river running through the land. They had an orchard and raised hay and most of their food in a small garden, and some dry land for winter potatoes and corn.

Three children were born to them at Orderville: Julius Orville, born 25 March 1907; Ira Newell, born 5 October 1909; and Caroline Elizabeth, born 22 March 1912. Azile was drowned 20 August 1907 in the little stream that ran through town, and Malon was killed when nearly 16 years old when he lassoed a sheep and it

pulled him off the ledge about 200 feet high. Then Medy, (Almeda) the oldest daughter, died in 1913. She had married Othello Roundy, and they had a baby girl almost a year old.

In December 1912, Theodore had to go to the hospital in Provo again, and this time he did not return as he couldn't be cured. He stayed there until his death on 25 March 1936. At the hospital he was well liked and did much of the ground work around the hospital. He was 73 when he passed away. His body was not buried but was used for biological research in the laboratory.

(After Theodore's father died, his mother Mary Elizabeth Allen Cox had married Thomas Blackburn, in 1894, and was quite happy and contented, until he passed away. She became bedfast for the last six years of her life, and her daughters Eleanor and Philena cared for her. Philena had married Henry Esplin and lived there in Orderville. Theodore's mother died in November 1916.)



Following is a brief description of Theodore, as told by his wife: "He was very shy, didn't care to go to dances or mingle in public very much, but was quite pleasant, cheerful, sociable, friendly, and helpful to his neighbors. He had short arms and legs, had real dark brown curly hair, brown eyes and was quite chunky, about 185 lbs. He and I were just the same height, 5 ft. 7 in. He had a moderate disposition; was very honest and wanted to see fair play in everything.

"He played the fife and drum in the Martial Band at Orderville and Huntington, for the 24th of July celebrations and Christmas. He used to practice lots, and the kids used to get out and dance while he practiced. He liked sports – such as wrestling, and he loved ice-skating, which he enjoyed as a boy in the winters at Orderville. He always had a dog after we were married, and trained them to do tricks. He just loved to handle horses, and spent much time breaking wild horses, earned his living quite a bit that way. Farming was his main occupation, but he was handy at most everything he tried, a 'jack-of-all-trades.' He was a fair carpenter, built his own houses, was a shoe cobbler, and did much fine work with leather – braiding, making rawhide lassos, quirts, hackamores, fancy bridles and such. He was particular and neat in all of his work."

His son, Arthur D. Cox said: "My parents taught me truths from my childhood up 'til I was a grown man, that were important, such as honesty, loyalty, tolerance, dependability, charity, and love, and many others."



Theodore holding his small son, Arthur Delano.

REFERENCES:

Autobiography of Theodore's wife, Almeda Eve Palmer Cox
History of Theodore's father, Orville S. Cox, by his daughter Adelia B. Cox Sidwell
Histories of other daughters and grandchildren of Orville S. Cox

Family Group Record

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Husband Theodore COX					
Born	20 Feb 1863	Place	Fairview, Sanpete, Utah	LDS ordinance dates	Temple
Chr.		Place		Baptized	1871 & 3 Oct 1968 LIVE
Died	25 Mar 1937	Place	Provo, Utah, Utah	Endowed	7 Dec 1881 SGEOR
Buried		Place	no burial	SealPar	7 Dec 1881 SGEOR
Married	21 Sep 1887 (D)	Place	Logan, Cache, Utah	SealSp	21 Sep 1887 LOGAN
Husband's father Orville Southerland COX					
Husband's mother Mary Elizabeth ALLEN					
Wife Almeda Eve PALMER					
Born	20 Mar 1872	Place	Dry Valley, Lincoln, Nevada	LDS ordinance dates	Temple
Chr.		Place		Baptized	20 Mar 1880 LIVE
Died	8 Oct 1958	Place	Elsinore, Sevier, Utah	Endowed	21 Sep 1887 LOGAN
Buried	10 Oct 1958	Place	Hurricane, Washington, Utah	SealPar	BIC
Other Spouse Brigham DALTON					
Married	11 Sep 1918	Place		SealSp	
Wife's father Zemira PALMER					
Wife's mother Caroline JACQUES					
Children List each child in order of birth.				LDS ordinance dates	Temple
1	M	Zemira COX			
		Born	13 May 1888	Place	Huntington, Emery, Utah
		Chr.		Place	
		Died	13 May 1888	Place	Huntington, Emery, Utah
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
2	M	William COX			
		Born	4 Jul 1889	Place	Huntington, Emery, Utah
		Chr.		Place	
		Died	4 Jul 1889	Place	Huntington, Emery, Utah
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
3	F	Almeda COX			
		Born	7 May 1891	Place	Juarez, Chihuahua, Mexico
		Chr.		Place	
		Died	15 Aug 1913	Place	Alton, Kane, Utah
		Buried		Place	
		Spouse Othello ROUNDY			
		Married	8 Sep 1911	Place	
		SealSp 8 Sep 1911			
4	M	Arthur Delano COX			
		Born	4 May 1893	Place	Juarez, Chihuahua, Mexico
		Chr.		Place	
		Died	21 Sep 1978	Place	Price, Carbon, Utah
		Buried	25 Sep 1978	Place	Rockville, Washington, Utah
		Spouse Cora HAIGHT			
		Married	23 Nov 1915	Place	St. George, Washington, Utah
		SealSp 23 Nov 1915 SGEOR			
5	M	Delaun Malon COX			
		Born	20 Dec 1895	Place	Cave Valley, Chihuahua, Mexico
		Chr.		Place	
		Died	8 Jun 1912	Place	Orderville, Kane, Utah
		Buried		Place	Orderville, Kane, Utah
		Spouse			
		Married		Place	
		SealSp			
6	F	Philena COX			
		Born	26 Feb 1898	Place	San Jose, Chihuahua, Mexico
		Chr.		Place	
		Died	Jan 1899	Place	Dublan, Chihuahua, Mexico
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
7	F	Ethel COX			
		Born	3 Jul 1900	Place	Chuichupi, Chihuahua, Mexico
		Chr.		Place	
		Died		Place	
		Baptized 6 Sep 1908 LIVE			
		Endowed 15 Feb 1918			
		SealPar BIC			
Prepared by			L Brubaker		
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Family Group Record

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Husband		Theodore COX			
Wife		Almeda Eve PALMER			
Children		List each child in order of birth.		LDS ordinance dates	Temple
7	F	Ethel COX			
		Buried	Place		
		Spouse	Joseph Millard ALLEN		
		Married	27 Dec 1917 (D)	Place	SealSp
		Spouse	Jacob FERRIN		
		Married	15 Jun 1939	Place	SealSp
8	M	Francis Hugh COX			
		Born	15 Feb 1903	Place	Chuichupi, Chihuahua, Mexico
		Chr.		Place	Baptized
		Died	15 Aug 1903	Place	Chuichupi, Chihuahua, Mexico
		Buried		Place	Endowed
		Spouse			SealPar
		Married		Place	Child
					BIC
9	M	Theodore Azile COX			
		Born	15 Jun 1904	Place	Chuichupi, Chihuahua, Mexico
		Chr.		Place	Baptized
		Died	20 Aug 1907	Place	Orderville, Kane, Utah
		Buried		Place	Endowed
		Spouse			SealPar
		Married		Place	Child
					BIC
10	M	Julius Orville COX			
		Born	25 Mar 1907	Place	Orderville, Kane, Utah
		Chr.		Place	Baptized
		Died	26 Mar 1985	Place	Rockville, Washington, Utah
		Buried		Place	Endowed
		Spouse	Genevieve RUSSELL		
		Married	6 Jun 1932	Place	Parowan, Iron, Utah
					SealSp
					10 Apr 1915
					5 Jun 1987
					BIC
					LIVE
					SGEOR
11	M	Ira Newell COX			
		Born	5 Oct 1909	Place	Orderville, Kane, Utah
		Chr.		Place	Baptized
		Died	1 Aug 1956	Place	Endowed
		Buried		Place	SealPar
		Spouse	Dalice Edith ADAMS		
		Married	11 Jan 1933 (D)	Place	5 Oct 1917
					27 Feb 1967
					BIC
					LIVE
12	F	Caroline Elizabeth COX			
		Born	22 Mar 1912	Place	Orderville, Kane, Utah
		Chr.		Place	Baptized
		Died		Place	Endowed
		Buried		Place	SealPar
		Spouse	Michael Joseph MURRAY		
		Married	8 Jun 1931	Place	7 Aug 1920
					10 Mar 1944
					BIC
					LIVE
					SGEOR
		Spouse	Rulon Andrew LANGSTON		
		Married	24 Dec 1932	Place	SealSp



ALMEDA EVE PALMER (COX)

A Sketch of my Life

Prepared by Lenna Cox Wilcock, granddaughter,
February 24, 1955



I was born in the state of Nevada on 20 March 1872; Dry Valley, Lincoln County. My parents were Zemira Palmer and Caroline Jacques.

In November 1873 my parents moved from Nevada to Panguitch, Utah. And the following spring they settled in Springdale, where my sister, Laura Lovina was born. Father had been requested by Pres. Brigham Young to take care of the settlement of Springdale, and after staying there awhile, was sent to Orderville, Kane County to work in the United Order. There mother's last child was born, 13 December 1877—a girl whom they named Ann, and who died at birth. Mother died three days later, December 16.

Almeda Eve Palmer, 1872 - 1958

At the time of her death, father was presiding over the cotton mission at Washington, Utah. My first recollection of my father was leaving Mother and her children at Orderville. When he received word of her death, he came to Orderville. And I remember seeing Mother laid out for burial on some boards, and Father standing by her with his handkerchief in his hand and tears running down his face.

After Mother died, I went to the cotton farm and lived with Father and Aunt Sally, his first wife, daughter of Newell and Lydia Knight who knew the Prophet Joseph Smith in Nauvoo.

Three years later, 20 October 1880, at the age of 49, Father died of a very severe stomach ailment. This left me without either parent while I was but eight years old.

My father was a very strict man. When he spoke to us he wanted us to be moving right now. I remember while at the cotton farm, he taught school to the youngsters at night. I also remember while there, I had a very bad toe. I had stubbed it and had torn the nail loose from the roots. It developed proud flesh under the nail and they had to pull the nail off to get at the proud flesh to cure it. I remember I thought it would just about kill me to have this done, but just one word from Father and I was quiet.

For two years after Father died, I stayed at Orderville, and lived in the United Order with Aunt Sally. Then when I was 10 years old, I went to Castle Valley with my oldest sister, Arletta, and her husband, Amos Cox, and lived with them until I was 13. At that age, I went to live with a lady at Fairview for a year to go to school. I did what work I could get to do, such as washing, to get my shoes and other clothing.

I was a child who wanted to earn my own living. I loved hard work and did lots of it while I was still young, such as cleaning house, washing, and ironing.

In July, the summer I was 14, I went back to my sister's home at Huntington. My schooling was quite meager, as those days each pupil had to pay the teacher so much, and my people were not very well to do. So I dropped schooling and worked out for others, getting very small wages.

I well remember working for a man named Joseph Whitney. I did all of the housework and washed and ironed for five in the family. Part of the time his brother and wife were there too, and I only received \$1.50 a week. After that I stayed with my other sister, Susan Louisa, for some time.

Between the ages of 10 and 13, I learned how to card wool, and make the yarn for my stockings and how to knit them and how to weave the cloth my dresses were made of. I did patching, chopped wood, looked after pigs, milked cows, and other such things.

I was 13 when I received my first offer of marriage. I had been working away from home, and as I was returning in July, the man I was traveling with offered himself to be my husband. When I opposed it the fellow said, "I'll ask your sister for you." I replied, "You don't need to," and he didn't bother me any more.

The second offer, I accepted, and while my intended husband was away working, a third fellow proposed. He offered to give me a melon and while in the garden he asked for my company. I told him I was promised to another, so he gave me a green watermelon. Ha! Ha!

When my intended husband, Theodore Cox returned from work he waited some time before asking me to be his wife as he was some nine years older than I, and his folks didn't want us to marry. But we talked the matter over, and he said, "If I am going to have you for a wife, I want you before you are broke down working for others."

So, although I was only 15, and he was 24, we were married 21 September 1887, in the Logan Temple. We went by team and wagon with my husband's Uncle and his intended wife. We left on the 16th or the 17th, and it took three weeks for the round trip. It was a lovely trip. The weather was warm most of the time, and the Autumn scenery beautiful. It rained at Salt Lake on our return trip though, and it rained so hard it went through the cover and wet our clothes and bedding through, and we had a time drying them.

We made our home in Huntington, Emery County. At first we lived in a dugout with his mother and father while my husband built our first home. He brought Quaking Aspens from the mountains and built a log cabin—chinking it with mud. It was one room, had a shingle roof and lumber floor, and was located well in town. We had a fireplace and small cook stove, and Mother Cox gave us a bedstead and couple of chairs.

My husband was herding sheep when our first baby was born, 13 May 1888. Of course he was called home, but the baby was premature, and lived only long enough to be blessed. We named him Zemira after my father. This was quite a blow to us as I was such a healthy girl, and it has been quite a wonder in my mind. Till early in the spring of 1889, my husband herded sheep, then we moved up on the mountain to a place called Miller Creek where we milked cows for Joseph Meeks, and helped in the dairy. Later we went to a ranch lower down in the valley and worked for Mell Miller, making a reservoir. I spent my time knitting stockings for the ranch lady, and helped with the housework—washing, ironing, and so forth.

Finishing this job, we returned to Huntington where my sister Arletta, and my husband's brother, Amos, had their home, two miles from town. And on 4 July 1889, another boy was born to us. It also died at birth. We named him William. Both babies were premature, about six months, and lived just long enough to be named. Marinda Black was one midwife, and Mrs. Stalsworthy was the other.

We lived across the street from Amos and Letty, and my husband worked with Amos on his farm until November 1890 when we left to make our home in Old Mexico.

There were six or seven outfits in our company, and each one had four horses and some trail wagons. Amos and Letty had two wagons and we had one. Our horses were fat and we were young, so we enjoyed our journey very much, even though it was long and tedious.

Of course we were very much excited and a little fearful when we came to the big Colorado River. Some were afraid of the big boat that we were to cross on. We had some excitement on the last trip over, the boat went down the river and they had hard work getting it back in place.

We had to start from the landing up a very steep long dugway, with the big river just under us. But we got to the top all right without any trouble, for which we were all very thankful to the Lord for His protecting care over us.

We traveled through the Apache Indian reservation in Northeastern Arizona. Oh, they had such pretty fat horses, and their officers were dressed so nice. Forded the Little Colorado River where we saw the Navajos with their herds of goats.

When we got to Snowflake, Arizona we stopped and visited with two of my half brothers, Alma and Asael Palmer, also Mark Kartchner, who married my half sister. We had not seen them for a long time, and stayed with them a week. We did some washing, ironing, also some cooking. Had a very pleasant and sociable time.

As we traveled up over the Mahan Mountains we enjoyed the beautiful scenery. It was so different from any we saw in Utah. We saw, now and then, one or more nice fat turkeys, that some hunter had killed, hanging in the pretty big oak tree. These oak were much different to any oak in the country, as the leaf was very large and thick. They did look so beautiful with snow that fell during the night that still hung on them in the morning.

The next beautiful sight we came to was the Black River. One night we camped on its banks, which were covered, with the black volcanic rocks. The water was very deep. We crossed on a bridge, and climbed a long dugway.

After crossing the Gila River, we reached Thatcher, a little town just being built. A dearly beloved old friend, Samuel Claridge, lived there. We knew him in the days of the United Order. He was the man who made our bread. The children learned to love him because of his kind and gentle ways. We stayed with him a day or two, then went on 'til we came to the state line.

It was at Deming, just on the Arizona–Old Mexico line where we made out papers permitting us to go into another country. We stayed there several days, and the wind blew very hard nearly all the time we were there. It would sweep our fire coals off the ground while we were cooking.

At Licension, a Mexican town, our belongings were checked. No one was allowed to take any unmade cloth, any quantity of groceries or sugar, or amount of anything without paying a duty.

Then on and on we went, over the valleys and through the Mesquite brush, as that was about all we could see for miles and miles. Then in January, the night of the 17th, if I am not mistaken, we landed in the big valley of Dublan, and it was a very cold night, too, as it froze ice, and busted our little brass water bucket.

Our means were about exhausted by this time, as we had to buy water some of the way, and grain for the horses quite often, as the grass was very poor most of the way. We had a little food left, but very little money—just one dollar, and we had to use that to pay for the registration of our first baby born there.

We took up a city lot at Dublan where a colony of Saints lived, most of whom had two wives. My half-brother Jimmy Palmer, lived in Pechecho, 30 or 35 miles away, and he coaxed my sister Letty and me to go stay with him while our husbands dug wells and settled. (There were no water ditches there as yet.)

My husband got a job with Orville Allen, a man who ran the Church cattle in Dublan. After helping him for some time, he came to Pechecho and got me, and we moved to Jaurez where Amos had gone and taken

employment with a shoemaker. We stayed with George Hawes' wife while he went to Salt River to get his other wife, and my husband built our house. It had two rooms—one mud and one of lumber, with a shingle roof, and canvas over the windows.

While we were building, we were blessed with a baby girl, born 7 May 1891, whom we named Almeda. In a few weeks we moved into our own house, and were quite proud of it too.

Although poor, we tried to enjoy life. My husband broke horses and braided ropes for a living. That summer we fenced our lot, sold our good cattle dog called Tige, a spotted dog, and got two milk cows, set out some fruit trees, and started a new home.

I really don't know just how we did get along with such a little to do with; it was just from hand to mouth. Most of the time we didn't even have a nickel in the house. Many of the Saints were the same. I do know though, that the Lord was very good to us.

At Juarez the river ran through the center of town. The gristmill was on the east side, at the south of town, where the Mormons lived. Amos and Letty lived just a block north of us, located at the farthest of the northwest corner.

Erastus Snow was the 1st President of the Mexican Mission whose headquarters were at Juarez. A. F. McDonald was the 2nd, and Antoine W. Ivins was the next. We had all of the organizations, MIA, Primary, etc. We attended as lay members.

In the spring of 1892 we went up in the mountains to Hop Valley and helped Joshua Stevens run a dairy with the Church cattle. They built houses, made corrals, fenced land for a crop, and as soon as the grass came, we commenced to milk cows and make butter. We did not do much at making cheese. We had quite a lot of wild cows to break. Mr. Stevens was a very cruel man with the cattle, and my husband did not like this, so decided to quit, so we moved back to Juarez.

While we were at Hop Valley, when little Medy was about one year old, she got her hands badly burned on the heater. It left one finger drawn a bit and the palms rough.

It was back in our own home at Juarez on 4 May 1893 that our next baby was born. We named him Arthur Delano. A trained nurse, Emma Burnham attended. (Medy was born over the river in town.) By this time, we had gathered a few little comforts around us—a cow or two, a pig, some chickens, etc.

Then I was stricken with chills and fever, and thinking the mountain water would be better than the valley water, we moved to the mountains again, and I got better.

We settled in Cave Valley after that, living in a lumber shack, joining a few families who had started a commonwealth. There were about 25 families, and we lived in the Consecrated Order, as one big family, we worked together and were quite happy. The men farmed, made shingles, raised potatoes, bought wheat and ground it, took care of their cattle and did their own building. The men went into Sonora and built a gristmill for the Mexicans which provided financial aid for the community.

20 December 1895 another son was born to us, Malon Delaun. Marinda Black attended me. Then in the fall of 1896 we went down to Dublan where we tried to run a farm and took care of two of my husband's half-brothers (Almer's) children, as he had lost his wife before he went to Mexico to live. We had it quite hard—not much to live on, corn bread a lot of the time; beans for dinner every day, no butter, and but a very little milk, not much meat either, but we didn't starve. We worked hard all the time grubbing and plowing the land trying to raise a crop.

Then back to Cave Valley. We had our regular auxiliaries there having Christopher Heaton as our leader. He was a good hand at making molasses, but he had to go down in the valley to San Jose among the Mexicans to produce good cane. The Mexicans were bad to take things which didn't belong to them, and took one barrel of his molasses and hid it among the baggus (the remains of the cane stalk after the juice has been extracted). Bro. Heaton found it and told the officers, but they didn't get there in time. The Mexicans got the molasses on a wagon and started to leave. Mr. Heaton tried to hold them till the officers got there and they killed him—shot him through the shoulder and hit him over the head.

This broke up the commonwealth, and we moved to San Jose in the fall. We had to travel across the river to Dublan to attend meetings as San Jose was just farming district for the Mexicans. We lived on Marlin Cox's land (Almer's boy), and took care of it while he was off earning money.

On 26 February 1898 (the following spring) Philena was born. She died the following January from Smallpox vaccination and we buried her in Dublan. We plowed the ground ready for planting wheat, but moved over into town (Dublan), before planting it.

We were in Dublan just a short while then moved to Chuichupi up in the mountains, where Letty and Amos lived. It was in the spring of 1899. We lived with them awhile then procured a piece of ground where we raised oats for feed for our animals. We also raised a garden—corn, beets, tomatoes, and potatoes, etc.

We had a few cows so we had plenty of milk and butter. The rainy season brought the green grass, and in the summer it was a green meadow all over. We cut the grass for hay and put it in stacks for winter use.

My husband helped William Nelson bring a sawmill and set it up. Then we built a small log house with a fireplace, which we used for light at night. We also used pitch torches for a lamp.

He used to break wild horses for others—both to work and to ride. We'd save what we made from this to pay for supplies. It took six days to travel down in the valley and back, for our supplies. Sometimes we had three unbroken horses in the teams. It took four horses to pull our load over the rough mountain road. I used to wash for other people to help get a little sugar or other food to help out.

Three of our children were born at Chuichupi: Ethel, born 3 July 1900; Francis Hugh, born 15 February 1903; and Azile, born 15 June 1904. Hugh died 15 August 1903 at the age of six months, of Spinal Meningitis. Aunt Letty had lots of experience as a nurse, and she helped me with the children as we did not have doctors. She was set apart by the Priesthood as a midwife, and she waited on me with three of my babies.

When we left Dublan to go to the mountains, we had not kept up with our debts to the Lord. My husband said, "We owe \$10 tithing"—(it was all we had in the house)—"Shall we pay it and trust in getting more, or take it with us and trust in luck to get it again?" I said, "If we owe it, let's pay it before we go." And we did.

On our way we lost our best animal and it was sure a test in my life. But I found that the Lord tests us in many ways and if we do our duty, the Lord will always do His part. My husband always tried to be honest with those he dealt with.

While living on the mountain, my husband took a spell with his mind and went back to Utah for treatment. He was gone for some time, but when better, he came back.

Chuichupi was a nice place to live, but there were very few families there as it was quite a ways from the other settlements, and hard to get at. We rented some land and raised quite a lot of corn. We had two teams so I drove one and my husband drove the other to gather the corn in.

We were quite happy in all the ups and downs, and worked hard to make a living. Then my husband had to go back to Utah for treatment again. While there, his folks persuaded him to stay, so I sold enough property to pay our way on the train from Dublan to Provo. We had the five children—Azile was just a baby about three months old, it being September 1904.

We had some carpenter tools, blacksmith tools, harnesses, and wagons which I sold for almost nothing. Had 7 cows, and 6 horses (the horses sold for \$50 a piece, Mexican money, or \$25 American money). Aunt Letty later sold the farm for enough money to buy a lot in Orderville, where we settled. I remember when we got the money how we all jumped and shouted with joy.

When we first moved to Orderville, we lived in an old house on my husband's Mother's place. When aunt Letty sent us the money from our home in Old Mexico, we bought a small farm on the East end of Orderville. While we still lived in the old house, my husband went up on the mountain (in Orderville Canyon) and worked on the John Stout sawmill and earned the lumber to build our home. My husband and the boys went right at it, and built it in a hurry. We moved into our own home the following spring, about March, 1905, and we added on and finished it later.

At first there were two upstairs rooms and three downstairs, and we put a partition through the big room upstairs. I used one of the small downstairs rooms (northeast) for my loom that I used to weave carpet to help out with my living. Used the middle north room for a pantry, and the northeast one for a little kitchen.

There was a nice barn already on the farm, and we thought we owned the world to get that farm. Our house was the furthest one to the east, and the farm went on up northeast, quite a farm, maybe 30 acres. The river ran right through it. We had a nice orchard, and raised hay and most of our food in a small garden—carrots, beets, tomatoes, etc. We also had a piece of dry land where we raised our winter potatoes and corn.

Three children were born to us at Orderville: Julius Orville, born 25 March 1907; Ira Newell born 5 October 1909; and Caroline Elizabeth, born 22 March 1912. Azile was drowned 20 August 1907 in the little stream that ran through town, and Malon was killed 8 June 1912 when he lassoed a sheep, and it pulled him off the ledge about 200 feet high, about 1 mile east of our farm. Then my oldest girl, Medy, (Almeda) died 15 August 1913, at Alton. She had married Othello Roundy, September 1911, and left a baby girl, Elora, which just lacked 10 days of being a year old when Medy died. She was expecting another at the time.

More trouble came to us when my husband had to go to Provo, December 1912, again, and this time he did not return, as he couldn't be cured.

So I lived as a widow, you might say, for a number of years. I ran the loom and wove carpets, took in washing, mended shoes, and raised garden vegetables to make a living for my five living children. My oldest son, D married Cora Haight in 1915, and cared for the family until he moved to Cane Beds, 19 January 1917.

Then misfortune came again in 1916 one evening, when my house burned to the ground, taking nearly everything I had. I had told Ira to make a fire in the little heater upstairs and the pipe had slipped out of the flue, and before we knew anything about it, it was all on fire upstairs. It was just in the early evening and there was no water in the ditch. We couldn't have saved it. Ira was not to blame in any way.

We moved across the creek into a large house built by John Stout. We lived there for about three months, then went to St. George till June. At this time I bought the Newell Palmer place, a Dry land farm, at Cane Beds, Ariz. It worked quite a hardship on us, because there wasn't any rain to speak of for several years.

While there I met a widower, Brigham Dalton, who had three unmarried children, the same number as I had. He asked me what I thought about marrying him. Although my husband was still living, I had received word from the hospital that he was incurable, and would never be able to come home and care for his family. So

Brother Dalton and I went to the authorities and told them our problem. Receiving their permission, we were married in September 1918. I was 46 and he 55 years of age.

During the next 14 years my three children married, and two of his children married. The other one, a boy, died of the Flu while serving in the First World War.

We moved to Rockville when we were married, and lived in his home for about two years. I bought a lot with the means that my dry farm brought me, so he sold his house and lot (gave two of his sons and two of his daughters each a lot), and we moved over on to the lot I bought and built our house. It had five rooms.

We had a pretty good living with our cows, horses, pigs, chickens, a nice fruit orchard, and large garden plot, from which we preserved enough meat, vegetables and fruit to do us through the winters. Brother Dalton had a farm when we were married, and he took care of it until he was up in his 70's, at which time he turned the care of the farm over to my oldest son, D. He suffered with callouses on his feet for years, and was not able to do hard work such as ditch-cleaning and plowing.

I had worked hard all my life, and still worked hard, although now we didn't have to weave our cloth—we bought it. I still made our clothes, bottled foodstuff, raised a garden, washed, ironed, mended, did the housework and some of the chores such as milking, and feeding the pigs. I made butter, and sold it, and sometimes cheese. Did washings for others to get a little cash. Brother Dalton received a monthly pension from the Government for his boy who died in the army: \$25.75.

I tried to go to the Temple as often as I could, and do temple work. Brother Dalton could not go with me, as he had the habit of smoking. I was also active in the ward auxiliaries, serving as a Relief Society ward teacher, and Sunday School teacher. I was the Rel. Soc. President for some years. I had, and still have, a great faith in our Heavenly Father, and know he hears and answers our prayers if we are faithful.

In the winter of 1939, the two of us went to Los Angeles, California. And spent two enjoyable weeks sightseeing the wonders of that great city. We left on December 19, and returned home on the 2nd of January. We saw the great Pacific Ocean; saw the big dairy where the milk went into big tanks and came out in the bottles ready for sale. We visited the tire factory, and saw a tire completely made from the first process to the finished product. It was amazing. Many other interesting things we saw also.

During the summer of 1941, Brother Dalton suffered with his stomach, and when his girls took him to the doctor in September, we found that Cancer had scattered all through his stomach, and it was too far advanced to do anything about it. He gradually grew worse, and on 28 November 1941, he passed away. We had gotten along fairly well, and I could have managed all right if he had left the farm to me, but he left it to his children.

Having no one to do for, I went to St. George in February 1941, and worked in the Temple until June. I did work for around 300 people, and I enjoyed the work very much. I stayed in a cabin on my half-brother Joseph's place.

I rented my home in Rockville for awhile, and then sold it to my granddaughter and her husband, Marie and Clement Broderick. Then I went to live with my youngest daughter, Carol, and her husband Rulon Langston. They lived on a dry farm at Pipe Valley, Arizona. I have lived with them ever since, except for a few visits away now and then, and for a few months which I lived with my Oldest daughter, Ethel, in Elsinore. They have been very good and kind to me, putting up with my weaknesses and funny ways.

In 1948 Rulon and Carol bought a home in Hurricane and we moved there. While living with them, I helped with the house work and preserving food. But mostly, since 1947 I have spent my time making quilts and quilt tops. Did some carpet rag sewing. Didn't earn much money, though I have never wanted for anything to eat or wear. I have always had a place to sleep.

My appendix ruptured during March of 1949, but have had good health most of my life until about 1950.

I made three trips to Idaho Falls to stay and visit with my youngest, and, at the time, only living sister, Laura Walker. One in 1949, 1950, and 1952. She had had cancer for several years and was quite poorly and wanted me with her to keep her company. The last time I was there I was in my 80's and quite poorly myself, as I have poor eyesight and have arthritis in my right leg. While there, besides waiting on her, I learned to do some embroidering and crocheting, and knit 22 pairs of wool socks and two wool sweaters. The disease caused Laura's left cheek to be pretty well gone, and her left eye had to be taken out entirely. She finally passed away on 11 June 1953.

I have sometimes said I wished I had a picture of my mother (I don't know of mother's ever having a picture taken), and have been told, "Just look in the glass, and you can see your mother." When I was younger my hair was brown, but now it is gray, and I am somewhat stooped. My eyes are gray, and I wear glasses. I am 5 ft. 7 inches and average about 160 pounds. (Later a photo was located, see page 99.)

I have a posterity of five living children out of 12; 19 living grandchildren out of 21; 34 great-grandchildren out of 35; and 4 great-great-grandchildren.

Almeda Eve Palmer Cox

Almeda Eve Palmer Cox died on 8 October 1958. She left a heritage of honesty, temperance, hard work, love of family and the Gospel, and dependability.



ALMEDA AND THEODORE COX FAMILY

ZEMIRA, the first son of Theodore and Almeda Eve Palmer Cox was born May 13, 1888 at Huntington, Emery Co. Utah, and died at birth, living only long enough to receive a name.



WILLIAM, born July 4, 1889 at Huntington also, was premature as was his brother, and died as did Zemira, at birth.



ALMEDA, the first daughter, was born in the small town of Juarez in Old Mexico, on the 7th May, 1891. She received some schooling in Chihuahua, Old Mexico, then the family moved to Orderville, Utah when she was 14 years old, and she finished the rest of her schooling there.

She had brown eyes and beautiful curly hair; was 5 ft. 7 inches in height, and weighed around 135 lbs. She was thoughtful and kind to everyone, especially her mother. She was agreeable, dependable and was a very obedient child.

She was a neat housekeeper and worked away from home some. She was working in the home of Joseph and Amelia Heaton when she met her future husband, and she married him--Othello Roundy, in September 1911.

A child came to brighten their home, August 25, 1912, and they gave her the name of Elora. This couple had a happy married life. But it didn't last long, as the eyes of the wife closed in death August 5, 1913 from a bad heart. She was bed-ridden only a short time.



ARTHUR DELANO was born in Juarez, Old Mexico, May 4, 1893. He was 11 when they moved to Orderville, Utah, and there he finished the District school which is all the formal education he had.

He had a big part of the farm responsibility, being the eldest son, and also having his father gone part of the time. However, he also enjoyed some recreation such as ice-skating.

Being active in church work has always been a habit and a source of joy to him. He was ordained to all the offices in the Aaronic Priesthood, and also to that of an Elder and a High Priest.

In the Fall of 1914 he met Cora Haight, who had come to Orderville from Cedar City to teach school. After a year's courtship they were married, 23 November 1915, in the St. George Temple. She was a daughter of Caleb and Sarah Ellen Chatterley Haight.

A son, Alma Joy was born to them at Orderville, then they moved to Cane Beds, Arizona in the Spring of 1917, and the following year another son, Elmer Floyd was born to them. They tried dry farming there but didn't do very well at it. In 1918 his mother had remarried to Brigham Dalton, and he wanted D (as he was called) to join him at Rockville, Utah, so they moved December 19, 1919, and established a home there. During the years following, they had three more sons and four daughters, making a total of nine, however one died at birth.

In 1924, he homesteaded a large piece of land about two miles west of Rockville, which was flanked by the river on one side and included hills on the other. There were fields on the East end where they raised mostly corn and cane. The main part of the farm was planted into a good sized orchard of apples and pears. There they raised alfalfa and garden vegetables---all the kinds they liked to eat: corn, tomatoes, carrots, beets, cucumbers, melons, squash, turnips, lettuce, radishes, onions and string beans.

Part of the farm was river bottom, and later he obtained some fields across the river, both in Grafton and above Grafton. They had cows all the time, and raised pigs and chickens, so had a good living as far as vegetables, meat, fruit, and dairy foods went. They also dried quantities of apricots, apples, peaches, plums, and pears,--also corn, and they harvested dry beans, squash, fresh apples and onions for winter use. They made molasses and had 11 hives of honey bees.

During the winters they lived in town (Rockville), and then each spring they would return to the farm. They had neither running water nor electricity in their simple home on the farm, but would haul water in a barrel from the river by team, or from town on the wagon. The entire family worked together planting, cultivating, irrigating, weeding, picking fruit, and harvesting, and had a happy busy life. Their desires were few, and recreation and fun was home-made, consisting of playing marbles, swimming, reading, playing music, and such. D played the mandolin, and they had an organ, and sometimes after supper they would gather around it and sing hymns together.

Besides doing farm work, he is a good all-around carpenter, and has done much building and repair work for families in Rockville. He built a roomy modern home of his own in Rockville in 1928, and a rock home on the farm in 1938. After all the children were married he and his wife stayed in town the year around and drove to the farm each day to do the farm work. For many years he had the responsibility of the janitor work in both the chapel and the school house.

He was always active in civic and church affairs, holding many positions. He was Justice of the Peace for several years, served on the town ditch committee for a long time, and has acted as judge at the voting polls. He was Assistant Secretary in the MIA at Orderville; Supt. of Sunday School at Cane Beds; Assistant in the MIA in Rockville; taught the Church History class, the Parents' class, the 14-15 year old class, and the Gospel Doctrine class in Sunday School. Also taught some classes of the Priesthood boys. He served as Ward Clerk under Bp. Philetus Jones, then as his Counselor. Later, he served as Ward Clerk again under Bishops Waldon Ballard and

Guy DeMille for 14 years. At present, he is the 1st Assistant in the Sunday School Superintendency and is teaching the Gospel Doctrine class. He has been a Ward Teacher most of his life since being ordained a Teacher.

He was always taught that Honesty was the right way, and always lived by that rule. He weighs an average of 195 lbs, had brown hair which is now gray, and has blue eyes. He is about 5 ft. 10 in. tall.

While raising his family, it has always been taken for granted that each and all were to attend church. While living on the farm the entire family would climb on the wagon and ride to church each Sunday—until in 1935, when they bought an old car. They always had family prayer, and no swearing, vulgarity, nor bad habits were allowed. “I sincerely appreciate the genuine Gospel teaching which my parents gave me. Their example in the home was always very good, and my environment in the home and community was good. I haven’t made any big money, but have lived fairly well, and the Lord has been very kind to me.” – A. D. Cox

His children are all married and most of them are raising a family. They are as follows: Alma Joy and Angeletta Howard Cox; Elmer Floyd and Pauline Schmutz Cox (they have 4 children); Marie and Clement Broderick (7 children); Lenna and Arthur Gordon Wilcock (6 children); Robert LeNoir and Evelyn Klatt MacNamara Cox (2 children and 1 by a previous marriage of Evelyn’s); Evan Alwin and Pat Douglas, (1 child); Bernice and Lamar Broderick (3 children); Amelda and Buddy Mack Wilcox (3 children), and Paul H Cox, who died the day he was born. This makes a total of 8 living children and 27 grand-children.



MALON DELAUN lived only to the age of 17½ years. He was born at Cave Valley, Chihuahua, Old Mexico, Dec. 20, 1895, and died June 8, 1912. He was 10 when the family moved to Utah, and there he attended school, and worked on the farm with his father, and helped build the home. He had a vary pleasant disposition, was a real good social mixer, was well-liked by his companions; enjoyed dancing very much; was real quick in his actions, and had a trim build, dark brown eyes and dark wavy hair.

While after the milk cows in the evening, he ran across some sheep and caught one. While struggling with it, the dog interfered and he was dragged off the high ledge with the sheep. His body wasn’t found until early the next morning. He was buried at Orderville.



PHILENA was born February 26, 1898 in San Jose. She died the following January from Smallpox vaccination and she was buried in Dublan, Old Mexico.



ETHEL, the third daughter, was born July 3, 1900 at Chuichupi, Old Mexico, was four years old when the family moved back to Utah, and it was at Orderville where she spent her childhood, and attended grade school.

Ethel’s Autobiography:

“I had an ordinary childhood for those days. I used to drive the cows to the pasture, about two miles each morning, and go bring them home at night during the summer. Sometimes my older brother, Malon, would go with me.

“I helped do most things girls did around their homes: learned to cook, wash clothes, and keep house. In the spring we would go down to the Cove and plant dry land potatoes and corn. In the fall we would usually go on Saturday to gather the potatoes so we wouldn’t have to miss school. Father and my oldest brother D, usually gathered the corn and shocked it in the stack-yard then we all helped shuck it.

We usually filled our bed ticks with nice fresh shucks each fall. We always had cows to milk. I helped milk sometimes, and feed the pigs.

“When our house burned down, December, 1916, we moved across the creek into a big house we planned on buying. I went to Panguitch the last of December, and worked for a Mrs. Church who ran a hotel. I waited on tables, washed dishes, cleaned rooms, and did the laundry. I was 16 at the time.

“Meanwhile, D decided to go out to Cane Beds, Arizona and take up a dry land homestead, so the family went out there with him the following spring (1917). That April I went to Cane Beds, but Mother was living in St. George, so I went on down there, and we moved back to Cane Beds in June, for Mother had bought her brother’s farm there.”

Ethel met Joseph Millard Allen, son of John Millard Allen and Isadore Losee, July 4, the same year, and the following December on the 24th day they were married by President Snow, who was President of the St. George Stake, and they went through the St. George Temple February 14 or 15, 1918.

They lived at Cane Beds on the homestead he had taken up, but he did not prove up on it so they sold the improvements and moved to Coyote, or Antimony, Utah in the Spring of 1919. They moved to Rockville in October 1919, and their first son, Vernon Ernest was born there.

Then back to Coyote in 1921 where a daughter, Ila, was born, then back to Rockville where they bought a lot and built a hone. There two more sons, Millard Hugh and Nordon Vance, were born.

In December 1932 they moved to Cane Beds where Joe had taken up a homestead. The kiddies attended grade school, and a Branch of the Rockville ward was organized there and they all attended Church. “I spent a number of very happy years there with my family.”

Ila married Perry Johnson from Fredonia in 1938. Then Ethel and Joe had trouble and she left him taking the youngest son, Vance with her. The other two boys went with their Dad. “This was a very sad time for me. I had a nervous breakdown. Jacob (Jake) Ferrin came into my life at this time. He said he wanted to marry me, to take care of me. We were married June 15, 1939 at Las Vegas, Nevada, and I can truly say he has taken good care of me since. He has been so kind and patient with me through all my sickness, suffering and sorrow. I owe a lot to him.

“They lived on Jake’s homestead at Cane Beds, and in 1939 Ila and Perry came to live with them. The next winter Ila caught cold and it turned to Quick Pneumonia and she died December 10, 1940. Perry couldn’t stand to stay on at the ranch so he moved back to Fredonia.

“We stayed on at the ranch. Somehow I dragged through the next few years. I finally had to have an operation, than my health began to improve.

“We spent the winter of 1943 and 1944 in California with Jake’s daughter, Virginia, who was bedfast with arthritis, and she came to the ranch in 1945 to live with us. She married my cousin Ray Palmer in 1947. She has been like a daughter to me since I first met her and I love her like my own. She has surely been an inspiration to me.”

So many people left Cane Beds there was no longer a church there so they spent the winters in Hurricane and summers on the ranch.

Vernon and Hugh went into the service and both came home the fall of 1945. Neither were wounded, and they soon married. Vernon married Lucille Nay of Monroe Utah, and Hugh Married Mona Lou Jensen from Elsinore, Utah.

Vance went in the army in 1951 and came home in 1953. He, and his mother and Jake spent the Fourth of July in Elsinore with Hugh and Monie, and while there Jake decided he wanted to move there, so they moved on the first of August.

“I like it here better all the time. I am getting better acquainted with the people here. I belong to the Relief Society and the Daughters of the Utah Pioneers organization. I’m a Relief Society visiting teacher and they set me apart as a teacher of the First Intermediate Sunday School class, January 9, 1955. My health is the best it’s been for 16 years. I am very thankful to my Heavenly Father for all these privileges I have, and for all the many blessing he has placed upon me, and his protection and care through all my trials and sorrows. My faith is growing stronger each day.

“I am truly thankful for the outstanding example my Mother has set me. Her faith and courage have never wavered through all her sorrows. She always taught us honesty was the best policy; to be neat and clean with our clothes and bodies; also that good honest work was good for people. I want to express my thanks and gratitude to her for all the many things she has done for me.

“In appearance I am about 5 feet, 5 or 6 inches tall; weigh around 150 or 160. I have hazel eyes, dark brown hair (going gray now). I don’t think I have any particular talents. I like to sew; make my own clothes, can do a little of most everything – embroider, crochet, tat, knit, make soap, crochet rugs, braid rugs, make quilts, etc. I love to use the saw and hammer building cabinet work and anything I take a notion to do. I’ve also done a little work with cement (built a double cement laundry tub). I love outdoor work, also all animals. I like to ride horses, milk cows and do all chores. I have carded wool and spun yarn. I like to cook and can and have repaired shoes. If it came a time I needed to I could farm with a team or tractor.

“I like to help others but dislike charging for what I do for them. I try to be honest in all I do. I like a neat home (but don’t keep mine neat). I have a quick temper. I like good clean fun and can take a joke, but get my feelings hurt if I think people are serious.”



FRANCIS HUGH was born 15 February, 1903 at Chuichupi, Old Mexico, and died 15 August, 1903 at the age of 6 months of Spinal Meningitis.



AZILE was born 15 June, 1904 at Chuichupi, Old Mexico. In September that same year, the family moved to Utah. He was a baby of three months. At the age of three years (August 20, 1907) he was drowned in the little stream that ran through town, and was buried in Orderville.



JULIUS ORVILLE -- born 25 March 1907 at Orderville, Utah. He attended the district school there, and spent his time helping on the farm with the farm work. He was 10 years old when they moved to the dry farm at Cane Beds. The following year the family moved to Rockville, and he completed his schooling there.

He was a hard worker, and helped with the chores and the farm work. He helped with the construction of the Mt. Camel tunnel in Zion Park about in 1930, and at other local labor jobs.

He married Genevieve Russell, daughter of Alfred and Minnie Ballard Russell, in 1931. She had two children by a former marriage to William Regland, who was killed in a car accident. She was pretty and friendly, and handy in their home which they built in Rockville.

He tried farming for awhile on a piece of river bottom land he got from his step-father. However he wasn't making it pay as he had to hire someone with a tractor to help him. And he couldn't tend his farm properly and work for wages, so they decided it was best to give up farming and get employment with the Utah Parks. Being a good hard worker and handy at all kinds of jobs, he has had steady work with their maintenance crew for years. His work has been mostly in Zion but he has done quite a lot of work at Bryce and Grand Canyons, and is now working in Cedar City at the Utah Parks Commissary where they have their Headquarters.

Julius has been anxious to provide a good living for his family and was always willing to sacrifice his own comforts for his wife and children. They seem to appreciate it and have tried to make the best use of his earnings in making their own clothing and fixing up their home. Genevieve is very handy at sewing.

The children have all learned to work, and four of the girls are married and keeping house for themselves. They are: Marlene, LaJuana, Cola, and Dixie. The four children at home are Joan, Sherran, Dexter, and Delain. His two step-children, Lois and Bill Regland are both married and living in Las Vegas.

Julius is an average sized man, with brown hair, and a friendly smile. He is easy to talk with, being prone to tease others. He doesn't participate much in the activities of the community, being gone from home so much earning a living. Doesn't get to attend church much. However he purchased a large Bible which he reads quite a lot and which they all prize highly. He hasn't any bad habits, and is honest and straightforward. He admires his mother and holds a great affection for her.



IRA NEWELL – born 5 October 1909 at Orderville, Utah, the youngest son in the family. He resembles his father in temperament and build – being easy-going, friendly, and usually cheerful.

Young kiddies are especially attracted to him. He goes by the name Ike or Shorty, which fits well as he is only 5 ft. and weighs about 150 pounds.

He is an excellent mechanic, being able to operate and repair most any kind of vehicle used in road work, and many other kinds of machinery. It has been said by those who have employed him that he is the best mechanic they have seen. He also excels in watch repair, having fixed many watches and clocks as a hobby during his life – many of them free.

He started school in Orderville, where he was born, then attended in Cane Beds when the family moved there in 1917, and later he completed the eight elementary grades at Rockville, which was all the schooling available locally.

In 1933 on January 11, at the age of 24, he married Dallice Edith Adams Sandberg, daughter of Benjamin and Mary Adams. Dallice had two children, Ruth and Donald, by a previous marriage. She was born and raised as a Mormon but wasn't very active. Her health was very poor. She was a very good seamstress and whatever she did was done well and neat. She played the guitar, did quite a lot of singing and painting.

They lived in both Rockville and St. George. During this time he worked at Zion on the tunnel-building contract; on two or three different road jobs; and on PTA both in Zion and St. George.

After six years of marriage, in 1939 he and his wife separated. Following this he worked in St. George for Barr Musser two years; and later while washing dishes for Dick Hammer's Café, he went to the Cedar

Hospital thinking it was his hernia bothering him, but when the operation was performed, the doctor found he had an acute case of Appendicitis.

Quote: "In either 1939 or 1940 I went to work for Carl E. Nelson Road Contractor, out at the Junction, seven miles east of Panguitch, Utah. We worked there for a month or so then we moved up to Montpelier, Idaho. While we were there we set up the hot plant and the first day we started it I was going to run tile scales on the plant. And while I was breaking it in we had an explosion and I got my hands and face burned so badly I had to go to the hospital and was under the doctor's care all the time the job lasted. The day the doctor released me the contractor finished the job, so I got a job on the Union Pacific Railroad for a month or so."

In 1942 he went to Nevada for employment. He worked for a building contractor 2½ months and at Basic Magnesium at Henderson for five years.

Since then he has lived with his sister Carol and her husband, Rulon, and their mother, at Hurricane, Utah most of the time. He worked for the Sanders brothers on their farm with turkeys, and the hatchery, until they ran out of funds. They liked his work and helped him get a job for the county of Washington on the road. He worked as a laborer, truck driver, has operated the loader, and grader, and is now on the crusher.

He was baptized on his 8th birthday by his brother D, and was ordained to the office of Deacon. He didn't attend church much as he got in with fellows who used tobacco and alcohol as a young man, and has had both habits since.

He is honest, affectionate, and works for what he gets, is kindhearted and helps anyone he can. He died 6 August, 1956 at Hurricane, Utah.



CAROLINE ELIZABETH – later known as Carol

On March 22, 1912, I arrived here on this earth, at Orderville, Utah. I was the last of 12 children. We moved to Cane Beds, Arizona when I was very small, and from there to Rockville, Utah when I was in the 2nd grade of school. There I completed the 8 grades of school. I received one year of high school in Orderville; I lived with Aunt Letty (Sarah Arletta Palmer Cox), and also a year in Cedar City.

As a child, I enjoyed very good health. We used to go swimming in the Virgin River, and played rag dolls by the hour. We made them, and also the housing for our rag family which was usually made from paste board boxes—also the furniture. We sometimes wall-papered the sides which made it much nicer. I usually attended my church activities.

When about 14 I started working out. I worked for Marvin Terry at his home, his store, and cabins. I also worked at Springdale, four miles from home, for Alvin Allred, at his store, café, and cabins.

I married a man by the name of Michael Joseph Murray in 193_, and we moved to San Francisco, California, but this only lasted a short time.

Later, I married Rulon Langston in a civil marriage, and about 12 years later we went through the temple. He is the son of William Robert Langston and Phebe Amelia Farnes, and was born 9 November, 1898 at Rockville, Utah. He married Nona May DeMille (born July 17, 1903 at Rockville) on March 26, 1920 at Parowan, Utah. They had five children: Ira Ward, Cleo, Verl, Robert J., and Erald. The mother died when the fifth babe was born so Waldon and Alice Ballard adopted the baby. Rulon's first two babes died so he was left with only the two boys, Verl and Robert. After I married him I tried to be mother to those two boys.

Rulon is a stockman. He has a large cattle ranch at Pipe Valley, Arizona. He is very easy to get along with. A number of people seek his advice on different problems. He is very much interested in all kinds of athletics. He served as City Councilman for three years, and has been working in the Senior Aaronic Presidency for over two years.



Almeda's family while in Mexico. L to R:
Theodore, Sarah (a niece), Ethel, Malon, D,
Almeda, and baby Azile.

Since our marriage I have done some temple work, and have certainly enjoyed it. I started a daily diary in 1940, and have kept it ever since.

Rulon and I moved to Pipe Valley, in 1940, and raised a lot of wheat; had pigs and had sold our sheep several years before and bought cattle. We lived there seven years, and whenever we attended church it was at Moccasin, Arizona, but this didn't happen too often.

We bought a lot in Hurricane, Utah and moved there in 1948, and I certainly get a lot of pleasure out of raising beautiful flowers here. In our south window is a very interesting spot where we have flowers and potted plants growing all winter.

I have worked in most of the organizations in some place or other and at some time or other. At Rockville I taught Sunday School, Primary, and was in the MIA Presidency. Also the DUP At Hurricane I was a teacher in Primary and Mutual. They were building a chapel here when we came, and Rulon and I were both on the building committee. The following June I was chosen work counselor in Relief Society to

Beth Humphries, and on February 22, 1953, I was put in as President of the Relief Society, the first one in our new chapel. This to me is very wonderful and worth all the efforts and time spent trying to collect money to build it. It's certainly a lovely building.

I am 5 ft. 1 in. and have brown curly hair, weigh 130 lbs. I have had three major operations and two others, and at the present time just getting over one. Haven't been privileged a family of my own. I hope my life from here on is a much richer one. My greatest desire is to be a good example to all.

"Carol is very neat and industrious. She loves to keep her home beautiful, and her bottles and cupboards full of good food. She is generous and spends many hours helping others—the sick and needy. Few women can excel her at quilting." — Lenna, her niece.



Almeda by her home in Rockville.





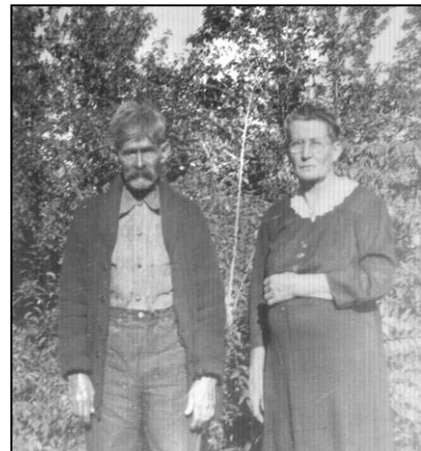
Almeda's oldest daughter who died at age 22 – Medy and her husband, Othello Roundy.



Almeda and her five children who lived to be adults.
L to R: Carol, Ira, Julius, Ethel, Arthur D, and Almeda



Almeda, her two sisters, and their husbands. L to R: Susan Black, Henry Walker, Almeda, Ben Black, and Laura Walker.



Almeda and 2nd husband, Brig Dalton.



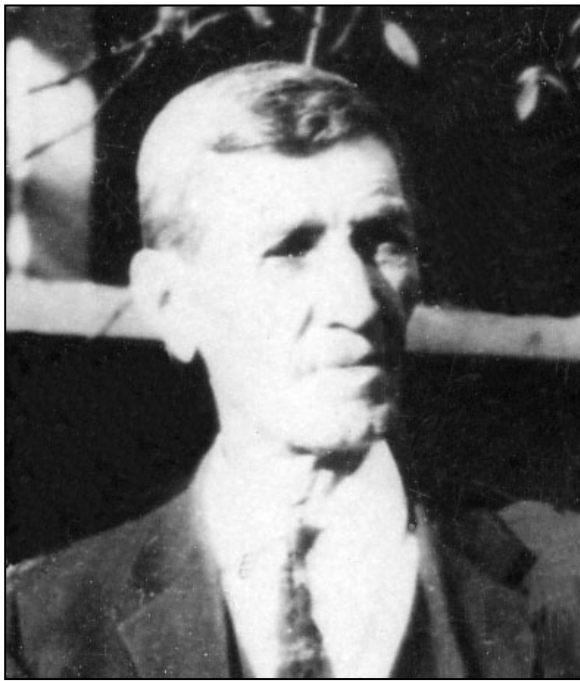
Four generations:
Almeda, Arthur D,
Marie, and baby
Glenna Broderick.



Ethel, Almeda, Arthur D, and Carol.



Almeda and sons, Julius, Arthur D, and Ira.



Caleb Haight, Jr., 1856 - 1932

CALEB HAIGHT, Jr. (1856 -1932)

Arranged by Lenna Cox Wilcock, a granddaughter



Caleb was one of the first babies born in Cedar City, Utah, being born 22 May 1856, in the big Haight home which was the first brick house built in Utah. And Cedar City was laid out by President Brigham Young, from the corner of the block on which this house was built, 100 East, 200 North.

This “Great House” as it was called, had 12 rooms and two stories, with two apartments on the main floor and two upstairs, with hallways between the apartments. There were shutters at the windows and transoms over the doors. There was a cellar under the house for storing vegetables, fruits, etc. The house was made to accommodate several families, as Caleb’s father, Isaac Chauncey Haight had five wives and 22 children. Caleb’s mother was Eliza Ann Snyder, of Dutch ancestry. Caleb used to tell about the time the house caught fire, when he was just a young lad, and his brother, David, carried him out of the house on his back.

Caleb was the youngest child of seven born to Isaac and Eliza Ann. Caroline Eliza, Caleb’s oldest sister was married in 1854, before Caleb was born. He had two other sisters, Keturah 12 years older than he, and Mary Ann four years older. Two of his brothers had died as babies, and his only “full” brother, David was eight years older than he, making four children living as a family after he was born.

The family of Caleb’s parents, Isaac Chauncey Haight and Eliza Ann Snyder were:

Caroline Eliza, b 1837, at Moravia, Cayuga, New York

Temperance Keturah, b 1844, at Nauvoo, Hancock, Illinois

Isaac Chauncey b 1846, at Winter Quarters, Douglas Nebraska. (Died age 2 weeks)

David Snyder, b 1848, at Salt Lake City, Utah

Mary Ann, b 1850, at Salt Lake City, Utah

William, b 1854, at Cedar City, Utah (Died same day)

Caleb, b 1856, at Cedar City, Utah

Circumstances surrounding his father’s life influenced his own life more than other boys. Being aware of the “how and why” of these situations and events, both before and after Caleb was born, helps us understand Caleb’s situation and future activities.

A bit of early background here can fill us in on some important factors of Caleb’s family.

Isaac, Caleb’s father had been a farmer, and later was a school teacher in Moravia, New York. After he was married, he and his wife Eliza Ann (Caleb’s parents) joined the “Mormon” church in the winter of 1838, eventually going through the latter part of the persecutions of the saints in Missouri, Ohio, and Illinois, and also the hardships while crossing the plains to Utah. They arrived in Utah September 1847 and endured the trials of the first few years getting settled in Utah, and suffered the drought, frost, and crickets that almost destroyed their crops. Isaac’s leadership abilities, his hardiness, dependability, and resourcefulness were called upon often through those trying times.

Utah's Governor Brigham Young, who was also President of the Mormon Church, sought out adequate locations for settlements throughout the Territory of Deseret—as it was then known—where incoming immigrants could be sent to build up communities. In the fall of 1849 Caleb's father, Isaac was in the company of 50 seasoned men under the direction of Parley P. Pratt who were commissioned to explore Southern Utah. The party discovered many valleys well-suited for settlements and many choice sites for cities. They found large quantities of excellent timber and rich iron beds.

From 1850 to 1853, Caleb's father served as a missionary in England. During these three years he was in the Birmingham area which was one of the great industrial centers of Great Britain with abundant coal beds and iron industry. There he gained much experience and technical knowledge of iron mining. He also expanded his leadership and executive ability by being assigned to accompany a group of Mormon convert emigrants from England across the ocean to America, where he outfitted them for the journey across the plains, and guided them safely to Utah.

President Young, under divine direction, called families on missions to settle various locations throughout the territory and build up communities. He chose those with leadership ability, technical knowledge and experience in various fields, who were strong in their faith and determination to be obedient. He appointed them to positions and sent them to areas where they were best prepared to serve.

Families in the Salt Lake Valley were sent on missions to Southern Utah to establish settlements for the purpose of mining the iron ore and building an iron factory. This area came to be known as Iron County. Many who settled there were experienced ironworkers and specialists in their field, coal miners, coke makers, masons, carpenters, etc. Nevertheless, the Iron Works had had so many obstacles, and problems, it wasn't producing much iron.

Two months after his return from England to Utah in 1853, Caleb's father, Isaac was sent to the Cedar valley as the newly appointed manager of the Southern Utah Iron Works that had been established while he was in the British Mission field. He knew of the problems which had beset the Iron Works, yet he was aptly fitted for this calling to make a success of the Iron Works.

So the Haight family was among those pioneer families who established Cedar City. The big brick home which Caleb was born in wasn't built until about 1856. The family lived first on a farm across the creek which was about two miles north of their home. Even after the big house was built, they still kept the farm, where they raised grain, hay and cattle. The children had to help with the farm work—in fact, they probably had to do most of it, because their father was gone so much of the time. Their father, Isaac C. Haight, was a very busy and very influential man.

There are many accounts which give some indication of Caleb's father's busy and respected position in the Southern Utah community, and of his capability, diligence, willingness, and integrity.

“Mr. Haight seemed to be very popular as a leader, since he held the top ranking posts of the colony at one time and at the same time. He had the responsibilities that accompanied the position of first Mayor, (1853—re-elected 1855); first Stake President (1854 to 1859); first Postmaster, (1854, held position for 14 years); Legislator (1854); Iron Works Manager, (1853); husband, and father. He performed weddings, attended dances and other socials; attended meetings, entertained dignitaries in his home, he and his counselors had the responsibility of establishing new settlements in that part of the state.”

He was an excellent speaker, and people sought his advice. His entire family participated in and enjoyed music, drama and dancing, along with their father.

In 1857, when Caleb was only one year old, the Mountain Meadows Massacre occurred. And because his father was the Stake President at that time, he had to bear part of the blame, even to the extent of being excommunicated in 1870—which was 13 years later.

For years after it was over, those men who were believed to have participated in the Mountain Meadow Massacre, irregardless of their guilt or innocence, at times had to leave their homes and hide in the mountains to escape their enemies who were seeking their lives. Caleb's father would be gone into hiding for weeks or months at a time, with a bounty on his head. The government warrants for his arrest kept cropping up even after 1874 when he was re-baptized. He was forced into exile as a result of this, and also because of the intolerance of many church members. His family had to fare the best they could in making a living without his help. To the day of his death Isaac C. Haight was subject to harassment.

When Caleb's father came back from his mission to England, his health was quite poor, and when he was in exile (which lasted off and on from 1857 to the time of his death in 1886, nearly 30 years), as soon as Caleb was old enough, he went with his father and helped him in his work and cared for him during his illness, and was with him much of the time that he was in exile. Thus six years of schooling was all Caleb was privileged to have.

Caleb's father was called on a mission with Jacob Hamblin to work with the Indians for the purpose of raising their standard of living. This was while he was in exile. Their company was in Mexico part of the time, and Arizona part of the time, and apparently even in Texas, and Caleb—then in his teens—went with them. Eugenia, his sister, also went with them. (My mother, Cora, said that that may be one reason no one seems to know much about his younger life, and, quote, “that is probably where he learned the Negro songs, for he surely knew a lot of them. He also sang several army songs, and cowboy songs.”)

In 1877, when Caleb was 21 he returned to Cedar City to work on the farm while his older brother David went on a mission to New Zealand. David was 30 years old at the time, and had married in 1873, but in those days it was a common occurrence for married men to be called to fill missions.

Caleb went back to Arizona to be with his exiled father in 1879, at which time his father was called by President Young to help establish the San Juan Mission which was in the Southeastern corner of Utah, and is the well-known “Hole-in-the Rock” Mission. He went with his father and a company of men, women, and children who were sent to build a road and settle a town in eastern Utah. They were headed for Montezuma, but they never reached it. This was a very difficult project, and when finished they ended up in Bluff City.

“It had taken six weeks of desperate labor to build three fourths of a mile of road down the ‘Hole in the Rock.’ Thanksgiving, Christmas, and New Years passed before it was completed. They passed Cottonwood Hill, Little Hole in the Rock, the Chute, Wilson Mesa, Slick Rocks, Elk Ridge, San Juan Hill, all surrounded with mud and snow. That was 20 miles from Montezuma.

“When the pioneer band reached the river bottoms, they stopped. It seemed impossible for them to move. They built their homes there and called the town Bluff. That was the most remarkable pioneer trek of the west.”

Caleb and his father bought a farm there in Bluff City, and made a water wheel to hoist water from the Colorado River to water their farm. When a flood took out their wheel, they gave up the farm and moved to Thatcher, Arizona. Isaac's nephew, Hyrum Brinkerhoff owned a hotel in Thatcher, and Isaac was staying there when he died of Bright's Disease, on 8 September, 1886.

(NOTE of interest: Caleb's mother, Eliza Ann Snyder had a sister named Sally Ann. They were identical twins. James Brinkerhoff married Sally Ann—they were the parents of Hyrum—and Isaac married Eliza Ann. These two couples became very close and remained so throughout their lives.)

Before Caleb's father's death, he had advised Caleb to return home, take a wife, and settle down, which he had been unable to do up to that time. He returned and after some length of time he married Sarah Ellen "Nellie" Chatterley, the beautiful young woman he had previously kept company with, on 24 June 1891, at the age of 35, and she was 28. Cora said: "Before he was married he took out a homestead claim on Cedar Mountain near Duck Creek, and fixed it up as a summer resort where the younger folks from Cedar used to go for boating, fishing, and hiking. Jennie Haight, Caleb's sister, told me about the good times they used to have there.

"He built a cabin near the lake named 'Mirror Bonita' meaning Beautiful Mirror, and since then it has gone by the name of Mirror Lake. (Lottie Chatterley Jones named it.) He didn't quite meet the requirements of the Homestead Law as he had to work away from there a good part of the time, and someone jumped his claim, so he lost it. He was going to run the place as a resort."

At first, after they were married, he and Nellie lived in the old Haight home which his father had built, and there two children were born to them, Kathleen in 1892, and Cora in 1894. Nellie taught school for one year after their marriage, and Caleb worked both at shearing sheep (in the spring), and in the mines (in the summers.)

After a few years, they moved to "Boulderville" which was in the northwest part of Cedar City. They bought a house next door to his brother Isaac's place on 1st west street. Their first son, Arthur Whittaker Haight was born there in 1896.

They didn't stay there long, but had a chance to homestead a 40-acre farm out in the northeast area of Cedar Valley. There two more children were born to them, Sarah 1898, and Isaac Chauncey 1900. It was a typical farm with chickens, pigs, horses, cows, and also Nellie had her hives of bees. They raised grain and vegetables, and planted a large orchard of fruit trees.

Nellie was industrious, and helped with the living expenses by trading eggs and honey for food and clothes and other needs. There was a brick furnace on the farm so she also raised lots of early potted flowers and vegetables which she would sell. Also she did weaving for people. They would bring her the rags, and she would make rugs and carpets for them. She also helped with the regular farm work and chores.

They raised mostly grain on their farm, and would have the threshers come and thresh the grain. The crew would be there two or three days, and Nellie would have to feed them, so she always spent a few days preparing food before they arrived.

It was very difficult for Caleb to take care of his farm work, and other responsibilities. He continued to shear sheep in the spring, and in the winters he would have to take his children to school in the buggy or sleigh or horseback, for they lived two miles from Enoch, and had no other way to get there.

So after five years on the farm, though the farm was doing well, they traded it for a place in Cedar City and moved back to town. They got a piece of ground, 2½ acres, which consisted of two lots north of the river and east of Main Street. They had the chickens on one lot, and lived in a brick home on the other side. Lillian Belle, their last child was born there, in 1902.

Later they sold this home and moved into an adobe home on their other lot and built a new frame house. "This lot was quite big, perhaps a block. They had a large garden, and pasture and chicken buildings. They raised lots of flowers and set out poplar trees along the front of the house facing west, with a hedge of olive shrubs on the south as a windbreak. Caleb helped build his own farm buildings and was handy and neat at making pieces of furniture for the home."

"Though their life was busy, making a living and raising a family, they enjoyed a social life with their neighbors, and participated in community functions. The main room of their home was 32 feet, divided by

folding doors for when company came. And they surely had a lot of company there—a family of friends or relatives, sometimes a group of young people would come for supper and to spend the evening singing, dancing and playing games. People just loved to come to their home.”—Nellie and Caleb made them feel so welcome.

Here is a bit about Caleb, quote: “Caleb liked to dance, was graceful at those lovely old dances. About every other set was a Quadrille in those days. He was gifted in music, and used to sing in public. He was popular at parties, and was invited to lots of them because of his wonderful fine voice and ability to play the guitar. He played the trombone in the brass band for years, and also played the violin, guitar, or banjo in the dance orchestra. In fact, he could play any instrument he tried. Josephine Isabell said, ‘Caleb was tall and slender—maybe six feet, light complexioned, maybe 175 lbs. Always looked neat. Had hazel eyes, and had dark brown hair, inclined to wave. He wore levis and a vest most of the time.’ Edith Gregory said, ‘There’s no one in the world could sing like your grandfather. He sang “I’ll Take You Home Again Kathleen,” oh so beautiful.’

“Besides playing the trumpet in the Brass Band, he also played in the Dutton Dance Orchestra; played the violin mostly. He could hear a new tune through once, then when he’d get home he could play it on his violin. He took a magazine which published a new song each month, and he could hum it through, and in ten minutes he could sing the song by heart—words and tune. He could play equally well from music or by ear. It hurt him to hear discords.”

They lived in this home until 1920, the children went to school and graduated, and the three oldest daughters were married, and Arthur went off to war, and every spring Caleb would go to the sheep camps, either as a cook or to shear sheep. They had their shearing corrals at Iron Springs, nine miles away. He went until he was quite old, until they got electric shears.

“In the fall of 1919 Arthur had been home for a year from the World War I. There was no work for any of the men in Utah. Mike Trimmer, Kathleen’s husband persuaded Caleb and the two boys and Elton Mackerel, Sarah’s husband, to go to California. They arrived at Los Angeles in December and could find no house to rent. The five men were sleeping in one room over a garage. They heard about a house for sale. It was a two-story house with 12 rooms. They pooled their money and signed over the two cars as a down payment and bought it and moved in. It was furnished, which was fortunate.

“Caleb and his two sons Arthur and Chauncy went to work at the Goodyear Rubber Company. Mike and Elton got a job with a carpenter. So everything was fine. Kathleen, Sarah, and Lillian went down to California, in January 1920. Nellie had to stay in Utah and take care of things. She sure did hate to leave her dear old father John Chatterley, and her sisters and brothers. She rented the house furnished, and packed up her clothing and left. When she arrived in Los Angeles, Kathleen was sick and Lillian had been in a car accident and was laid up with her legs badly cut. She said, ‘Well, it is about time I was getting down here.’ (Kath said, ‘We thought so too.’)

“After working for five years in the Goodyear Rubber factory, Caleb contracted asthma, and had to give up his job. He suffered terribly for years but never complained. He helped Nellie around the house, washing dishes, sweeping, etc. He did all the marketing, and also took care of the lawn, shrubs, and flowers. He loved beautiful things, and they fixed their place so it was very neat and attractive. Nellie had taken in some boarders and was kept pretty busy.”

Cora, his daughter said: “Father’s health wasn’t too good—he was able to do regular work, but nothing heavy. He was neat about his work, and did a little carpentering. Mother used to put mustard plasters on him a lot for his pleurisy.

“He held the office of Elder in the Church, and went through the Temple at the age of 24 and got his endowments. He loved to go to church, and had lots of faith. He was active when his health permitted.

“He was quiet and very reserved and didn’t want any fuss made over him. Very accommodating, kind, gentle, courteous, and outstandingly patient. I never heard him speak an unkind word to anyone or about his neighbors. A great reader of the scriptures. A lot of the time he was unable to do much because of illness, so he read a lot. He had a happy disposition and enjoyed life. He left the disciplining of the children to his wife, because he didn’t want to check up on us. Every Thursday night we’d have family hour and Father would read from the scriptures, with Bible stories and hymns also, while raising his family. He played the piano for the singing.”

He died 22 November 1932 of general debility or old age. The doctor said he was worn out. He was cremated and his remains were buried at Forest Lawn Cemetery in Los Angeles.



COMMENTS about Caleb Haight:

Grandma told me: “I don’t think any other man could have gotten along with my disposition. He was an example of perfect patience. He was an extraordinarily kind, thoughtful, pleasant, and agreeable man. He never complained although he suffered from asthma which he contracted several years after going to Los Angeles.” – Lenna C. Wilcock

Letter received by Kathleen:

Dear Kathleen,

Here are a few briefs of Mother and Father Haight, as I saw them: Sarah Ellen Haight was distinguished for numerous excellent qualities. She possessed a strong intellect, a sympathizing heart. She always lent a helping hand wherever needed. Caleb was dearly loved by his family and friends and was respected by all who knew him. He had two outstanding qualities—tolerance and patience. Their home was one with the open hand, where the needy were always welcome.

Written in loving memory, by Jessie Vaughn Haight, Chauncy’s wife.



Caleb's wife Nellie, Caleb, and Nellie's sister, Nancy May Walker.

REFERENCES:

Histories written by daughters Kathleen May Trimmer and Cora Cox.

Various histories written of Isaac C. Haight

Information as related to me by neighbors in Cedar City who knew Caleb and Nellie; by his wife Sarah Ellen “Nellie” Chatterley Haight (my grandmother); and by his daughter, Cora Haight Cox (my mother)





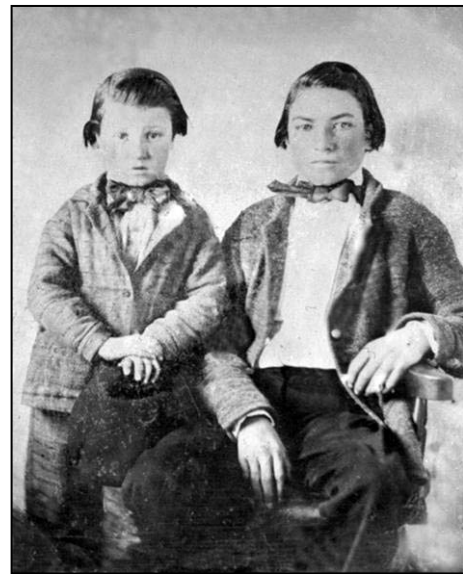
Caleb's daughters, Cora and Sarah.



Caleb's daughter, Kathleen.



Caleb's son, Chauncey and his wife, Jessie.



Young Caleb and his brother, David.



Caleb's son, Arthur and his wife, Bernice.

Family Group Record

Page 1 of 1

Husband Caleb HAIGHT				
Born	22 May 1856	Place	Cedar City, Iron, Utah	LDS ordinance dates
Chr.		Place		Baptized 26 Mar 1865
Died	24 Nov 1932	Place	Los Angeles, Los Angeles, California	Endowed 6 Oct 1880
Buried	27 Nov 1932	Place	Forest Lawn, Los Angeles, Los Angeles, California	SealPar BIC
Married	24 Jun 1891	Place	Cedar City, Iron, Utah	SealSp 11 Jun 1942
Husband's father Isaac Chauncey HAIGHT				
Husband's mother Eliza Ann SNYDER				
Wife Sarah Ellen CHATTERLEY				
Born	3 Oct 1863	Place	Cedar City, Iron, Utah	LDS ordinance dates
Chr.		Place		Baptized 6 Sep 1874
Died	16 Jan 1950	Place	Rockville, Washington, Utah	Endowed 2 Oct 1941
Buried	20 Jan 1950	Place	Los Angeles, Los Angeles, California	SealPar 24 Jan 1948
Wife's father John CHATTERLEY				
Wife's mother Sarah WHITTAKER				
Children List each child in order of birth.				
1 F Kathleen May HAIGHT				
Born	7 Apr 1892	Place	Cedar City, Iron, Utah	Baptized 17 Aug 1902
Chr.		Place		Endowed 24 Jan 1948
Died	27 Jan 1973	Place	West Covina, Los Angeles, California	SealPar 24 Jan 1948
Buried	31 Jan 1973	Place	Glendale, Los Angeles, California	
Spouse Michael Elwood TRIMMER				
Married	2 Jul 1917 (D)	Place	Cedar City, Iron, Utah	SealSp 9 Jun 2000
Spouse Charles H. WARNOCK				
Married	(D)	Place		SealSp
2 F Cora HAIGHT				
Born	15 Jan 1894	Place	Cedar City, Iron, Utah	Baptized 10 May 1904
Chr.		Place		Endowed 23 Nov 1915
Died	26 Jun 1971	Place	Rockville, Washington, Utah	SealPar 11 Jun 1942
Buried	28 Jun 1971	Place	Rockville, Washington, Utah	
Spouse Arthur Delano COX				
Married	23 Nov 1915	Place	St. George, Washington, Utah	SealSp 23 Nov 1915
3 M Arthur Whittaker HAIGHT				
Born	26 May 1896	Place	Cedar City, Iron, Utah	Baptized 10 Aug 1904
Chr.		Place		Endowed 11 Jun 1942
Died	27 Jun 1939	Place		SealPar 11 Jun 1942
Buried		Place		
Spouse Sarah Bernice FUQUA				
Married	22 Jul 1933	Place	, Utah	SealSp
4 F Sarah HAIGHT				
Born	21 Apr 1898	Place	Cedar City, Iron, Utah	Baptized 7 Jul 1907
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse Elton Fredrick MACKERELL				
Married	25 Jul 1933	Place	Parowan, Iron, Utah	SealSp
5 F Lillian Belle HAIGHT				
Born	8 Oct 1902	Place	Cedar City, Iron, Utah	Baptized 1 Sep 1912
Chr.		Place		Endowed 11 Jun 1942
Died	28 Nov 1939	Place		SealPar 11 Jun 1942
Buried		Place		
Spouse William LAWRENCE				
Married	11 Mar 1921	Place		SealSp
6 M Isaac Chauncey HAIGHT				
Born	6 Dec 1900	Place	Cedar City, Iron, Utah	Baptized 4 Aug 1912
Chr.		Place		Endowed 22 Feb 1958
Died	17 Jul 1953	Place		SealPar 30 Jun 1965
Buried		Place		
Spouse Jessie H VAUGHAN				
Married	6 May 1924	Place	Santa Anna, California	SealSp

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Date prepared 12 Jun 2003	



SARAH ELLEN CHATTERLEY (HAIGHT)

Arranged by her granddaughter, Lenna Cox Wilcock



Sarah Ellen Chatterley, known as “Nellie” or “Nell,” oldest of the nine children of John Chatterley and Sarah Whittaker Chatterley was born in Cedar City, Utah 3 October 1863.

Both of her parents were born in England, and came from well-to-do, well respected families. As a child, her mother had attended a private school in England, and had studied Music intensively for three years. This training was very valuable in her adult life in Cedar City, Utah, and was an important aspect of her family’s life.

Nellie’s Chatterley grandparents accepted the gospel as taught by missionaries of the Church of Jesus Christ of Latter Day Saints, and were baptized. They sailed for America in 1850, her father John being 15 years old at the time. After

Sarah Ellen Chatterley, 1863 - 1950

crossing the Plains to the Great Salt Lake Valley their family was soon called to go to Iron County in Southern Utah to help with the manufacture of iron, as the father Joseph Chatterley was experienced in that kind of work. The area where they settled later came to be called Cedar City.

Nellie’s Whittaker grandparents joined the “Mormon” church in the early 1840’s and sailed for America in January 1851, her mother Sarah then being nine years of age. After the family had been in Salt Lake City for about a month, they also were called by Brigham Young to go to Southern Utah.

Thus both of these families were among the first settlers of Cedar City. Their children grew up in the same town, attended the same social functions, and went to the same schools. They both had to adjust from being well-to-do families back in England, to living under the primitive, basic, simple circumstances of frontier pioneer life. But through their industry and thrift they obtained comfortable, adequate surroundings, fine homes, and even some “luxuries.”

Nellie’s parents, John Chatterley and Sarah Whittaker, were married in Cedar City in 1862. Her father, John, was well respected in that community and in a civic capacity. He held many positions of trust, being Mayor for two years, City Recorder one term, Justice of the Peace, Postmaster for 11 years, and Notary Public for 27 years. Both parents were gifted in music and were a part of many social gatherings. Nellie and her brothers and sisters were raised in this environment.

Nellie’s sister, Lottie wrote: “Our dear old Father, John Chatterley took charge of the fine old choir immediately after Uncle John Macfarlane . . . was called to St. George mainly to establish a musical center and choir. Our father was gifted with a very fine tenor voice; he loved music well enough to open his home for band practice, choir practice, and any and all practices in preparation for programs and serenades.” (Her father, being drama director for years, would hold practices in their home when the social hall wasn’t available.) “Mother always opened wide her doors and arms also on these occasions, putting huge logs of pitch pine wood in the grand old fireplace. . . and the practices were more like a merry party than anything else. Father was a natural-born comedian, jollying up the members with his wit and humor. I have heard him spoken of by many as being the best and most willing comedian Cedar City ever boasted of. He was Brass Band leader also for a number of years, and was very successful in this position. . . .”

Nellie went through the grade school in Cedar City and then went to St. George for further schooling when she was seventeen.



Cora Haight Cox, Sarah Ellen's daughter, wrote the following narrative:

A few things I remember about Mother, Sarah Ellen (Nellie) Chatterley and what others have told me:

Mother was an active child and was taught to work while very young. She helped prepare meals by washing and paring vegetables and getting them ready to cook. Her parents were very busy people. Besides working in public a lot they kept a grocery store and took the travelers, which also took a lot of time preparing extra food and making beds.

Mother (Nellie) told me this incident:

"We had some distinguished guests from Salt Lake City, and after they had rested awhile, they wanted Father and Mother (John and Sarah Whittaker Chatterley) to go with them and show them around the city. Mother knew it would be dinner time when they got back, and that they would all be hungry, so she took me into the kitchen and said she'd like me to get the potatoes peeled and on to cook. She gave me a pan of potatoes then she fixed the fire in the range so that the meat she had on cooking would finish, set to the back where it wasn't too hot. Then she put some water in the big iron pot and placed it over the blaze for me to cook the potatoes in. I hurried and got them all peeled and on to cook before the folks got back.

"Mother came right into the kitchen, smiled her approval and went about making some gravy from the brown of the roast. In a very few minutes she had the table set and announced that dinner was ready, and for Father to bring the company into the dining room and get them seated. By the time this was done, she brought a large bowl of mashed potatoes. After they'd got started eating, one of them asked, 'Who cooked this delicious meal?' Mother pointed to me and said, 'This little four-year-old girl peeled the potatoes and put them on to cook. She can peel potatoes as good as a grownup can.'

"This made me feel quite proud and increased my desire to please people, and being the oldest child I was given a lot of responsibility, especially baby tending, which I loved to do. And as I got a little older I took a pride in keeping their hair in ringlets. Our family was well respected by the people in Cedar City."

When Mother was only 18 years of age she went to Salt Lake City to have some dental work done. She decided to have her teeth all removed and get a set of artificial teeth. So she took a job to pay for them. The family she worked for was a Jewish family by the name of Berkovsky. This job lasted three months, and then she went to work for another Jewish family. The mother in this home was very cruel to her family, which upset this well-mannered, well-cultured young lady, so she limited her employment to a period of only one month. She obtained employment as a dishwasher at the Walker Hotel at \$3 per week. She was well liked by the boss, so he asked her to come to work in their home. This work lasted until she was able to obtain her teeth for \$40. She got her new set of artificial teeth on the day she was nineteen years old, and she got along fine with them, and wore them as long as she lived.

For about five years after Mother returned from Salt Lake she stayed at home helping her parents, and also worked part time helping on maternity cases, so she had plenty of money to buy lovely clothes, and, being pretty and attractive, she was real popular.

She was a very pleasing person of medium build and was quite artistic. She had a talent for music and could sing very well. She played the guitar and sang, and enjoyed it very much. She also did some acting on the stage while she was in her teens, and she loved to dance.

At age 25 she took a job teaching, which she held for three years. One year she had 85 beginners and managed them very well. She left this job to marry Caleb Haight on 24 June 1891. She was 28 years of age at the time, and he was 35.

After they were married, Mother wanted to live in the old Haight home and continue teaching for a year to raise the mortgage on the home. My father was just a lad when the upper story of the home took fire. The fire was extinguished, but not until the roof was pretty well gone. There wasn't enough insurance on the house to build it back as it was, and as two of the families had moved to other places, they didn't need such a large house, so it was made into a one story home. Kathleen and I were born in this house. My father, Caleb Haight also was born in this same house.

So they lived there a few years, then moved in a house on 1st West street just north of his brother Isaac, in the northwest part of the city called "Boulderville." It was here their first boy was born, my brother Arthur Whittaker Haight, in 1896. My first recollections were of this place. My mother had sewed strips of new rag carpet together and laid it over a covering of clean straw and tacked it down around the edge, and it was so nice to walk on and to sit on.

– end of Cora's narrative –



Nellie wanted to live on a farm, so they homesteaded a 40-acre piece of ground six miles northeast of Cedar City and about two miles from Enoch. It had a well on it. They raised grain mainly, but they soon planted 100 fruit trees, mostly apples, some plums and cherries. They had several cows, hogs and 500 chickens. They would trade eggs at the stores in town for food, clothing, and other necessities. They had a stackyard, a barn, chicken coops and a brick furnace in the middle of the farm, where they started their plants, and they had lots of early vegetables and potted flowers for sale and for themselves.

Nellie had a hand loom and in the winter she wove carpet and rugs for other people to help out with the living. She was very handy and could weave 20 yards of carpet in a day. In the summer she helped with the farm work and cared for her bees, being able to make quite a bit of money from them, and also she traded honey for clothing.

Kathleen remembered the following incidents while they were living there. "She used to make vinegar from the honey she washed from the wax trimmings. One day a bunch of the neighbors' children – 10 or 12 or about, were there playing. One of the boys said, 'What is this?' looking into a 10 gallon keg. I said, 'It is vinegar.' He said, 'Let me taste it.' So I did, and said, 'Um, that is good.' So before we knew it about half of it was gone. Ha! Ha! Sarah Ellen was very vexed.

"The best times of all on the farm, were when the threshers came. About six men would come with their horses and machinery and would stay two or three days. And, oh, the food we had then. Pies, cakes, roasts, sausages, bacon, jam, jellies, and everything you could think of. Every time my Aunt Lottie Perkins came, and we had a good dinner, she would say, 'My goodness, you've enough for the threshers, Nell'. Everybody would laugh. That was a time that the children loved. It was fun to watch the straw pile up and to watch the horses go round and round. They loved to see the golden grain come tumbling out of the spout."

They lived there for five years, at which time some of the trees had begun to bloom and bear fruit. By this time Kathleen and Cora were going to school, and two more children, Sarah and Isaac Chauncy, (pronounced Chancy) were born. It had become quite a problem to get the kiddies to school and back.

According to Cora, "We lived there, half-way between Cedar and Enoch, and Kathleen and I went to school at Enoch. I remember riding in the buggy with Kath and Father. He'd take us to school, then come and get us either on horseback or in the sleigh. It was cold and disagreeable, and a lot of work for him–

approximately two miles. I attended one and a half years, then the teacher got married, and by the following year we had traded our farm for a place in town, located across the river at the north end of town.”

They had been doing real well, but Caleb got tired of trying to work on the farm and in the mines. He would work in the mines at Iron Springs in the winter and shear sheep in the spring. Every spring he would go to the sheep camps, either as a cook or to shear sheep. They had their shearing corrals at Iron Springs, nine miles away. (He went until he was quite old, until they got electric shearers.) And of course while he was gone his wife had to do the chores. She even pumped the water for the cows. So they decided to trade the farm for a home in Cedar. They moved back to town just when the fruit trees were beginning to bear.



Nellie's and Caleb's children,
clockwise from top: Kathleen,
Arthur, Lillian Belle, Sarah,
Chauncey, and Cora.

They got a piece of ground, with 2 ½ acres, two lots north of the river and east of main street. They had the chickens on one lot, and lived in a brick home on the other side, in the Randall Lunt home. Lillian Belle, their last child was born there, in 1902. Later they sold this home to Haslams, and moved into an adobe home on the other lot (Webster lot) and built a nice frame house.

This lot was quite big, perhaps a block. They had a large garden, and pasture and chicken buildings. Caleb helped build his own farm buildings and was handy and neat at making pieces of furniture for the home. Nellie raised lots of flowers, and they set out poplar trees along the front of the house facing west, with a hedge of olive shrubs on the south as a windbreak. The main room in this home was 32 feet, divided by folding doors for when company came. And they surely had a lot of company there – a family of friends or relatives, sometimes a group of young people would come for supper and to spend the evening singing, dancing and playing games. People just loved to come to their home.

They also participated in community functions and enjoyed the social life with their neighbors, as her husband Caleb liked to dance, and so did she. He also was popular at parties and they were invited often to hear him sing. He had a wonderful fine voice and played the guitar.

They lived in this home until 1920. By then their children had all attended and graduated from school, had grown up, and Kathleen, Cora and Sarah were married, and Arthur had gone off to war. However, Nellie liked farm life the best. So, in the meantime, when the boys were pretty good size she wanted to get another farm. They heard about a place called Cane Beds where her daughter Cora and D Cox lived, in Eastern Utah near Orderville. They checked it out but didn't like the dry land farming so they didn't move there.

In the fall of 1919 when their son Arthur had been back from World War I one year, work was hard to find in Utah, so several members of the family decided to move to California. They were able to find a two-story house with 12 rooms. They pooled their money and purchased the home at 1332 Huron St. on North Figueroa, in Los Angeles. Nellie stayed in Utah to take care of things, and when all was finalized, she too moved to California. When she arrived in Los Angeles, Kathleen was sick and Lillian had been in a car accident and was laid up with her legs badly cut. She said, “Well, it is about time I was getting down here.” They thought so, too!

There in Los Angeles, Nellie helped to cover expenses by giving out board and room in this 12-room home. They lived at this address until shortly before her death when she went to live with her daughter Cora and husband D. Cox at Rockville, Utah. She went completely blind from cataracts many years before her death, but did regain some degree of sight before her passing. She passed away in Rockville, Utah 20 January 1950, and was buried in Cedar City, Utah.



Cora's comments: Mother told me a lot about the early settlement of Cedar City. She knew all the people and the part each played in the development of the community. I wish I had written it, as it would make an interesting history. A lot of these people were relatives of Mother's and Father's.

I learned more about Mother after her passing, and while she was lying in state at the Rose Winter Mortuary in Cedar City. She looked beautiful in a casket of rose-colored brocaded plush that my sister Sarah and I chose. We also chose the lovely temple clothes of airline nylon.

Many of her old friends came to the viewing and brought flowers. One remarked that she looked like she did when she was young, and that she used to be the Bell of Cedar City. One told of three "Nells", Big Nell, Little Nell, and Pretty Nell, and that she was "Pretty Nell." Another remarked that she was the life of any party. Another one, brother William R. Palmer related this incident as near as I remember it. 'A handsome young musician from England, by the name of Corlett, was here visiting his grandparents. He fell madly in love with your mother and composed a song about her. These are the words to the song:

There's a beautiful maid in the City
But I shall not mention her name.
She's so gentle, kind hearted and modest
And seeks neither fortune nor fame.

I love this bewitching young maiden
I'll tell her the same bye and bye,
(Two lines missing)

She's a vision of beauty and brightness
Her form is engraved on my heart
I'll never, no never be happy
If I from this maiden should part.

After Brother Palmer sang this song, he explained, 'Your Mother was already engaged to your Father, and couldn't be influenced to break the engagement. Besides, it was against her religion to marry outside the Church.'



Nellie and her husband, Caleb.

Lenna C. Wilcock, granddaughter writes: I had the privilege of becoming better acquainted with Grandma Haight during WWII, when my husband was stationed with other Air Force Cadets at Santa Ana Army Air Base, near Los Angeles. Grandma Haight consented to let me and my tiny daughter Gloria stay in her home where Art could come on weekend passes to visit us. That was in 1944.

While there I came to admire and respect her in several ways. She was 70 years old, and was nearly blind, but was very independent, and used a white cane to help get around. She had a regal bearing, and always was neat and careful in her appearance—to me she seemed a real gentlewoman. She was so polite and courteous, and had what I called "good manners." And she spoke distinctly in a very educated way. I also noticed these same things about her sisters, Aunt May Walker, and Aunt Lottie Perkins. They were so dignified, and sort of regal, or genteel.

Her home was this big 12-room apartment building there in Los Angeles, and she had several renters living there. One young man was extra helpful to her and mowed and watered her lawn, and ran errands for her, and did other kind things.

In her back yard she had fruit trees; I especially remember her apricot and fig trees. Also she had rabbits in a hutch. She also had an old baby buggy, which every day or so she would wheel to the grocery store on a nearby corner. She would cross the street by herself, using her white cane, and the grocers would fill her buggy with the tops of carrots, outer leaves of lettuce and cabbage, or other greens which were their trimmings to throw away, and she would bring them home and feed them to her rabbits. I told her one day, "Grandma, you don't need to do that, I can go pick up the greens and feed your rabbits." Her determined, and very wise, answer remains with me still: "Oh no! I will do it! I keep the rabbits for a purpose. If I didn't have anything to depend on me to care for them, I wouldn't get up in the mornings. And if I didn't get up, soon I wouldn't be able to get up! No, I will feed my rabbits!"

She said she had been completely blind for some length of time. Then she promised the Lord that if he would restore her sight she would do something – but she didn't say what. And she did regain sufficient sight to be able to care for herself to some extent.

Sometimes for breakfast, she would put a couple of eggs in the bottom of a tall tomato juice can, and cover them with boiling water. After half an hour they would be done just perfectly for her—cooked through; very tender.

She enjoyed having a baby in the house again. And would sometimes tend my little one while I ran an errand for her, or did her shopping. On Sundays her friends from the Garvanza Ward would come and take her and me and my baby to church. And they would occasionally come and visit with her.

I found out that she did have a bit of a temper. She stomped her cane at me on the cement sidewalk in front of her house one day when I decided to mow her lawn. She firmly let me know that *that* was a man's job, and I was *not* to do it.

During the daytimes, when we had time to talk, she would tell me of when she was young, or things about her children as they were growing up, and about her husband, and her folks, and life in Cedar City and on the farm. Not being able to remember the details, I am unable to repeat these wonderful stories.



Nellie with daughters, Cora and Sarah.

I do remember this though: Her youngest daughter, Lillian wanted to be a Chorus Girl and dance on the stage. She said Lily was a wonderful dancer, and loved it and also loved to sing. Grandma said she thought this was very unbecoming of any decent young lady, and wouldn't hear of it. But many times since then she was sorry for that, and has wished she had let her go ahead and be a dancer, and she wept as she told about it.



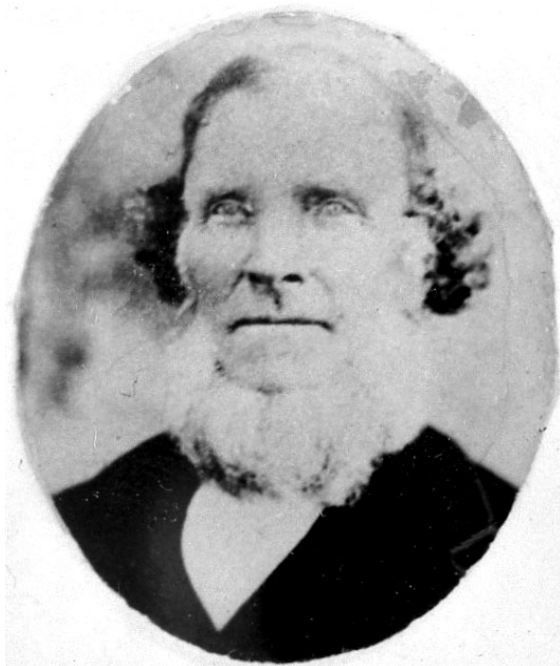
Nellie's and Caleb's children:

Kathleen May 7 April 1892,
Cora 15 January 1894,
Arthur Whittaker 26 May 1896,
Sarah 21 April 1898,
Isaac Chauncy 6 Dec 1900,
Lillian Belle, 8 Oct 1902.

References:

Kathleen H. Trimmer, daughter
Cora H. Cox, daughter
Elmer F. Cox, grandson
Lenna Cox Wilcock, granddaughter





Orville Southerland Cox, 1814 - 1888

ORVILLE SOUTHERLAND COX

Based on a history written by Orville's daughter,

Adelia B. Cox Sidwell

Arranged by Lenna Cox Wilcock



Orville S. Cox is our very first ancestor on both his father's and mother's lines to accept the gospel as taught by the Church of Jesus Christ of Latter-day-Saints, he being 25 years old at the time.

He may be best remembered for his absolute obedience and faithfulness to the gospel and to the counsel of the authorized leaders of his espoused Church. And next to that were his outstanding skills, abilities and unfaltering work in helping to found and colonize new communities.

The following are some of the thriving towns O. S. Cox assisted in founding: Lima, Illinois; Pisgah, Iowa; Salt Lake City, Bountiful, Manti, Gunnison, Fairview, Glenwood of Utah; St. Thomas, St. Joseph, Overton of Nevada; Mt. Carmel, Orderville and Tropic of Utah.

Orville S. Cox was born in Plymouth, New York, 24 November 1814. He was the fifth son of the twelve children of Jonathan Upham and Lucinda Blood Cox, ten of them reaching maturity. His father died 21 April 1830, when Orville was about fifteen years old. The problem of providing for the family then had fallen on the three older boys William, Charles, and Walter, (the fourth son Jonathan having died the same day as he was born.)

The older boys went to work, or were already working, and Orville was "bound out" – apprenticed to learn the trade of a blacksmith under a Deacon Jones. The agreement was that he was to work obediently until twenty-one, and that Jones was to give him board and clothes, three months of school each winter, and teach him the trade of blacksmithing.

This Deacon was considered an excellent man, as he was a pillar of his church, but this young apprentice soon found out that he didn't honor the agreement, for no schooling was given or allowed, and one pair of jeans pants was all the clothing he received during the first three years of his apprenticeship, and his food was rather limited too. The women folks ran a dairy, but the boy was never allowed a drink of milk (of which he was very fond), because the Mrs. said, "it made too big a hole in the cheese."

As to teaching him the trade, the Deacon kept him busy by blowing the bellows and using the tongs and heavy sledge. But Orville learned the blacksmith skills by observance. The Deacon sometimes went to distant places and then the boy secretly used the tools and practiced doing the things his keen eyes had watched his master do. During some of these hours of freedom, he made himself a pair of skates from discarded pieces of broken nails he had carefully gathered and saved.

Actually in those days nails were precious articles and must not be discarded just because they were bent. One time some oxen that had extremely hard hooves, called "glassy hoofs" were brought to the shop to be shod. Whenever the Deacon undertook to drive a nail in, it bent. Orville straightened nails over and over, until after awhile he said, "let me," and he shod the oxen without bending a single nail. Thereafter, he shod all the oxen that came to the shop. (Shod meant he put shoes on, or nailed iron "horse-shoes" on the bottom of the oxen's hooves.)

Also, he straightened a discarded gun barrel and made a hammer, trigger, sights, etc, for it, so that he had an effective weapon. He had to keep these things hidden. But once in awhile he found a little time to use them. One of his duties was that of burning charcoal, as the vast beds of coal were then undiscovered. He learned much of the trade of the woodsman while attending to the charcoal pits in the depth of the mighty New York forests, as well as having an opportunity to use his skates and gun a little.

After three years, receiving only harsh treatment all this time, he decided to leave. He would have been about 18 years of age at this time. So during one of the Deacon's visits to a distant parish, he gathered up his belongings, including his hand-made gun and some food, and "hit the trail for the tall timber," that being the route on which he was least apt to be discovered.

There's no indication of where this Deacon lived, but apparently it was some distance from Orville's home. And it seems he headed toward home, for he made his way toward the Susquehanna River, which would take him to Owego New York. First he reached the Tioga River, which was a branch of the Susquehanna. He began reconnoitering for a means of crossing or floating down the river and soon discovered a log canoe "dug-out" as it was called, frozen in the mud, and pried it up, launched it, and was soon floating and paddling in it down toward the junction of the Tioga and the Susquehanna.

He soon found out that the canoe was leaky, but was able to bail and keep afloat. Evidently he'd need to go ashore over night, and as for food on this trip with the canoe, game was plentiful and he was a good shot. After a few days, reaching the confluence of the Susquehanna and Tioga rivers, he was able to get passage on a boat preparing to leave the dock for a trip up the Susquehanna towards Owego. This boat was a primitive stern wheel packet of those early days (1831 - 32). While on this boat, he must have worked his passage, for he had no money.

On board this boat with a cargo of Southern produce, he, for the first time in his life, saw an orange. He remained on this little river packet some distance as it made its way up the Susquehanna River, then landed and found lucrative employment at the lumbering and logging camps, and sometimes at the blacksmith's forge.

He considered himself lucky to find two of his brothers who were employed rafting (floating) logs down the river. They floated a great raft of lumber down the Susquehanna for three hundred miles. Then by slow degrees and hard work Orville and his two brothers began to work their way toward Ohio. Usually they worked for lumber companies. They literally walked all the way through the forests, the whole length of the way.

Since their father had died, the older boys were supporting their widowed mother and the younger children. William, the eldest, decided to bring them to Ohio where the family could be together, and they could better care for them. So they planned to build a home there.

The five older brothers met together and purchased land in Windham Township, south of Nelson Township. They paid about five dollars per acre. The land was so heavily timbered that they cut down forty trees to make room, and they built a log house in the clearing. Then they felled more trees and planted corn between the fallen green logs.

In 1833 William returned to his mother's home in Owego, New York. He sold out everything and took his mother and her five younger children, Samuel, Amos, Harriet, Mary, and Jonathan to Ohio. (Ester, the tenth child had died at about the age of two.) They traveled on a barge via the great world-famous Erie Canal (at that time the largest canal in the world) to Buffalo, then across Lake Erie to Painesville, Ohio where they were met by the wagon and taken about 30 miles to their new home. This was a new log house surrounded by a pole fence in the clearing.

For a while the older sons stayed in that area, finding employment, and by 1836 four of them were married. Their mother Lucinda, had not been well since her last child had been born, and she still had at least

three children at home to care for. The sons felt the keen responsibility that was theirs in seeing that she was properly cared for.

So in 1837 the sons all met again at their home in Ohio to discuss future plans. It was decided to sell the home there, rent a room for their mother and have the oldest daughter, Harriet, stay and care for her mother. They found local families for Mary and Jonathan to live with, and they were to assume their share in the expense of caring for their mother.

The separation of the Cox boys took place at that time, early in 1837. Some of them went to California during the gold stampede. Charles B. Cox was elected Senator from Santa Rosa Company for a number of terms. William U. had put his property in a concern called the Phalanx and was defrauded by the officers of every cent and left in debt \$3,000, an enormous sum for those days. He later returned to the East and became very successful. Meanwhile, F. Walter had married and joined the Mormon Church in Ohio.

This is probably the time that Orville went to Texas to help the Americans there fight for their freedom from Mexico. "For pay he received camp equipment, pistols and two mules. Nearing his 24th birthday, he was a thorough frontiersman, forester, lumberman, a splendid blacksmith, a natural born engineer; in short, a genius and an all around good fellow. He was six feet in his socks and heavy proportionately."

He then returned east and came to Jackson County Missouri where he heard dreadful stories about the hated Mormons, who at that time were being driven from Far West by mobs. He learned that Joseph Smith and other leaders were in Liberty Jail and was told that the Mormons were thieves, robbers and traitors and were in rebellion against the state militia.

The story of how he became acquainted with the Mormons, taken from *Before and After Pisgah*, pp. 92-93, is as follows:

"... A few days after the imprisonment began, Sylvester Hulet was away from Far West on business. He met a man who was a stranger in those parts, having been in Missouri a very short time. In the course of the conversation, the man said that everywhere he went he heard talk of the Mormons and the tale-bearers rejoicing that "Now they had the leaders of this gang of robbers, thieves, murderous and traitors to the United States government." The stranger heard that the Mormons had rebelled against the government, had a president of their own, had fortified their city and defied the state militia.

"Hulet was silent. Then the stranger asked if he knew anything about the Mormons. 'Why yes, I know something about them. Would you like to go to their city and see it?' he asked.

"The stranger quickly assured Hulet that he would like to see the Mormon city very much. Hulet led the way and fell into silence again, until they came in sight of Far West when he again spoke, 'There is the Mormon city, and there are the fortifications.'

"The stranger looked and asked, 'Where are the fortifications?'

"Those few wagons loaded with timber, and the pile of lumber and logs.'

"Then the stranger threw back his head and opened his mouth and laughed as a Cox sometimes can laugh. For this was Orville S. Cox. He told Hulet that if the other stories had been stretched as much as the 'fortification story' had, he would surely like to get acquainted with the Mormons. Then Hulet confessed that he was a Mormon and invited Cox to become his guest for as long a time as he liked, and as often as he liked.

"When this cheerful young man entered their home, Elvira – Hulet's orphaned niece – at once became interested. His laugh that came so easily, his wit that flowed so readily, his sensible perception of the situation of

the community, his ability to lend an ingenious helping hand to everyone around who needed help, won a friendly appreciation at once from others as well as Elvira. In turn he felt a strong liking for this distressed people and decided that they were kindred spirits to him.

“Soon after he became acquainted at Far West, Orville learned that his older brother, Walter and others of his family, had accepted the Mormon faith and he soon decided that this religion was good enough for him. While there he won the heart of the orphan girl, Elvira P. Mills, who was living with her uncle, Sylvester Hulet. But she hesitated about marrying a gentile. He asked Elvira to become his partner for life and she answered that if he would be baptized into her church she would be glad to do so. To that proposition he did not react as she had expected he would. Instead of complying with her suggestion, he said that he didn’t propose to join any religious sect to buy a wife. But he remained his smiling good natured teasing self, so that no particular gloom or depression came over her life. He remained the genial friend of Sylvester and family, and mingled freely with the saints in meetings, dances and all their gatherings.” – *Life of Elvira Pamela Mills Cox*

He decided they were sinned against. He lived in Jackson County for a time, and ever after, Jackson County Missouri was the goal of his ambition. He believed to his dying day that he should one day return to that favored spot.

When the Mormons were driven from Far West in the winter of 1838-39, traveling east 200 miles into Illinois through the cold and mud, Orville helped them, always singing and laughing. There were three families with a total of sixteen people who pitched their tents together when they arrived in Hancock County – Isaac Morley, F. Walter Cox, who was Orville’s older brother, and Edwin Whiting. Walter had married Whiting’s daughter Emmaline.

They established a nucleus that soon came to be called The Morley Settlement, 30 miles south of Nauvoo, partly in Hancock and partly in Adams County. Other saints who were driven out came to this settlement until soon there were three or four hundred people there.

“By October 3, 1839, Elvira decided that, Mormon or not, Orville was the man for her, and they were married in Father Elisha Whiting’s home, at the Morley Settlement, by Elder Lyman Wight.

“The two newly-weds, on October 6, 1839, drove into Nauvoo twenty miles away, and Orville S. Cox was baptized by the Prophet Joseph Smith. He went a gentile and returned a full-fledged Mormon. He was a faithful Latter-day Saint, full of love and zeal. He was a member of the famous brass band of the Nauvoo Legion. When the Prophet and his brother were killed, none mourned more sincerely than he. He assisted those more helpless or destitute in the migration from Nauvoo. His stacks of grain were burned at the Morley settlement by the mobbers, and they fled to the City of Nauvoo, he with his wife and two children, Almer and Adelia. Their first baby, named Robert Fredrick, lived only one week, dying as a result of its mother having chills and fever, and from exposure resulting from mobbers’ violence.

“He attended the meeting where Sidney Rigdon asked the Saints to appoint him as guardian, and where Brigham Young claimed that the Twelve Apostles were the ordained leaders; and many times thereafter he testified that he saw Brigham Young changed to appear like Joseph and heard his voice take on the Prophet’s tone. And after that manifestation he never doubted a moment that the rightful leadership of the Church was vested in the twelve, with Brigham Young at their head.”

Many important historical incidents took place at the Morley Settlement. Here we also learn of another valiant pioneer family which was later to be closely associated with Orville Cox – Joseph Stewart Allen who had married Isaac Morley’s daughter, Lucy Diantha Morley. On January 23, 1840 Hyrum Smith arrived at the Morley Settlement and organized it into a Stake. Patriarch Isaac Morley was the President. Elder Edwin Whiting was Pres. of the Elders’ Quorum, with Joseph Stewart Allen and Aaron M. York as counselors. (NOTE: Orville S. Cox would marry Mary Elizabeth Allen in Utah 13 years later. She was the daughter of Joseph Stewart and Lucy

Diantha Morley Allen, and granddaughter of Isaac Morley. Also, Eliza Jane Losee was born to Isaac and Sarah Losee at Lima near Morley Settlement in 1842. Eliza Jane became Orville's third wife 17 years later in Utah.)

The Prophet Joseph was martyred in 1844, and in October 1845 at the general conference, Elders Amasa Lyman and Heber C. Kimball spoke on the coming migration to the west and the plans being made for the departure of the saints. Orville remained in Nauvoo till almost the last departed. The suffering of the saints, poorly-clad, in mid-winter crossing the Missouri river was intense. He assisted Browning in transforming the old rusty steamer shafts into cannons that were so effectually used by Daniel H. Wells at the Battle of Nauvoo.

Leaving Nauvoo with the last of the Mormon exiles, Orville crossed Iowa and settled at Pisgah in Iowa, where he served as counselor to Lorenzo Snow, President at Mt. Pisgah. In his devoted attachment to Lorenzo Snow, he was an enthusiast; also to Father Morley, and he would follow their leadership anywhere.

For a good reason Orville was not in the Battalion draft, for he was kept very busy manufacturing wagons. It was told of him that he found a linch pin and said, "I'll just make a wagon to fit that pin." He prepared as good and serviceable an outfit as his limited means would allow for the long dreary journey to the mountains. His outfit consisted of two home-made wagons, without brakes—brakes were not needed on the eastern end of the journey—two yoke of oxen, three yoke of cows, a box of chickens on the back of a wagon, a wife and two children, with bedding and food. Thus prepared they started across the plains the last of June 1847, singing the song "In the spring we'll take our journey, All to cross the grassy plains."

Orville traveled in the hundred of Charles C. Rich, known as the Artillery Company. He was captain of one of the tens. Oh the seemingly endless level prairie! The monotony was terribly wearing. When Independence Rock was sighted, it was a wonderful relief. Great landmark it was, in that unsettled country. Now they were sure they were approaching the Rocky Mountains. The children especially longed for that goal.

After leaving the Platte River, while traveling along the Sweet Water River, the company met General Kearney and his company of Battalion scouts with their illustrious prisoner, the great pathfinder Fremont. (When California was freed from Mexican rule, Fremont and his little band, who had helped to free it, were greatly rejoiced; and in their enthusiasm his followers proclaimed Fremont governor. General Kearney arrived and expected to be governor by right of his generalship. He was very angry and had Fremont arrested and sent to Washington.)

At Green River, near Bridger's Station, they met pioneers who had reached Great Salt Lake Valley, started new homes, and were now returning to the camps in Iowa with more definite knowledge and instructions to impart to those who were to come to the mountains next year. They told Rich's company many things regarding the way that lay before them, and it was a great relief to know that they were nearing their destination.

From now on the mountains were on every side; frowning cliffs looked ready to fall on and crush the poor foot-sore travelers, for people raised on the plains are apt to have a shuddering of such sights. C. C. Rich's artillery company rolled into the valley of the Great Salt Lake. They were only two or three days behind Jedediah M. Grant's company of one hundred wagons. They arrived 20 September 1847.

Being expert in handling lumber, Orville was immediately sent into the canyon for logs. Houses must now be built. Among other timbers, he brought down a magnificent specimen of a pine for a Liberty Pole, which he assisted in raising on Pioneer Square. It was the first pole to carry the stars and stripes in the city. One had been raised on Ensign Peak before. They wintered in Salt Lake Valley. There another son, Orville M., was born November 29, 1847.

Very early in the spring of 1848 Orville moved from the Adobe Fort with his wife and three children and began farming in Sessionsville, New Bountiful. He was the first bishop of the ward. There they had the famous experience with the crickets. Orville was very innovative. He devised the broad paddles to try to exterminate

them. And then came the Gulls. He raised a crop in '48 and '49 there. Also he dug the first well in Bountiful, and struck water so suddenly as to be almost drowned by it before he could be hauled up.

Brigham Young knew there would have to be other areas to accommodate the immigrating saints arriving at Salt Lake, so he sent exploration parties to locate sites suitable for settlements to be established. The very basic requirements they were to look for would include adequate water, suitable farming soil, grazing lands, and available timber. The first, and probably the most noted exploration group, was the one led by Parley P. Pratt in 1849 that extended as far down as the Rio Virgin in the southern territory.

On 14 June 1849, a delegation of the Ute Indians, under Chief Walker, appeared in Salt Lake City and requested colonists for Sanpete Valley. This was the first request from Indians for white settlers. An exploring party was sent, which party reached the valley 20 August 1849. Then Isaac Morley was called to take charge of settling this Sanpete (or Sanpitch) Valley. He was President of the High Council in Salt Lake City at the time, but this did not interfere with his new call.

Subsequently, forty families were called to colonize the Sanpete Valley. In this company, led by Father Morley, were Orville and his wife and three children.

They arrived at the future site of Manti 19 November, 1849. The Sanpete Valley is on the eastern side of the Rocky Mountains, and many miles south of Salt Lake (on which is now known as Highway 89.) There is a canyon (near present day Nephi) called Salt Creek Canyon, making a "cut" through the Wasatch Mountain where they could get through from the valley west of the mountain to the valley east of the mountain. The journey from Salt Lake City to the Sanpete Valley occupied one month, breaking new roads, fixing fords, and building dug-ways. The forty families worked industriously, sometimes only moving forward two or three miles in a day. One six mile stretch in Salt Creek Canyon occupied them a whole week. The only settlement between Salt Lake and Manti was Provo, consisting of a little fort of green cottonwood logs.

After getting through Salt Creek Canyon in two weeks, they worked to their utmost strength, for it began snowing there, and it was far from being a desirable winter's home. That winter was one of the hardest, with the heaviest snowfall for many succeeding years. It was recorded that the snow was four feet deep on the level. Upon arriving at their destination, camp was made by the Morley's company on the south side of Temple Hill, which was a sheltered spot. That first winter many of them lived in dugouts, and some in their wagon boxes.

All winter long they had to help the cattle find feed by shoveling snow in the meadows, as the snow lay four feet deep. It was May before the snow was gone so that the men could begin to clear the ground and begin their farming. Then there were irrigating ditches to dig and the usual labor of clearing, plowing, and planting.

Next they needed to go to the canyons and fell trees for logs, raising log cabins, sawing lumber on the sawpit, which was the most primitive of saw mills. Orville was an expert at hewing and squaring the logs with his ax, and making everything as comfortable as possible in their new home.

They were in constant danger from Indian raids. That first winter Chief Walker's Indian band camped in their tents in a semi-circle around the hastily devised dwellings of the Mormon settlers. And they never knew from one moment til the next what to expect from them.

Other problems were the scarcity of food, the extreme cold, crude tools and equipment, and at one time even rattlesnakes, for it seemed that as springtime neared and the weather warmed, the settlers were surprised one occasion by a weird hissing and rattling apparently coming from all points of the hill where they had dug their temporary dwellings. And from caves above, great writhing spotted-backed rattlesnakes appeared. They had come from caves above the rocky ledge that had been their shield and shelter from the piercing northern winds and storms. They crawled into the cupboards, beds, everywhere, and the men were all recruited to destroy them.

The estimation was that 300 were killed that first night. Amazingly not one person was bitten, and for several evenings the killing continued.

To be sure, nobody appreciated more than Orville did a liberty pole, and all that it typified, so he was commissioned to get one at the earliest convenient moment for Manti. This he did in 1850. Two very basic principles held on to by many of those early pioneers were their persistent demand for freedom, and their diligent and sincere desire to have the truth. These two things were what many early wars were fought about.

Between their individual duties, they found time to build a log school and a bowery, and then a meetinghouse. They felt that it was quite commodious. Here in the long evenings of the winter of 1850-51 Orville taught a singing and dancing school. Sarah Petty was the first school Ma-am. That winter of 1850-51 Jesse W. Fox also taught school.

In 1850 Orville was elected Alderman. He took a second wife, marrying Mary Elizabeth Allen 3 July 1853 at Manti. He married a third wife, Eliza Jane Losee 22 June 1859. He served many years as the first counselor to Bishop Lowry; and he was captain of the militia. He was very energetic in the performance of his duties, especially through the protracted period of the Walker War. He served under Major Higgins, an old Battalion veteran.

The Walker War brought terror to most of the small settlements throughout Utah, for a duration of several years. The Ute Indian tribe acknowledged allegiance to two chiefs, Walker and Sowiatt. Walker was the War Chief, and the aged Sowiatt was the civil, political, or diplomatic chieftain, a very eloquent speaker who wielded quite as much influence and power as Walker himself, though seldom interfering with war matters. Walker was a tall, fine-looking man and one of seven brothers, all with one exception, remarkable for athletic proportions, and all influential men in the tribe: Arrapeen, Grocepeen, Saampitch, Ammon, Tabbinaw, Yankawalkits and Walker.

What started the Walker War? Those best acquainted with the prominent traits of the American Indian know how small a spark it takes to explode the dynamite of their ferocious natures. Pitiless and blood thirsty, the smallest injury is avenged in deeds of blackest barbarity. Even when the Indians were most peaceable, the settlers were never free from apprehension.

During the summer of 1853 the Indians, becoming exasperated at some slight offense on the part of the Mormons, retaliated by killing Alex Keel, at Payson, on 18th of July, and this was the commencement of the dreadful "Walker War" which raged throughout the length and breadth of the settled portions of Utah. Scarcely a week passed that did not bring the tidings of scenes of blood and carnage enacted in some portion of the territory. Cattle and horses were driven off, settlements burned, plundered, and people inhumanely massacred.

The settlers began to build forts, and the smaller towns were evacuated by people moving to larger settlements. Forts were built to accommodate the horses and cattle. Standing guard was the order of the day. Every man was compelled to come at the beat of drum each morning to answer roll call and report for duty.

It was the same in Manti as in other settlements. The men went in companies of not less than ten or twelve for wood, with mounted guards keeping a constant watch from lookout positions, while the company worked. They had comparable guards for those who worked in the gardens.

Following one incident of the tragic killing of four whites, who didn't follow exactly the directions given, one man commented, "How numerous are the instances of disaster—even unto death, that had followed disobedience to the counsel of the Priesthood. . . . I would as leave thrust my right hand into the fire as disobey my Bishop or President, or refuse to perform a duty assigned me so long as they are striving to honor the power conferred upon them by a still higher power." — *The Early Days of Manti*, p. 17.

For eleven years, from 1849 to 1860, Orville labored faithfully for the up-building of Manti, and then like Boone and Crockett, he wanted more “elbow room” and moved to Fairview, Sanpete County. He also moved part of his family to Gunnison (Hog Wallow, it was called then) and raised two crops there. In February 1864, he moved part of his family to Glenwood, built a cabin there and raised a crop. He sold out and moved elsewhere to engineer ditches. He engineered over forty ditches in Utah and Nevada, as near as his children can remember, as well as doing all other kinds of pioneer work.

To illustrate O. S. Cox’s ingenuity in making ditches, here is the story of the Big Plow as told by an old settler of Fairview, Pappas Brady.

“When the ditch was first laid out that was afterwards called City Ditch, every man and boy was called on to come and work on it every day ‘til it would carry water. This was in the spring, and it had to be finished before the fields were ready to be plowed and planted. The men turned out well with teams and plows, picks and crowbars and shovels, There was a rocky point at the head of the ditch to be cut through, and it was hard pan, about like cement. Couldn’t be touched by plow, no siree; no more than nothing. We was just prying the gravel loose with picks and crowbars, and looked like it would take us weeks to do six rods. Yes, six weeks. Cox looked at us working and sweating, and never offered to lift a finger. No sir, never done a tap—just looked and then without saying a word, he turned around and walked off. Yes, sir, walked off! Well of all the mad bunch of men you ever saw I guess we was about the maddest. Of course, we didn’t swear; we was Mormons and the Bishop was there, but we watched him go and one of the men says, ‘Well, I didn’t think Cox was that kind of a feller.’ His going discouraged the rest of us, just took the heart out of us. But of course we plugged away pretendin’ to work the rest of the day, and dragged back the next morning.

“We weren’t near all there when here came Cox. I don’t just remember whether it was four yoke of oxen or six or eight, for I was just a boy, but it was a long string and they was every one a good pulling ox. And they was hitched on to a plow, a plumb new kind, yes sir, a new kind of plow. It was a great big pitch pine log, about fourteen feet long, and may have been eighteen, with a limb stickin’ down like as if my arm and hand was the log and my thumb the limb. He had bored a hole through the log, and put a crow bar down in front of the knob, and cross ways along the log back of the limb he bored holes and put stout sticks through for spikes. They were the plow handles; and he had eight men get hold of them handles and hold the plow level and he loaded a bunch of men along on that log, and then he spoke to his oxen.

“Great Scott, ye otter seen the gravel fly and ye otter heard us fellers laugh and holler! Well, sir, he plowed up and down that ditch line four or five times and that ditch was made, practically made. All that the rest of us had to do was to shovel out the loose stuff. He done more in half a day than all the rest of us could a done in six weeks.

“Why didn’t he tell his plans the first thing, so we wouldn’t be so discouraged, and hate this so? Why, cause he knew it wouldn’t do a mite of good to talk. He wasn’t the Bishop; and if he had been, plans like that would sure be hooted at by half the fellers. No, siree! His way was the best. Just shut up and do. And when a bunch of men see a thing a workin’ they believe. Yes, sir, seein’ is believin.” – Adelia B. Cox Sidwell

In 1865 Orville went on a mission to the “Muddy,” to assist in surveying and making irrigation ditches there. His daughter Philena stated that Brigham Young asked for volunteers, and her father was one who volunteered. She said there weren’t enough volunteers so Pres. Young “called” others to go there. One of the main purposes for establishing farms in that area was because the weather was conducive to cotton farming, and Brother Brigham planned for his people to be self-sustaining and not dependent on the gentiles for their living, including cotton. Another reason was that it was to be a way-station between San Bernardino, California and Utah.

According to historians, most saints looked upon that particular mission with disfavor. In *Heart Throbs of the West*, Kate B. Carter, Vol. 12, p. 225 we read:

“Perhaps the most dreaded of all missions assigned by Brigham Young in the settlement of the great western country was that of the Muddy Mission. The region described as ‘ninety miles beyond St. George in a blistering alkali desert’ was avoided even by the Indians. The settlers suffered through heat in the summer, sickness from malaria, passed through almost unbelievable hardships and privations to obey the call of their leader and could only be endured because of their great faith and their efforts dedicated to the mission to which they were assigned.”

The soil was very rich, and they could grow good quality cotton there, but there was so much quick sand that it was almost impossible to build a dam that would hold, or to make an irrigation ditch that would hold water without breaking out, or by washing away the soil. (Incidentally, Orville thought that was the route the saints would travel going back to Jackson County, so he was that much nearer the final home.)

He moved there with a group in 1865. The first trip, he took with him his third wife, Eliza, and her one child, little two-year-old Lucinda, and Walter, a 14-year-old son of the first wife, Elvira. The following year, after crops were in and the spring work done, he returned to Fairview after another section of his family—Mary, the second wife, and her five children, lastly bringing Elvira and her young ones.

The life in the burning desert is always more or less uncomfortable, and pioneering is hard and often heart-breaking. During Orville’s absence after that first trip, Eliza’s little girl Lucinda took her little pail to the creek to get some water; the quicksand caused her to slip and she was drowned. They took her out not very far down the stream, but could not resuscitate her. Walter was almost inconsolable with grief over the death of his little sister, and the mother tried to hide her own heartbreak to comfort him. Almer, Laun and Walt all went to the Muddy in 1867, the year Mary was moved. In 1868 Philmon, fifth son of Elvira, a very promising lad of thirteen, died of appendicitis, at that time called inflammation of the bowels. Then Mary lost a little daughter, Lucy for whom she grieved many years.

The trip to the Muddy was a long tedious journey through deep sand much of the way, ninety miles beyond St. George, with scarcity of water much of the way. Arriving there the settlers made a dam in the Muddy River to divert the stream out into ditches to water their crops which they planted as soon as the land could be cleared of mesquite bushes and made ready.

They made adobes which they used to build a house near the river bottoms. This location proved unhealthy for them and many contracted malaria fever. Orville’s mother-in-law Lucy D. Allen had chills and fever dreadfully for a long time. Many began to wear away from this swampy river bottom until they realized that was responsible for their sickness. Eventually water was taken out into a ditch higher up the river and they moved onto the bench land and built the town of Overton, and here their health improved.

Orville and his family, with other tried and true neighbors labored there for six years, and he was successful in engineering a number of dams that would hold against the treachery of the quicksand. They had only poor homemade plows and a few other tools to work with, and no cement or modern building material, all timber being too far away to be practical, but he and others built what they needed with what they had. In clearing the land, the Mesquite brush root was the hardest digging they encountered.

As they were able to do so they built better more comfortable homes, and they tilled more land and had their cotton fields. Financially the prospects were more promising than ever before. They had planted a large orchard, and a vineyard that was just coming into bearing. The three towns founded there on the Muddy, in the Moapa Valley were St. Thomas, St. Joseph and Overton. These three towns were partly of Orville’s building.

The Cox group settled in Overton, and the Esplins settled in St. Joseph. Orville’s daughter Philena said the young folks from St. Joe used to come over to Overton to the dances. Philena married Henry Esplin, and in the years following, as Orville brought his two other families, and other pioneers arrived, there was quite a group.

And as always, wherever the Saints were gathered, they provided recreation of some kind which they enjoyed, old folks and young, dancing being one of their favorites. They had a meetinghouse and a schoolhouse, and enjoyed an active social life amongst the citizens of all three towns. No matter how tired the pioneers seemed to get, nor how much they sweat from their labors, they were able to boost their spirits with their dances, melon parties, celebrations, get-togethers, and church meetings. Orville loved to dance and often directed them. He was a delight to be around, always jovial and cheerful. He often directed the spelling-bees.

At the time that things were most promising, and their gardens, trees, and vineyards were producing, the cotton production thriving, when they had basically subdued the floods, the quicksand and the land, then a new boundary line was run between the states of Utah and Nevada, which gave their section to Nevada. They may not have minded living in Nevada, but the taxes were exorbitant, besides the fact that Nevada demanded that the settlers pay back taxes for the years they had lived there, even though they had paid their yearly taxes to Utah. It is said that the amount was more than their farms and houses were worth. So Brigham Young said, "Come home to Utah."

"They came (in 1873), leaving all of their beautiful peach orchards and vineyards, fields of cotton, cane, wheat and the comfortable houses in the most fertile of lands, which they had subdued and made to 'Blossom as the Rose' by seven long years of toil and privation. They rendered absolute obedience to their great leader and so they hitched up their teams, took their most choice belongings, and wended their way back to Utah, leaving their settlement and farms to pay Nevada the back taxes it had demanded."

Elvira, with five children returned to the old home in Fairview. Orville and others acted on the suggestion of President Young that they settle in Long Valley, as that area had been settled before and had been vacated because of Indian troubles. Orville's group had thoroughly learned the trick of building dams in the quick sand of the desert. They stopped at an abandoned settlement in Long Valley, Kane County. The group immediately went to work, doing those things they were most capable of doing. Orville and sons began the engineering of irrigation canals and dams. Deserted cabins were cleaned and repaired so that they offered partial shelter from the February storms. The people named this town Mt. Carmel. It was previously called Winsor.

When the former settlers came back and claimed their land the weary pioneers moved again, this time only a few miles further up the valley into a pleasant narrow cove, and went to work to build more dams, more ditches, and more cabins. In one place the water had to be carried across a gully, and it gave more trouble than all the rest of the canal. After awhile Orville, without comment or any consultation, went into the timber and found a very large log and felled it, made of it a huge trough, placed it across the gully and it reached far enough to secure a solid bed above the quicksand. Thirty years later, this Cox Trough was still doing successful service as a flume.

In 1875, when Brigham strongly taught the principle of Cooperation, this company of saints were organized by unanimous consent into the united order of Enoch, and named their town Orderville. Their little property, mostly cattle, horses and wagons, were owned jointly. Assigned to oversee the farm work, Orville and his sons labored twelve years joyously and unselfishly in the Order. The town grew and thrived; the arts, schools and trades were remarkably well represented by the young. Prosperity and a measure of plenty were there, in spite of the fact that there were more infirm people in that ward than any ward in the church.

"Then dissatisfaction and disunion came, and the Order broke up. There was not a great deal of property to divide, although some people came out with more property than others, according to the amount they consecrated in. Mary and Eliza, Father's second and third wives, each received a team and wagon. Mary and her family located in Huntington, Emery County, and Eliza and her family in Tropic, Garfield County. Father was then well along in years, and broken in health. He could do little more than advise his sons. Eliza was dying of cancer. In 1886 Orville S. Cox came to Fairview to the best-provided-for branch of his family. One year he remained an invalid, and on July 4, 1888 he laid his exhausted body down to rest. The passing was quiet and peaceful. His two wives, Elvira, and Mary and many of his descendants were with him at the last.

“If man ever earned his salvation, surely O. S. Cox did. Always found in the van where the hardest work was to be done, and if he advanced the cause one iota, no matter at what loss, or cost to himself, he considered he had been eminently successful. Never was there a murmur from him.” – Adelia B. Sidwell



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Before and After Mt. Pisgah, by Clare B. Christensen

“Orville S. Cox,” and “Early Manti,” Cox Bulletins

Histories of daughters and grandchildren of O.S.Cox

Family Group Record

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Husband Orville Southerland Cox				
Born	25 Nov 1814	Place	Plymouth, Chenango, New York	LDS ordinance dates
Chr.		Place		Baptized 6 Oct 1839
Died	4 Jul 1888	Place	Fairview, Sanpete, Utah	Endowed 7 Jan 1846
Buried	6 Jul 1888	Place	Fairview, Sanpete, Utah	SealPar 24 Apr 1896
Married	3 Oct 1839	Place	Morley Settlement near Lima, Illinois	SealSp 7 Feb 1846
Husband's father Jonathan Upham Cox				
Husband's mother Lucinda Blood				

Wife Elvira Pamela Mills				
Born	2 Mar 1820	Place	Nelson, Portage, Ohio	LDS ordinance dates
Chr.		Place		Baptized
Died	18 Feb 1903	Place	Fairview, Sanpete, Utah	Endowed
Buried		Place		SealPar
Wife's father				
Wife's mother				

Children	List each child in order of birth.	LDS ordinance dates	Temple
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1 M Robert Frederick Cox

Born	22 Jul 1840	Place	Lima, Adams, Illinois	Baptized
Chr.		Place		Endowed
Died	29 Jul 1840	Place	Lima, Adams, Illinois	SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

2 F Adelia Belinda Cox

Born	1 Dec 1841	Place	Lima, Adams, Illinois	Baptized
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

3 M Almer Bingley Cox

Born	2 Apr 1844	Place	Lima, Adams, Illinois	Baptized
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

4 M Orville Mills Cox

Born	29 Nov 1847	Place	Salt Lake City, Salt Lake, Utah	Baptized
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

5 M Delaun Mills Cox

Born	24 Mar 1850	Place	Manti, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

6 M Walter Cox

Born	4 Sep 1852	Place	Manti, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died		Place		SealPar
Buried		Place		
Spouse				
Married		Place		SealSp

7 M Philemon Cox

Born	21 Jan 1855	Place	Manti, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died	13 Feb 1868	Place		SealPar
Buried		Place		

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Date prepared	6 Oct 2003		

Family Group Record

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Husband		Orville Southerland Cox			
Wife		Elvira Pamela Mills			
Children		List each child in order of birth.		LDS ordinance dates	Temple
7	M	Philemon Cox			
		Spouse			
		Married	Place	SealSp	
8	M	Sylvanus Hulet Cox			
		Born	12 Sep 1857	Place	Manti, Sanpete, Utah
		Chr.		Place	
		Baptized			
		Died	10 Oct 1857	Place	
		Endowed			
		SealPar			
		Buried		Place	
		Spouse			
		Married	Place	SealSp	
9	F	Tryphena Maria Cox			
		Born	26 Jan 1859	Place	Manti, Sanpete, Utah
		Chr.		Place	
		Baptized			
		Died		Place	
		Endowed			
		SealPar			
		Buried		Place	
		Spouse			
		Married	Place	SealSp	
10	M	Amasa Bernard Cox			
		Born	25 Mar 1861	Place	Manti, Sanpete, Utah
		Chr.		Place	
		Baptized			
		Died		Place	
		Endowed			
		SealPar			
		Buried		Place	
		Spouse			
		Married	Place	SealSp	
11	F	Elvira Euphrasia Cox			
		Born	19 May 1864	Place	Fairview, Sanpete, Utah
		Chr.		Place	
		Baptized			
		Died		Place	
		Endowed			
		SealPar			
		Buried		Place	
		Spouse			
		Married	Place	SealSp	

Family Group Record

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Husband Orville Southerland COX				
Born	25 Nov 1814	Place	Plymouth, Chenango, New York	LDS ordinance dates
Chr.		Place		Temple
Died	4 Jul 1888	Place	Fairview, Sanpete, Utah	Baptized 6 Oct 1839 LIVE
Buried	6 Jul 1888	Place	Fairview, Sanpete, Utah	Endowed 7 Jan 1846 NAUVO
Married	3 Jul 1853	Place	Manti, Sanpete, Utah	SealPar 24 Apr 1896 MANTI
Other Spouse	Elvira Pamela MILLS			SealSp 29 Apr 1865 EHOUS
Married	3 Oct 1839	Place	Morley Settlement near Lima, Illinois	SealSp 7 Feb 1846 NAUVO
Other Spouse	Eliza Jane LOSEE			
Married	22 Jun 1859	Place		SealSp 29 Apr 1865 EHOUS
Husband's father	Jonathan Upham COX			
Husband's mother	Lucinda BLOOD			

Wife Mary Elizabeth ALLEN				
Born	15 Aug 1836	Place	Liberty, Clay, Missouri	LDS ordinance dates
Chr.		Place		Temple
Died	26 Nov 1916	Place	Orderville, Kane, Utah	Baptized 27 Apr 1846 LIVE
Buried	28 Nov 1916	Place	Orderville, Kane, Utah	Endowed 29 Apr 1865 EHOUS
Other Spouse	Thomas BLACKBURN			SealPar 24 Apr 1879 SGEOR
Married	24 Apr 1894	Place		SealSp
Wife's father	Joseph Stewart ALLEN			
Wife's mother	Lucy Diantha MORLEY			

Children List each child in order of birth.			LDS ordinance dates	Temple
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1	F	Philena COX		
	Born	30 Dec 1854	Place	Manti, Sanpete, Utah
	Chr.		Place	
	Died	30 Jul 1937	Place	Orderville, Kane, Utah
	Buried	1 Aug 1937	Place	Orderville, Kane, Utah
	Spouse	Henry Webster ESPLIN		
	Married	3 Nov 1873	Place	Salt Lake City, Salt Lake, Utah
			SealSp	3 Nov 1873 EHOUS

2	M	Amos COX Jr.		
	Born	8 Oct 1856	Place	Manti, Sanpete, Utah
	Chr.		Place	
	Died	9 Apr 1937	Place	Hurricane, Washington, Utah
	Buried	11 Apr 1937	Place	Hurricane, Washington, Utah
	Spouse	Sarah Arletta PALMER		
	Married	10 Jul 1876	Place	Salt Lake City, Salt Lake, Utah
	Spouse	Grace Ellen CHESTNUT		
	Married	4 Jun 1894	Place	Colonia Juarez, Chihuahua, Mexico
			SealSp	

3	M	Allen COX		
	Born	15 Jun 1858	Place	Manti, Sanpete, Utah
	Chr.		Place	
	Died	29 Oct 1933	Place	Payette, Payette, Idaho
	Buried	30 Oct 1933	Place	Ontario Cemetery, Ontario, Malheur, Oregon
	Spouse	Harriet Rebecca CALDWELL		
	Married	23 Jul 1885	Place	Logan, Cache, Utah
			SealSp	23 Jul 1885 LOGAN

4	F	Thressa Elnora COX		
	Born	25 Dec 1860	Place	Manti, Sanpete, Utah
	Chr.		Place	
	Died	29 Jul 1926	Place	Blanding, San Juan, Utah
	Buried	30 Jul 1926	Place	Blanding, San Juan, Utah
	Spouse	John Morley BLACK		
	Married	1 Feb 1877	Place	St. George, Washington, Utah
			SealSp	1 Feb 1877 SGEOR

5	M	Theodore COX		
	Born	20 Feb 1863	Place	Fairview, Sanpete, Utah
	Chr.		Place	
	Died	25 Mar 1937	Place	Provo, Utah, Utah
	Buried		Place	no burial
	Spouse	Almeda Eve PALMER		
	Married	21 Sep 1887 (D)	Place	Logan, Cache, Utah
			SealSp	21 Sep 1887 LOGAN

6	F	Lucy Elizabeth COX		
	Born	29 Jan 1866	Place	Fairview, Sanpete, Utah
	Chr.		Place	
	Died	2 Jul 1867	Place	St. Joseph, Clark, Nevada
	Buried		Place	
			Baptized	Child
			Endowed	Child
			SealPar	BIC

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Husband		Orville Southerland COX			
Wife		Mary Elizabeth ALLEN			
Children		List each child in order of birth.		LDS ordinance dates	Temple
6	F	Lucy Elizabeth COX			
Spouse					
Married		Place	SealSp		
7	F	Viola COX			
Born		2 Nov 1868	Place	St. Joseph, Clark, Nevada	Baptized
Chr.			Place		Endowed
Died		25 Sep 1873	Place		SealPar
Buried			Place		Child
Spouse					
Married		Place	SealSp		
8	F	Eleanor COX			
Born		25 Jun 1873	Place	Mt. Carmel, Kane, Utah	Baptized
Chr.			Place		Endowed
Died		13 Jul 1917	Place	Orderville, Kane, Utah	SealPar
Buried			Place		Child
Spouse		James Matthew PAYNE			
Married		4 Nov 1899	Place		SealSp
9	M	Arthur COX			
Born		4 Oct 1875	Place	Orderville, Kane, Utah	Baptized
Chr.			Place		Endowed
Died		3 Sep 1950	Place		SealPar
Buried			Place		Child
Spouse		Sarah ESPLIN			
Married		22 Oct 1902	Place		SealSp

Family Group Record

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Husband Orville Southerland Cox				
Born	25 Nov 1814	Place	Plymouth, Chenango, New York	LDS ordinance dates
Chr.		Place		Temple
Died	4 Jul 1888	Place	Fairview, Sanpete, Utah	Baptized 6 Oct 1839 LIVE
Buried	6 Jul 1888	Place	Fairview, Sanpete, Utah	Endowed 7 Jan 1846 NAUVO
Married	22 Jun 1859	Place		SealPar 24 Apr 1896 MANTI
				SealSp 29 Apr 1865 EHOUS
Husband's father Jonathan Upham Cox				
Husband's mother Lucinda Blood				

Wife Eliza Jane Losee				
Born	10 Aug 1842	Place	Lima, Adams, Illinois	LDS ordinance dates
Chr.		Place		Temple
Died	1 Dec 1889	Place	Loseeville, Garfield, Utah	Baptized
Buried		Place		Endowed
				SealPar
Wife's father				
Wife's mother				

Children	List each child in order of birth.	LDS ordinance dates	Temple
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1	F	Lucinda Adeline Cox		
		Born	12 May 1863	Place Fairview, Sanpete, Utah
		Chr.		Place
		Died	6 Sep 1865	Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
2	F	Sarah Jane Cox		
		Born	5 Nov 1866	Place St. Thomas, Clark, Nevada
		Chr.		Place
		Died	7 Nov 1866	Place St. Thomas, Clark, Nevada
		Buried		Place
		Spouse		
		Married		Place
				SealSp
3	F	Almira Miranda Cox		
		Born	20 Oct 1867	Place St. Joseph, Clark, Nevada
		Chr.		Place
		Died		Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
4	F	Phebe Ann Cox		
		Born	30 Sep 1870	Place Overton, Clark, Nevada
		Chr.		Place
		Died	22 Sep 1950	Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
5	M	Orlan "L" Cox		
		Born	2 Jan 1875	Place Mt. Carmel, Kane, Utah
		Chr.		Place
		Died	26 Jul 1945	Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
6	F	Lovisa Cox		
		Born	10 Dec 1877	Place Orderville, Kane, Utah
		Chr.		Place
		Died		Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp

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MARY ELIZABETH ALLEN (COX)

By Mamie Esplin Chamberlain and Lenna Cox Wilcock 1958
Updated 2002



Mary Elizabeth was the daughter of Joseph Stewart Allen and Lucy Diantha Morley, the first child of seven. Joseph had received the gospel in Thompson, Ohio, and in 1831 had been baptized into the Church of Jesus Christ of Latter Day Saints. The town of Thompson is adjacent to Kirtland. He was an Elder in the company known as "Zion's Camp" which left from Kirtland to take emergency supplies to Clay County in Missouri to relieve the suffering of the Saints there who were left destitute by the mobs. There at Clay County, Joseph married Lucy Diantha Morley, 2 September 1835. And it was there at Clay County where a year later, 15 August 1836 Mary Elizabeth was born.

Mary Elizabeth Allen, 1836 - 1916

Her parents moved to Far West in 1838, then were driven from Missouri to Illinois, where they settled in Lima, Hancock County. The family was threatened by the mobs and the Prophet Joseph advised them to move to Nauvoo (1839). Her father took part in defending the lives and property of the Saints by acting as picket guard. They were good friends of the Prophet and he sometimes came to their home to escape the enemy and ask for protection and rest. Although the Prophet was martyred before she was eight years old, Mary well remembered sitting on his knee, and the terrible gloom succeeding his death.

In 1846, when Mary was 10 years old, her parents started for the West with the other saints being driven from Nauvoo by mob violence. They stopped at Mt. Pisgah and her father put in a crop there. They left and went to Council Bluffs, then on up to Summer Quarters and raised a crop. Her father was counselor to the Bishop there. While they were staying on the Missouri River, two of Mary's little sisters (Cordelia and Calista) died from an epidemic of disease and were buried there. What a time of mourning it was. Then a brother, Joseph Lorenzo, was born at Rushbottom, Nebraska in 1847. He died when he was only six months old.

Mary's parents, along with her Morley grandparents and other relatives migrated to the Rocky Mountains in 1848 in President Young's company. Mary was 12 at the time, and had the responsibility of driving the ox-team most of the way across the plains. On one occasion, her oxen were worn out and she was walking. "When they came to the Weber River, she waded it, and from that she contracted an illness from which she has always been lame. It caused one leg to be shorter than the other. She suffered quite a lot the rest of her life." (Quote Almeda Eve Palmer Cox.) She was partly restored from rheumatism by obeying the advice of Heber C. Kimball by bathing and drinking water of a sulphur spring.

They wintered in Salt Lake Valley after their arrival there. In 1849 her grandfather Isaac Morley was called to settle the Sanpete Valley, and her father was also called to help. So in October their family moved to the Valley, and founded the town which they called Manti. It was so bitter cold that first winter that her feet were frozen.

During the grasshopper famine, she did fully her share of gathering greens and digging Sego Lily roots, the latter being used for making gravy for their bran bread.

When Mary was 17 she married Orville Southerland Cox, 3 July 1853 at Manti. She was his second wife, he having previously married Elvira P. Mills, in 1839 while living in Illinois, before coming to Utah. He took a third wife, Eliza Losee in 1859. They lived in Manti until 1860, then moved part of the family to Fairview, and part to Gunnison. Four children were born to her at Manti: Philena, Amos, Allen, and Theressa Elnora, and two were born at Fairview, Theodore and Lucy Elizabeth.

“While they lived at Fairview, the family used to go up the canyon to Thistle Valley to gather service-berries, elder-berries, and thimble-berries. It was all the fruit they had at first. They would take an outfit up and stay for a week and gather the berries. After a light frost they could shake the berries and they would fall easily—except the thimble berries, they were low growing like raspberries. In winter they used the fruit for pies and puddings.”—Mary Esplin Chamberlain, granddaughter

In 1864 part of the family moved to Glenwood and raised a crop. It was at Glencove, while visiting her parents that she narrowly escaped death by the Indians. The Indians made a raid upon the settlers. Her parents lived in the outskirts of town and while she was fleeing to a place of safety, only half-dressed and carrying her infant in her arms, an Indian shot at her just as she stepped across a small ditch. Fortunately the bullet intended for her missed both herself and babe and splashed in the water at her feet. Theodore was the baby. Philena, about 12 years old at the time, was holding on to her mother’s hand and running along with her. She well remembered the incident.

“President Young came to Fairview and asked for volunteers to settle the Muddy Mission in Nevada. As Mother (Philena) remembers it, her father volunteered. There were not enough who did, so he called others.”

Another version puts it this way: In 1865 her husband Orville was advised by Lorenzo Snow to move to the Muddy Mission, there to assist in surveying and making irrigation ditches, as he was somewhat of an expert along this line. The first trip, he took his third wife Eliza Jane and her one child Lucinda, and Walter, a son of his first wife Elvira. The next year, after crops were in and the spring work was done, he returned to Fairview after Mary and her five children. While he was gone, Lucinda was drowned in the quicksand on the Muddy. Then Mary lost her little daughter, Lucy, for whom she grieved many years.

It was an awfully long, difficult trip from Fairview to the Muddy in the Moapa Valley, 90 miles west and south of St. George. Philena describes the trip this way: “It was a long trip as they traveled with oxen and cows (they had no horses). When they were crossing the desert, they, as well as their animals, suffered so much from thirst, they could hardly endure it.

“There were a number of cows in the company. Grandpa Allen and family were with them. They had about six yoke of oxen and four wagons. They milked the cows at night and in the mornings. They used part of the milk for breakfast, the rest they put in the churn and when they camped at night they would have butter for supper, (a little soft ball of butter floating in the milk). They went down through Beaver, Cedar, and St. George.

“When they were nearing St. Joseph, Nevada, the men who lived there went out to meet them and were very kind to them. Uncle Walter had reached the town ahead of the rest and took water back in a canteen for the company. He had instructions to give them just a little at first as they were very thirsty. The water at Fairview was clear and cool, and on the Muddy it was warm and roilly. They missed the good water very much. Before that, Grandma Allen had milked the cow and let them all wet their lips, but that seemed to make them thirstier than ever. When they finally reached the town, they and their animals could only have a bit at a time. The weather was terribly hot, whereas Fairview was high and cool.

“They made their cloth from wool at Fairview, so on the journey they only had their wool clothes to wear, and they suffered greatly from the heat. They had no other kind until they made it from the cotton that was raised there. Mother used to help pick the cotton. Her father hired the squaws to help pick, and although she was only

fourteen or fifteen it was her job to keep the squaws working. The weather was very hot and the squaws would get lazy, and she had to talk hard to keep them at work.

“When the Indians came to people’s homes they sometimes picked grey backs (lice) from their heads (they had plenty of them) and threw them onto the white people. The Indians went barefoot and if they saw a spoon or anything like that on the ground they would get it between their toes and when they thought no one was looking they would draw their foot up behind them, take the spoon or whatever they had, and put it in their clothes.”

They stayed there six years, calling their settlements St. Joseph and Overton. It was at St. Joseph in 1868 when another daughter, Viola was born to Mary. The settlers had planted a large orchard, and a vineyard. They had gradually improved their homes. They had made ditches and dams, which would hold and irrigate without washing away the soil, and the land was very rich and fertile. The cotton crops had been a success. But a new boundary line was made between the states of Utah and what was to be Nevada, and they were in the Nevada section. So Brigham Young released them from their mission and told them to go back to Utah, so they went.

Elvira, the first wife, and her children, returned to their old home in Fairview. Mary and Eliza stopped at an abandoned settlement in Long Valley, southern Utah, with the group. There they cleaned out the deserted cabins, and made them into livable homes. Orville, her husband, and the boys began engineering the ditches and canals. The men soon had wheat and other crops planted. The group named this town Mt. Carmel. Mary gave birth to a daughter, Eleanor while they lived here. This same year that their little daughter, Viola died.

“Mt. Carmel and Glendale had been settled before but Indian troubles had become so bad the former settlers had to leave. There were some houses there,—just little low log houses with dirt floors. Grass growing everywhere, even inside the houses. Mother (Mary’s oldest daughter, Philena) said it was as high as her head. They cleaned out one house to use as a kitchen, and slept in their wagon boxes. Some of the people from the Muddy went to Glendale to live. It was called Berryville at that time. Where Orderville is was called Lower Berry Valley.

“After our people had lived at Mt. Carmel for a short time, the old settlers came back and claimed the land, (and their homes) so the people from the Muddy had to move again.” – Mamie Chamberlain.

So the Cox group moved on up the valley into a pleasant narrow cove, where the men went to work again to build more dams, ditches and cabins. They named this new town Orderville. They had accepted the principles of cooperation and a commonwealth as taught by Brigham Young, so they organized into the United Order of Enoch, and named their town accordingly. They lived there 12 years. The women all worked together in love and harmony, and also the men worked unitedly. Mary bore her last child there. It was a son, Arthur.

When the Order broke up, Mary and Eliza, second and third wives of Orville, each received a team and wagon, and Mary and her family settled in Huntington, Emery county. Orville was quite old and his health was broken, so he went to live with Elvira there at Fairview. He died in 1888 on July 4th. Mary and Elvira and many of his descendants were with him.

Then Mary lived in Huntington with her two unmarried children, Eleanor and Arthur, until the fall of 1893, when they went to Orderville to visit with her oldest daughter, Philena Esplin and family. They spent the winter there, and during this time Mary met and married Thomas Blackburn, a widower who years before had come from Australia. She then lived with him at Orderville until his death about 1898. He was a very kind good man and they had been happy.

After Mary became a widow again, Eleanor continued to live with her and kept up the home. Eleanor had married James Matthew Payne, but he deserted her before their son was born, and Arthur who was Mary’s

youngest child, married Sarah Esplin. Mary was an invalid for her last six years. She was paralyzed on one side and had to be cared for like a baby. “During the six years her mother (Mary Elizabeth) was helpless from a stroke, Mother (Philena) went regularly to help Aunt Ella bathe and care for her.” She died from a stroke 25 December 1916, aged 80, at Orderville. She was the mother of nine children—four sons and five daughters.

“One thing I remember about Grandma Cox (Mary),” writes Mamie (Mary E.) Chamberlain, “she was always busy. She and Aunt Ella (Eleanor) lived together and made quilts for themselves and others. Grandma knit stockings and socks; she also knit lace and did mending. She was a good cook. She walked with a cane as she was quite lame.” Almeda Eve, her daughter-in-law, remembers this about her: “She was short and chunky, had a medium complexion, light brown eyes and hair. She gardened quite a bit. She was rather touchy, always getting after kids as they went by the fence or through the lot. Some of them pulled out her irrigation headgates to tease her. She was a very industrious woman, and would card, spin, and make yarn.”



REFERENCES:

Compiled 17 April 1958, by Mary E. (Mamie) Chamberlain, granddaughter, and Lenna Cox Wilcock, great-granddaughter; updated 2002

Taken from histories of her father, mother, husband, and from those who knew and remembered her.



ZEMIRA PALMER

Prepared by Lenna Cox Wilcock (great-granddaughter)



In the late 1700's and early 1800's Canada attracted new settlers because there was good land available there. According to existing records many Palmer families proceeded to Upper Canada and settled in the District of Ontario. This is where Zemira's father George Palmer's family lived. Zemira's maternal Grandparents, William Draper Sr. and Lydia Lathrop moved there in 1791, to the sparsely inhabited area of "Upper Canada."

Zemira Palmer was the sixth of seven children born to George Palmer Jr. and Phebe Draper. He was born in West Loughborough, Frontenac, Ontario, Canada on 9 August 1831. He was two years old when his mother Phebe joined the Church of Jesus Christ of Latter Day Saints in Canada in 1833. His father didn't join, and died 4 or 8 of December 1833, before their last child Rhoda was born in March 1834.

Zemira Palmer, 1831 - 1880

So it was, that Zemira's mother Phebe with five children and her brother William Draper and her parents moved to Kirtland, Ohio to join with the main body of the Church. Phebe's oldest daughter, Lovina married in 1834, so she stayed in Canada, and one daughter, Eliza had been burned to death at the age of eight. The oldest son, Asahel would have been 15. He is shown as being married about 1842 in either Kirtland or Nauvoo. He and William George age 13, would be a great help to their mother, in caring for their younger sisters Lydia Elizabeth six years old, and Rhoda Ann the baby, and for Zemira who was three.

Their family arrived in Kirtland, Ohio in 1834-35. Zemira's widowed mother was given a patriarchal blessing by Joseph Smith Sr. in 1838 promising her that if she were faithful and wise she would be blessed to have a companion who would be a man of God, and she would be able to raise her children right.

There had been much animosity against the newly organized Church, and persecution from the non-Mormons was severe. Hostilities soon broke out again, and the Saints were driven from Kirtland. From "*Descendants of George Palmer and Phebe Draper*" p 445, we read: "He (Zemira) left Kirtland at the age of seven in 1838, and during his most impressionable years he felt hunger and want. He saw men and women and children abused and sometimes killed and he and his people despised and driven from place to place."

The homeless Saints sought refuge elsewhere. Zemira's mother, her children, and her parent's family, crossed the Mississippi River into Illinois. Ebenezer Brown had accompanied them, and the three families settled down the river near Pleasantville, Pike County, Illinois. Brother Brown's wife had recently died, leaving him with four small children, and there in 1842, Phebe married him. For awhile after this Zemira lived next door with his Uncle Zemira Draper and his maternal grandparents.

Later they were living in Nauvoo, and soon afterward the Prophet Joseph Smith and his brother Hyrum were martyred. The Governor of the state of Illinois issued an "Extermination Order" against the Mormons, and the Saints were then forced to leave their homes, their temple, and all that they had. In an effort to remove themselves far from their enemies, their new Prophet and leader of the Church, Brigham Young led them into the wilderness on their way to the Promised Land far into the rugged western country, which later became the state of Utah.

On their way west through Iowa, they learned that Captain James Allen of the United States Army was asking the Saints to furnish 500 able-bodied men to march against Mexico. This was in 1846. Many Saints responded. Ebenezer enlisted, and his wife Phebe was chosen as a cook and laundress. This group was called the “Mormon Battalion,” and at age 15, being too young to be a soldier, Zemira became an orderly to Captain Allen.

Quote from *A Concise History of the Mormon Battalion in the Mexican War, 1846 and 1847* by Sergeant Daniel Tyler: “The following names Zemira Palmer (and others) have been sent to me as having served as servants to officers in the Mormon Battalion, and as they were mostly too young to be received as soldiers, are entitled to much praise for their youthful patriotism and bravery, Zemira to Col. James Allen until his death; to George B. Anderson from Ft. Leavenworth to Santa Fe; thence to Lieut. Lorenzo Clark until the Corps was discharged.”

Zemira carried a gun and ruck-sack the same as any other soldier. Food was scarce and they were forced to kill their horses and eat them. Because he was not a regular soldier, his mother would purposely burn the bread so the Officers would cut the crusts off, and this she would take to Zemira. He said they were better to him than pie would be years later. He bore cheerfully all the trials of that unparalleled journey.

“January 29, 1847 they reached San Diego on the Pacific Ocean, and served garrison duty at San Diego, then to San Luis Rey and Los Angeles with other volunteers, in making secure the conquest was achieved; the conclusion of its march of over 2000 miles. They were discharged at Ciudad de Los Angeles.”

After his service in the armed forces, Zemira worked as a Bar Tender in San Bernardino, where he went to school in the day, and where he had a Spanish teacher. He was among the Battalion members who found employment at Sutter Hill in California. Hattie Esplin writes: “He was present when gold was discovered and did some washing of gold on his own. He was now seventeen years of age, six feet tall with curly black hair and flashing black eyes, and had the strength and courage of a veteran soldier. He found a rich vein of gold and was successful in obtaining \$500 worth of gold dust—enough to begin life for himself in Utah.” — *Descendants of George Palmer and Phebe Draper*, p. 446.

Arriving in Utah, he lived first at Salt Lake. There he went to school and worked at the carpenter trade. (NOTE: In the Church Journal History June 14, 1849, it mentions Zemira as being in company with nine men to ferry the California and Oregon Emigration over the Green River. The Company took wagon-makers and blacksmith tools with them. In 1863, with his own team he crossed the plains to help gather the poor. Was in the snow with the hand-cart companies, and was one of the guards in Echo Canyon during the Buchanan War.)

He settled in Willow Creek (now Draper), Utah, in 1850, where he became the second counselor to his uncle William Draper who was the Bishop. His uncle Zemira Draper was first counselor. His mother Phebe and her husband Ebenezer Brown also lived there.

“Zemira was a great social leader. He loved to dance the old Reels & Quadrilles, and made a fine figure on the floor, being straight as an arrow and moving with grace and ease. He wore a mustache which he kept trimmed very neatly.”

He loved poetry and wrote poems and also wrote words to songs for different occasions which some of his grandchildren have heard sung, one which vividly tells of the time when Johnston’s Army was coming to the Utah Valley, and of their activities at Echo Canyon, which he composed while there; it has 14 verses. — *ibid*, p. 450.

The Deseret Newspaper said of the 24th Celebration in 1860 in Provo Valley, Zemira sang an appropriate song and the day ushered by the firing of Musketry under the direction of Capt. Zemira Palmer.

While at school he became acquainted with Sally Knight, who was “very timid and bashful.” At age 20 Zemira married her, 1 December 1851, on her 15th birthday. She was the daughter of Newel Knight and Lydia

Goldthwaite of Kirtland, Ohio. Twelve children were born to this union: Alma Zemira, twins Mary and Martha, Lydia Amelia, Phebe, James William, George Asael, Jesse Milo, Emma, Newel Knight, Joseph, and Chloe.

“Their first home was a log cabin at Willow Creek. Being a carpenter, he made the furniture which was crude, because a saw and hammer were his only tools.”—Geneva Heaton Pace.

“He inherited his religion from his mother at the age of two years, when she joined the Church in Canada in 1833, and at no time did he falter in his belief or in his attempts to live up to its most exacting teaching to the best of his ability.” – *Descendants of George Palmer and Phebe Draper*, p. 445.

“Sally had been reared in a religious atmosphere and was a great strength to Zemira. He gave up tobacco (although he had used it since a very young man) in order to set a proper example to his children and to conform with the teachings of the Gospel of Jesus Christ; also complying with the law of Celestial marriage, remembering always his tithes and offerings. He was thoroughly honest in all his dealings, and taught his children these principles.” – *Descendants of George Palmer and Phebe Draper* p. 448.

They moved to Provo in 1853, and Sally bore five children there, two being twin daughters who didn't live, so they had three living children. Next door to Zemira and Sally, lived the family of Thomas Jacques and Sarah Farnsworth. They were pioneers from Nova Scotia. Caroline was one of their daughters, and when she was 15 years old Zemira took her as his second wife 30 March 1856 at Provo. Eight children were born to this marriage: Sarah Arletta, Susan Louisa, Mary Dell, George Edwin, Daniel Whitmore, Almeda Eve, Laura Lovina, and Ann.

Zemira helped colonize Provo, Heber City, Panguitch, and Springdale, all of Utah, and Panaca, Eagle Valley and Dry Valley in Nevada. During his stay at Provo Valley Zemira was among the men who went to Echo Canyon to keep Johnson's army from coming into Salt Lake Valley. It is said that on this cold trip he wore a shirt made from a pair of old blankets. He composed a poem while on that expedition, which is found at the end of this history. While they lived at the Fort at Heber City, 1860-1865, each of his wives gave birth to two children.

He was called to Southern Utah in 1865, and located by direction of Pres. Erastus Snow at Meadow Valley. We learn that this was a part of the “Muddy Mission,” called the Upper Muddy, being located at the upper or northern part of the Muddy Wash. Zemira and both of his wives lived first at Panaca.

On January 1, 1872, Zemira started a daily diary. He was 40 years old, and at that time was living at Dry Valley, in Lincoln County, Nevada (which they thought was in Utah territory) with his second wife, Caroline, and part of his family. His first wife Sally and her children were in Panguitch, Utah, where they had settled previously. Their oldest son, Alma Zemira was married and had a home there.

It is from his writings that we get a knowledge of Zemira's daily tasks, his talents, his leadership ability, and positions he held, along with the more detailed and intimate aspect of his character and of his families' life, and the areas in which he lived. From history books we learn of the political turmoil in southern Utah, difficulties with the Indians, privations and toils of the Saints to subdue the water and the land. Zemira doesn't mention these except as casual day-to-day occurrences.

While at Dry Valley, he did many different types of work. The forepart of his diary lists the price of many goods. He traded, bought and sold animals, wagons, wood, foodstuff, hay, and handled quite a bit of money for those times. He mentions the following: “went to Eagle Valley for a load of hay; hauled a load of wood, mended shoes, moved two families to Boullionville, moved a cabin for a man; hauled several loads of hewn timber to Pioche from the sawmill; worked on water ditch; dug potatoes at Eagle Valley; planted potatoes and corn.”

One interesting item which he recorded on January 28, 1873: "Worked on road, today the Engine on the Pioche and Bullionville Railroad first made its appearance in this valley."

He made a contract with the Meadow Valley Mining Company June 6, 1872 for 1,000 cords of wood at \$5.25 per cord, which took 1 ½ years to complete. Other things he did during this time were: getting oxen and horses shod; mending harnesses, business trips to Panaca and Pioche; repairing wagons; writing letters, mending shoes, fixing road, buying and selling. Twice while hauling wood he "got stuck in the bottom."

While at Dry Valley, he attended Church quite regularly, having to travel to Eagle Valley to do so.

While there he also had quite a bit to do with the law and court proceedings, both from his own complaints, and serving on juries. He had quite a bit of trouble with his animals getting lost, stolen and poisoned. He was summoned to appear in court as a trial witness. He served on the Grand Jury at a murder trial for 12 days. Served on a Coroners jury on a body supposed to have been killed, etc.

He mentions hunting oxen, and finding a number of head each time. Also hunted ponies, and going to look for his sheep. At one time, he mentions several days were spent doctoring his horses, which had been poisoned, and going to Panaca to get some medicine for them. He said two of them died—Tobe and Dick. He tried some To-Quap or wild tobacco on the third horse, John, which helped him. Then he had to buy horses to replace those which had died, and he fenced them out of the pasture portion containing poison. He bought a pair of horses, harnesses and wagon for \$300.

It was during this period that the problem between the states of Nevada and Utah arose over the state boundary line. Silver and gold mines had been located in various areas, and it seemed Nevada wanted them. They made a new survey and claimed much land which included all of the Muddy Mission, and they required taxes to be paid, which they had already paid to Utah. The Saints on the lower Muddy (Overton, St. Joseph and St. Thomas) were released by President Young in December of 1870 and advised to return to Utah, and the records show that almost all of them left. The ones on the Upper Muddy were also released, but most remained and met the higher taxes.

Zemira stayed for awhile, but finally decided to leave Nevada and move his entire family to Panguitch, Utah. It wasn't just a simple decision; he had been tried and tested with struggling and working through many difficulties. They started moving on November 24, 1873 and arrived in Panguitch on the 29th. He obtained a cabin of Bishop Sevy and moved a part of his family in on December 1. Then he helped his son, Alma, who was married and had been living in Panguitch, to thresh his wheat but the machine broke and the weather turned stormy and cold.

He mentions attending dances, and making a sleigh. He was asked to be to be a Sunday School assistant teacher, and on December 29, he began teaching a private school which consisted of his own children and those of William D. Kartchner. This school was held in the kitchen of Brother Kartchner. March 1, 1874, Sunday, he wrote: "The past winter has been the hardest for 8 years."

He went to Pioche to settle up all of his business there and collected \$772 (no source given) went to Panaca and paid his tithing to Bishop Jones, "and got a paid in full receipt, having paid in the last 8 years \$708.90." The next day (15) being Sunday, he attended meeting in the schoolhouse, and Monday started for "Home" (Panguitch). He tells the places he camped and said on the 20th, "a fierce snowstorm set in," and one of his horses failed. It took a week to get home. The next few days he and his boys ploughed and planted wheat, hauled wood, and did other spring work.

April 5, 1874 started a chain of events which changed his future life and brought many added responsibilities. He writes: "Attended a meeting at St. George. Jos. A. Young preached on economy, oneness, and being masters, not slaves to our enemies in worldly matters. George A. Smith preached on Progress, Temple,

Economy, Naturalization, United Order. PM Pres. Young exhibited a hat and said the material cost only 15 or 20 cents (United Order Hat). He explained how to become independent of our enemies. He said we Must Practice the principals (sic) which had been long taught or all would apostatize. He had instructions read for the guidance of the people in temporal matters, as touching economy and self-sustenance.”

Zemira started home the next day after making arrangements for a copy of the By-laws of the United Order of St. George, and rules and instruction for guidance of the people. Pres. Young and his party were preaching and organizing the people into United Orders as they passed along through different communities on their way home to Salt Lake. Zemira attended the meetings held at Kanarra, then on the 9th at 3:00 at Parowan he heard the same subjects. Quote: The 10th, Attended meeting forenoon, afternoon, and evening. Same subjects dwelt upon as before. A great deal of practical knowledge was imparted. (He was deeply impressed.)

On 11 April Zemira was requested by Pres. Young to move to Springdale on the Virgin River and take charge of that place. So he immediately started back to Panguitch, getting as far as the upper Bear Valley herd-house. He reached home the next day and began getting things in order preparing to move to Springdale.

By April 20 they were ready to move and headed for Springdale through Bear Valley on bad roads, and it snowed all day. He relates: “Reached the upper herd house with great difficulty, with one wagon, having left two behind, the distance traveled only about four miles. Went back and brought up the two wagons left behind, went on feeling out the road with our feet, crossed the divide and made it into little Creek canyon. Very cold night. On the 23rd I sent my son James back. He had come thus far to help us over the mountain with an extra span of horses.”

He brought his second wife, Caroline and their children with him at first, and they arrived at Springdale, the place of their future home on April 28, having stayed the night before with his uncle Zemira Draper at Rockville. On the 30th he writes: “Ploughed some, and examined the old town site which had once been built up but afterwards vacated on account of Indian troubles, found that there were lots enough, including un-surveyed land to accommodate 40 or 50 families, but there were now only 7 families here.” He was the presiding Elder of Springdale, but they had to go to Rockville to attend meetings, or to Shonesburg, at which places they had the United Order.

He states that he plowed and planted cane and a garden, and hauled wood. Helped care for the Order’s grape cuttings. Then he purchased a farm up in Zion in May 1874. Quote: “Went with Bro. Morrill up the River to a little place called Zion (which had been settled, but no families there now) to get some corn, left our wagon at 4th crossing, it being unsafe to cross, went on foot to Bro. Wm. Heap’s place. Examined the location and returned home. 8—Bargained for Wm. Heap’s place at Zion, for \$750.00.” Concerning this farm, he mentions later, “Went up to my farm—found that 1½ acres of land had been washed away by high water.”

The last of May, one month after settling in Springdale, he made a trip to Manti for a load of flour. On the way home he stopped at Panguitch and moved the rest of his family to Springdale, this being his wife, Sally, and her children. He writes, upon reaching home, having been gone nearly a month, “Went up to my farm, found one stand of bees had ceased to work. Wheat and potatoes full of weeds and suffering for water. Brought the bees home, took one slat out of the working hive with honey and bees on it, and put it in the other to revive them.” Then he was busy planting corn, weeding and watering his farm.

Throughout the summer he mentions such work as: mended road, also water ditch; cut some barley; cutting wheat; plowing corn; got a load of firewood; hauling rock for spring-house; building spring-house; got some green corn to dry; cutting lucern; drying fruit. Quote: “August 9, 1874, Sunday went to meeting. This is my birthday, being 43 years old.” Caroline’s seventh child Laura Lovina was born in 1875 at Springdale, as was also Sally’s son Joseph, in 1874, her eleventh child.

Here, part of his diary is missing, September 3, 1874 to May 5, 1876. In the meantime he had moved to Orderville, Kane County, and was living in the United Order there. His job was to care for the Order's dairy. His responsibility there was to build a house and corral for the dairy which was four miles up the creek from town. He chopped material and hauled it, and hauled lumber from the sawmill; dug a milk cellar and built a pig pen. Later he was set apart for added work at the dairy, which included the stockyard.

From diaries and journals we seldom get an over-all picture of existing conditions. We get a more complete picture of Orderville, the Orderville United Order (O.U.O.) and the first settlers, from a sketch written by Leonard Arrington.

ORDERVILLE UTAH – One of the most enduring of these United Orders was established at Orderville Utah, in 1875. Lasting for more than a decade, this semi-successful U.O. was one of the few which attempted a communal mode of living. . . .

“The first settlers of Orderville were uniquely trained in the type of disciplined cooperation required for a successful United Order. They were part of a group which had been called by leaders of the Mormon Church in the 1860s to form colonies on the Muddy River in what was then thought to be southwestern Utah, and later turned out to be southeastern Nevada.

“The Muddy colonies were not a success, however. The valley was hot and dry, and subject to insect infestation, flash floods and disease. The settlers eked out a living in a condition approaching outright destitution. . . .

“They were released from their Mission by Pres. Young. The colonists abandoned their Nevada homes and fields in 1870-71. The two hundred or more who had no homes to which they wished to return were advised to settle in Long Valley, where exploring parties had found 1,300 acres of tillable land and extensive ranges suitable for grazing. . . .

“While some of the settlers cut a canal and planted three hundred homesteaded acres to wheat, corn, oats, barley, potatoes, sugar cane, alfalfa, garden, and orchard, others surveyed the land and laid out a town-site, thirty rods square. In July, 1875, the settlers incorporated as the United Order of Orderville. All of their economic property, both real and personal, was deeded to the community corporation. . . . All of the property was clear of indebtedness. . . .

“This property included 335 acres of land, 18 houses, 19 oxen, 103 head of cattle, 43 horses and mules, 500 sheep, 30 hogs, 400 chickens, a threshing machine, reaper, mower, cane mill, 30,000 feet of lumber and a variety of farming equipment, provisions, and supplies.

“There was to be no private property. No man could say this is mine. The property was ‘the Lord’s.’ and was to be used for the advancement of the Order and the Church. However, each person was made steward over such personal effects as clothing, books, feather beds, and jewelry. Each family was to have (but not own) a separate home, and these were to consist principally of one-and two-room apartment house units or ‘shanties,’ joined together in a semi-fort arrangement around a town square. The typical shanty had a living room 12 feet square and an adjoining bedroom 8 by 12 feet. Between the rows of shanties a community dining hall and other public buildings were to be constructed. Shops and factories were to be located outside of the residence block. . . .”

This was the environment in which Zemira was now living. He studied Spanish, voted at elections, and attended holiday celebrations and Christmas programs.

About the 24th of July, 1876, he wrote: “The anniversary of entrance of this people into Salt Lake Valley, and general invitation having been given, a large portion of the people from the settlements above and below

assembled at Orderville and spent the forenoon in speeches, songs, readings, toasts and c (etc.). Afternoon foot and horse racing, climbing greased pole, catching pig by the tail which was shaved and greased, winding up with a dance at night. A good spirit prevailed throughout.” He told of riding with others down the canyon for gooseberries and currants.

He records certain items of importance concerning Church activities and occurrences:

1. On June 4th, the Young Men’s Mutual Improvement Association was organized in Orderville, by Bros. M. D. Young, son of Pres. B. Young. And Zemira was active in attending. He states that on October 14, he was appointed to speak in the next meeting of YMMIA. His subject to be “The Gospel,” and on the 21st he says: “Attended the Young Men’s meeting and delivered my lecture.”

2. 22 June, 1876: “Pres. Young arrived, Pres. D. H. Wells, B. Young Jr. and others with him. Attended meeting at 11:00. B. Young Jr. and Pres. D. H. Wells preached. P.M. Bro. A. M. Musser and Pres. Young preached, all giving excellent council and encouraged the people to go on in the United Order. Pres. Young said if we did, we would in a few years outstrip all around us—would have things our own way and sell our grain at home at our own price. Brigham Jr. thanked God that we had grain to impart to those outside of the Order. It showed that God would more abundantly bless those who would keep his commandments.”

“Pres. Young also said, ‘You cannot get round it, you will have to accept it sooner or later, or come short of salvation. Or if you are saved at all, will have to take a back seat, and be servants. It is but a small thing to lay down our property, it is not really ours. There is but one thing we can truly call our own, and that is our will, that will never be taken from us, only those who are worthy of the second death.’ He strongly urged that we should never mention the wrongs of others but see to it that we do right ourselves. Especially did he urge this upon the boys and girls if mothers would treat the children of other women with the same kindness that they did their own, they would never quarrel.”

3. Quote of Sunday, August 20, 1876: “Attended Sunday School and meeting, and wrote a letter to Robert Thomas at Provo City, the Pres. of the 45th Quorum of Seventies to which I belong to let him know my whereabouts and standing in the Church.”

4. October 25, “Attended Sunday School and was appointed to take charge of it pro tem, as the Supt. (Br. Sam. Clarage) would be absent for a short time.”

In August of this year his tasks were somewhat different. He was appointed by the Bishop to take charge of the stables, feeding teams, etc. He mentions making ox bows, assisting blacksmithing, husking corn, also feeding the mail-carrier’s horse four times a week, attending stables, feeding teams corn and corn fodder, saved hay for spring, and attending Church and M.I.A. He went to Panguitch in September to get his sheep, 230 in all, and five head of bucks and a cow which had been lost two years.

In the middle of December of ‘76 he moved into a new shanty at the northeast corner of the square, and on Christmas day was sick with a bad cold, and was unable to leave the house but once or twice, also having had an attack of pain in his bowels and side.

When he was well enough, 15 February 1877 he began assisting the secretary to settle up the business accounts of the United Order and was appointed one of the appraisers. And from this time he served on the appraising committee and fed the teams until the 15th of March, when he was appointed to fill a Bro. Brown’s place on the executive committee, Bro. Brown having died the day before. But he was released a few days later and appointed to take charge of feeding all the cows and hogs and chickens as well as the teams. (He mentions cutting straw and mixing with bran for horse feed; also tending cows and chickens and stallions.)

He was still on the appraising committee and they began to make an inventory of all the properties of the United Order along with his duties of overseeing the feeding of the animals. He also appraised the property of brethren just joining the United Order.

In April '77 he writes, "Bros. John Taylor, Orson Pratt, Erastus Snow and Lorenzo Snow of the Twelve Apostles, Bishop Ward and Nuttall, and others arrived here as missionaries."

April 20: "All 4 of the Twelve Apostles preached principally on the U. Order. Pres. John Taylor prophesied that if we would continue faithful and humble we would be blessed a thousand times more than we expected or imagined. Bro. O. Pratt said, there were two great points to become one in Spiritual and in temporal things. We were already tolerably well united in Spiritual things, but we must become united in temporal things. He compared the true Order as it would be with our Order here, that we might see what we lacked, saying we were nearer to it than any other settlement."

"Bro. Lorenzo Snow said we were nearer the true order here than at his place, (Brigham City) but our circumstances were more favorable to the Order. We must not however overreach ourselves by undertaking too much, if we have a high mountain to climb we must not attempt to go straight to the top in a given time, but give sufficient time for the weak to get up."

The settlements in this vicinity were organized into a Stake of Zion and a High Council appointed. The Militia was also organized throughout his District.

Here, again, a definite change came into Zemira's life. On June 24, 1877 he was appointed to go to Leeds with Henry Esplin to appraise the property of three brethren from there who had joined the Order at Orderville, as it was considered wise not to sell their property at that time. They decided to make a permanent headquarters of the O.U.O. (Orderville United Order) which would be a Branch of the Order at Leeds, and Zemira moved into the community. So at this point he had left the Order in Orderville.

As soon as they reached Leeds he went right to work. He writes of watering vineyard, putting up hay (hauling and stacking); and furrowing grape vines for watering. He helped fix up Brother Angell's house preparatory to moving in. Zemira made pig-pens and took care of the loose stock of Brother Hancock, and made a poke for a yearling heifer. He appraised property. On July 23 he states: "I spent the forenoon in conversation with the old settlers here to devise some way to prevent encroachments on our fruit and gardens by thieves and rowdys."

His first wife, Sally, and three youngest children arrived from Orderville August 6, and they dried fruit on shares for Mr. Brig McMullin. Later he mentions gathering and putting out to dry peaches and grapes, and hauling hay.

He was active in both Civic and Church affairs at Leeds. He attended conferences at St. George, and regularly went to Church on Sunday, besides his Priesthood meetings and M.I.A., and made out the Ward reports.

On August 29, 1877 he records: "Our much esteemed Pres. of the Church of Jesus Christ of Latter Day Saints (Brigham Young) died at 4 o'clock this afternoon at Salt Lake."

He was in charge of investigating about a cotton enterprise in that locality. On the 1st of October that year he said he went to Washington to learn if there were any good cotton lands near there that could be bought. He spent a day or two with brethren there who showed him different plots of land which were for sale. He visited the foreman of the "Brigham City Cotton Farm" on the Virgin River, who gave him an account of their success in building dams, ditches, waste gates, etc. and in planting and raising cotton.

Upon returning home to Leeds he wrote a letter to Bp. Chamberlain at Orderville, containing a report of what he had done in regard to the cotton enterprise, who then came to Leeds and on October 18 the two of them

bought land for a cotton farm on the River a little above Washington. He said they bought the claims of four or five brethren and planned on getting that many more from brethren they missed seeing, whom their neighbors said would sell.

He had been kicked on the thigh by a horse the day before while hauling hay, which lamed him badly, and he suffered much with his thigh while doing this cotton business. He was appointed to take charge of the cotton farm. (He was later set apart as Presiding Priest.) Bp. Chamberlain went back to Orderville, and Zemira stayed home a day resting, and his lameness improved.

November 13, 1877 he writes, "Having been appointed to take charge of the cotton farm, I, in company with Bp. Hogan, started for the place." In about a week they started in earnest, leaving other duties behind. He mentions going for lumber, a grindstone, a cooking stove, and looking for sand and clay; examining the land and ditch; getting the water down (although it was very cold) at which he spent five days, stating it was a tedious job because the land was so very dry and gopher holes innumerable. The following week or so was spent on other duties such as trading for more cotton land (they had 58 acres under cultivation), getting flour and hay, grubbing and mending ditches, attending conference at St. George.

Then came a great sorrow. Quoting from his journal: "December 16, 1877, Sunday, at 10 o'clock received a telegram from Orderville. Stating my wife, Caroline, was very sick and a child just born was dead. Started for Orderville immediately on horseback, got as far as Rockville. Stayed overnight with Amy Draper, my aunt.

"7th—Reached Orderville, found my wife dead. She had died the day before at 10 p.m. 18—Stormy day. At 4:30 pm I attended the funeral of my wife, her babe who lived only three hours and was buried on the 13th. Was exhumed and placed by her side."

Here is a note from his daughter, Almeda Eve, only 5 years old at the time, "I remember seeing Mother laid out for burial on some boards, and Father standing by her with his handkerchief in his hand and tears running down his face."

He stayed in Orderville 12 days after the funeral, then started for the cotton farm. Quote: "Left my youngest girl Laury L. with Sister Peterson. The other children—2 boys and 2 girls I took with me." On his way, he met his other wife, Sally, with her children from Leeds. She turned round and returned to the Cotton Farm with him. On the last day of the year he wrote: "Tonight we bid goodbye to 1877 which has been a very eventful year to me."

He moved his family into a cellar at Washington which he had been working on, but took his wife Sally and her little children to her mother's at Santa Clara until he should be better situated.

Sunday, January 20, he said, "Ex-Bishop Goudy Hogan paid us a visit. Held meeting in the cellar— this being the first public services held at this place, we dedicated our land improvements, ourselves, and our labors to God and the building up of His Kingdom."

Then he began a stone corral, and made a road to a new stone quarry, and did necessary work such as mending shoes, mending wagon tongue, making hay rack, and hauling hay. On February 1, 1878 he went to Santa Clara to visit his wife who had given birth to a girl. On the 3rd he sent his daughter Susan L. to Santa Clara to tend his wife during her confinement.

February 2, quote: "Attended Priesthood meeting at St. George and was set apart as Presiding Priest at the Orderville Cotton Farm Branch of the Washington Ward, under the hands of Pres. J. D. T. McAllister and his counselors, T. Jones and Henry Eyring."

He had an interesting regime following this: “laying up corral, grubbing, leveling and working on the water ditch, reading bee book, mending dam, covering cellar, putting in cellar windows, making harrow, got mulberry cuttings and set them out, planting potatoes, making road, went to Santa Clara to see his wife and children, fixing cart for hauling dam timbers, worked on road for hauling rock, looking for rock to make dams, putting floor in west room of cellar, went to Santa Clara to bring wife and children home, got tammarisk and wild muscraw cuttings and set them out, working on tunnel, leveling garden grounds; chopping dam timbers, making rake, plowing garden, mending dam, put out grape roots, building hen-house, mending shoes, braiding whiplash.” He taught evening school to the youngsters for an hour each day while he lived on the Cotton farm.

They began planting cotton March 23, 1878, then followed three weeks of watering and planting cotton nearly every day. Then he made a bee hive and divided his bees. In June he was planting corn and more cotton, always with watering in between. He also tended bees, stating he took 50 lbs. of honey from them. Then in the middle of July the ditch was filled with a freshet and ditch work followed. Even the latter part of July he still planted potatoes and corn. They began picking cotton the last of August.

He had three spells of sickness during that year. On June 10 he had a short spell of sickness pain in his breast, but was up in a few days and busy again. He had another attack in September. Several days later he was up and about getting a mill to grind his cane, and the third one was when he recorded: September 28 “Doing various jobs. At night was taken very sick with the old complaint in my stomach. From this time on I continued sick (at one time nigh unto death) until the 3rd of November when I was so far recovered as to set up during meeting, which was held at my house.” He describes it as a strange, and severe, pain in his stomach.

After he recovered, he went to Washington and got a cane mill to grind cane. Then it started to rain until the 9th and they started grinding cane but the mill broke down. He tried to grind cane with another man’s mill until he borrowed one on November 18, then it broke down. He tried to mend it but couldn’t, so went to St. George for a mill and a man to run it. Then on November 27, 28, and 29, he made molasses.

December 15, “heard today that my Mother (who lives at Draper, Salt Lake County) is very sick.”

In a letter written to his mother who lived at Draper he wrote: “Bro Pendleton informs me that you was very sick when he passed there. I was sorry to hear it. He said you did not know where I was at present. I am ashamed to think I have not written to you oftener. I belong to the Orderville, U.O. and am living on the Virgin River a little above Washington City, Wash. Co. Our Order has a farm here for the purpose of raising cotton and fruit. I have been here 13 months and have charge of the farm. I have been working in the order four years and am well satisfied, not but there are things which I think can be bettered, but I did not look for perfection at first. I do not know of course how long I may stand it, but I have started it for a thorough trip and hope I will not falter or turn aside. I can say that I am weaned from my property comparatively speaking and feel reconciled to work for the good of all, at least for all who are willing to do the same. . . .” (*Individual Summary of Zemira Palmer by Lois Allen.*)

On the 10th of November the river had broken through the levy, shutting off the water from his irrigation section, and he worked at mending it. December 16th and following four days he picked cotton. On the 22nd, “company with Bishop C. and Bro. Clarage went viewing farm and dam, and counseling together in regard to our future labors here.”

He picked cotton the next week except Christmas day, until the 28th when it was too cold. The next day it snowed, the first snow of the year. Following this his work consisted of building a horse shed, making feed boxes, putting hounds in wagon, plowing and grubbing.

January 8, “Went to Santa Clara to get some young Peach trees for setting out.” Planting peach pits, wild ash seed, spreading sweet oil on alkali land, planting hedge, (muscraw seed), spreading dirt (4 days of this) picking cotton the last of the season; cleaning drain ditch, plowing, setting out cottonwoods and black willows

along the river, making waste gates, making head ditch to vineyards, went to St. Louis (a little town near Leeds) with a load of hay.

February "Bro. E.M. Webb, Secretary of O.U.O. arrived. He has come down to settle up with us." Then he had business or settling accounts and viewing the farm and dam. He attended a meeting in Washington where a tax of 1½ percent was voted to finish the school house and fence the lot.

In March he spent several days with planting; digging fruit trees and flower roots and currants and planting them, and setting out grape vines, planting melons and pruning vineyard, setting out willows along the river bank.

In the fore part of April he made his garden and set out grape cuttings, then started work on fixtures for weaving cotton; making warping bars, making spooling frame, making baddle, setting up loom and getting ready for weaving. In the middle of May he began hauling his first cutting of hay. On the 17th he gave Charles Lytle of Eagle Valley a Power of Attorney to sell his Ranch in Dry Valley, Nevada.

Spring and summer chores were much the same as previous years: plowing, planting, watering, hoeing, mending. (He says: "measuring land, found we had 58 acres under cultivation.")

In June he went to Orderville for general supplies and to attend general conference: "Attended conference, a very interesting discourse on the United Order was delivered by Pres. Snow. Also by Milo Andrus." Next day, Sunday: "Another instructive discourse by Pres. Snow on The Order and kindred subjects. (Ward reports), then followed a very good and instructive time together."

After three days of counsel with the Bishop and others, then several days of getting his loading, he returned to Washington. "Had quite a trip home through Moccasin, Arizona. It was hot, dry, not much water for his team, and the oxen ran off and detained them. He said, at Washington several acres of cotton were destroyed by the wind blowing sand over it, excessively dry and windy weather."

July 27, Sunday "Bro. Heber Ayers from Orderville arrived this morning bringing cotton gin from Rockville which we had bought. Became sick and had to leave meeting." And he said he was being troubled with a sun pain in his head and he could not be out in the middle of the day for several days following.

He had a busy schedule during August: staking grapevines, hoeing cotton, making frame to grindstone, fixing wagon, hauling rock, sowing lucern, fixing road, fixing bee cards, taking out honey, gathering beet seed, making adobe table, furrowing off and sowing turnips. September: making window frames, making ax handles, making benches for scaffolding, writing, fixing bars, reading, balancing books, taking out honey, attending bees, repairing hives, making door frame, watering and pulling weeds, cutting corn, tending to water. October: watering, striping and cutting cane, digging for foundation for gin house, quite unwell, working on cane mill, clearing water ditch.

His journal ends October 9, 1879 "Frost last night, enough to injure cotton and cane."

Zemira Palmer died at Orderville, Utah, on October 20, 1880, at the age of 49, from a very severe stomach ailment.

COMMENTS:

He wore a beard, was very particular about his personal appearance, and was of average build. He was a very strict man. His daughter Almada says: "When he spoke to us he wanted us to be moving right now. I remember while at the cotton farm, he taught school to the youngsters at night. I also remember while there, I had a very bad toe. I had stubbed it and had torn the nail loose from the roots. It developed proud flesh under the nail and they had to pull the nail off to get at the proud flesh to cure it. I remember I thought it would just about kill me to have this done, but just one word from father and I was quiet." – *History of Almada Eve Palmer Cox*

"In reading through this diary, it was found that Zemira was truly a man of much perseverance, and that his life was one filled with much activity and service to his fellow men and to his church, traveling much in this work. He spent much time taking care of the affairs of the U O that were placed under his supervision, keeping up the books posting accounts, etc. Never a day excepting when he was ill, or too ill to work, that he was not actively engaged in some kind of work, either on the farm, for the Order or rendering service to others. He had worked at almost every kind of labor, farming, civic service, building, road work, making molasses, carpentering and many others." *Descendants of George Palmer and Phebe Draper*, p. 448



OBITUARY of Zemira Palmer, printed Nov. 17, 1880, in the Deseret News (Found in Gen. Library in F Utah S 18e p. 13, Vol. 19, p. 672).

Died at Orderville, Kane County, Utah, October 22nd, 1880. ZEMIRA PALMER. Brother Palmer was born in the Province of Upper Canada, County of Frontenac, Midland District, East Laborough, August 9th, 1831. His mother was baptized by Elder B. Young in 1834, and in 1835 the family moved to Kirtland, Ohio, and shared the many persecutions the Saints were called to endure. At Council Bluffs he sought to enlist in the Mormon Battalion, but his age and feeble appearance barred his enlistment. He was, however, determined to take part in that mission, and found employment as a servant to Captain Allen, until the Captain's death, when he was attached to Lieutenant Clark, and bore cheerfully all the trials of that unparalleled journey. He reached the valley in the fall of 1848. December 1st 1851, he married Sally Knight. August 10th, 1857 he was ordained a member of the Forty-fifth Quorum of Seventies. In 1863, with his own team he crossed the plains to help gather the poor. Was in the snow with the hand-cart companies, and was one of the guards in Echo Canyon during the Buchanan War. In 1865 was called to Southern Utah and located by the direction of E. Snow at Meadow Valley. On the 11th of April 1874 was called by President Young to take charge of United Order at Springdale, on the Rio Virgin. Upon the breaking up of that organization he removed to Orderville, and labored with great zeal under the direction of the authorities to the day of his death. He was laboring as a carpenter when he was taken with a pain

in the stomach, and died at 4 p.m. the following day. Brother Palmer married two wives, and leaves a wife and 16 children, and six grand-children, and a large circle of friends to mourn his loss. His death was peaceful and painless, and he departed in strong hopes of the resurrection and eternal life.

REFERENCES:

The Descendants of George Palmer and Phebe Draper by Sarah P. Collinwood
 A condensation of Zemira's Journal prepared by Lenna Cox Wilcock (gr. granddaughter)
 Individual Summary of Zemira Palmer by Lois Allen
 Histories of his parents
 Information by Elmer F. Cox (gr. grandson)
 Orderville, United Order, by Leonard Arrington
 Quotes from various sources

CHILDREN OF ZEMIRA PALMER AND SALLY KNIGHT:

Alma Zemira	12 June 1853	George Asael Palmer	1 November 1862
Mary Palmer (twin)	1 January 1855	Jesse Milo Palmer	11 December 1864
Martha Palmer (twin)	1 January 1855	Emma Palmer	30 June 1867
Lydia Amelia Palmer	20 January 1856	Newel Knight Palmer	9 July 1870
Phebe Palmer	18 February 1858	Joseph Palmer	20 November 1874
James William Palmer	23 September 1860	Chloe Palmer	31 January 1878

CHILDREN OF ZEMIRA PALMER AND CAROLINE JACQUES:

Sarah Arletta	21 July 1859	md 10 Jul 1876 Amos Cox Jr.
Susan Louisa	7 June 1863	md 12 Dec 1879 Benjamin Daniel Black
Mary Dell	1 September 1864	d Oct 1864
George Edwin	29 October 1866	md 29 Oct 1889 Estella Adelia Mackelprang
Daniel Whitmore	16 March 1869	md 25 Dec 1895 Vilate Walker
Almeda Eve	20 March 1872	md 21 Sep 1887 Theodore Cox
Laura Lovina	6 May 1875	md 15 Nov 1893 James Henry Walker
Ann	13 December 1877	d 13 Dec 1877



A SONG WRITTEN BY ZEMIRA

The following words were written by Zemira at the time the Mormons were sent to stop Johnston's army from coming into Utah Valley during the winter of 1856. They stayed in and around Echo Canyon most of that winter. While there he composed these words to be sung. Grandchildren have heard his wife Sally sing them many times. (Someone may know the tune to this song, but if not, it can be sung fairly well to the tune of Adam-ondi-Ahman, p. 49 in the Hymn Book.)

I'll sing you a song of a soldier's make,
About our late campaign.
The devil's alive and wide awake,
Striving to send men and means from the State,
To rob us of peace again.

On the 15th of August we did start,
To meet the haughty foe,
With home and friends we were called to part,
With an eager step and a joyous heart,
We hastened far to go.

We traveled along o'er mountains high,
And canyons deep and drear.
Through mucky dells, or sand hills dry,
And desert plains our course did lie,
Yet onward we did steer.

When camped at night I'll tell you our fare,
We on the ground did lay,
Or standing our guard in the chilly air,
With little to eat and less to wear,
We anxiously looked for the day.

At length we arrived at the Devil's gate,
Our foes had not yet come.
But men and means bound for Salt Lake,
With loads of provisions, and trains of freight,
Were steadily rolling on.

At length our foes came up in sight,
And glad would we have been,
To pounce upon them, with all our might,
But Captain Clark wouldn't let us fight,
For that was not the plan.

What was the plan? You eagerly ask,
Well, sometimes we would lie,
Down in the brush, the sage, or grass,
And steal their teams as they walked past,
Then away to the mountains we'd hie.

At other times we'd go on a scout,
All under the cover of night,
And burn their trains of provisions up,
And take the last mule, and ox they'd got,
When the soldiers were out of sight.

In this way you see, we wiped them out,
Without the loss of a man.
And God be praised, for He no doubt,
By revelation His servants taught,
This wise and noble plan.

They've spent much means, to go to war,
But little have they done.
They may winter with the grizzly bear,
The wolverine and the mountain hare,
But here they cannot come.

And now we've returned back home again,
To all we hold most dear.
And we render thanks to His Holy name.
Who supported, and sustained
Our friends and our families here.

There is one thing more I wish to name,
There is Captain Clark and Co.
And if by chance they should want us again,
To stop our enemy on the plain,
We're on hand and ready to go.

We heed not the frost, nor the snow that flies,
We heed not the angry foe.
We're stout and hearty and good of our size
We're fond of the girls and our own dear wives,
But please excuse me do.

For it always was, and ever will be,
With Saints of God on earth.
No matter whether on land or sea,
Abounding in wealth or in liberty,
They're full of joy and mirth.



Letter from Zemira to his mother, Phebe Draper Palmer Brown

Orderville Cotton Farm
Dec. 18, 1878

Dear Mother,

Bro Pendleton informs me that you was very sick when he passed there. I was sorry to hear it. He said you did not know where I was at present. I am ashamed to think I have not written to you oftener, but I am a poor hand to write only when I have business to attend to, then I write because I am obliged to. I belong to the Orderville, U. O. & am living on the Virgin River a little above Washington City Washington County. Our Order has a farm here for the purpose of raising cotton & fruit. I have been here about 13 months & have charge of the farm. I have been working in the Order four years & am well satisfied not but there is things which I think can be bettered, but I did not look for perfection at first. I do not know of course how long I may stand it, but I have started in for a "through trip" & hope I will not falter or turn aside, I can say that I am weaned from my property comparatively speaking & feel reconciled to work for the good of all, at least for all who are willing to do the same. I cannot satisfy my feelings in one letter in regard to the principals of the Order so I will drop that subject & write about something else.

Suppose you have heard that Caroline is dead, she died one year ago day before yesterday at Orderville. She gave birth to a little girl 3 days before & it died the same day it was born, a Telegram was sent to me but I did not get there in time to see her alive, the baby which had been burried was taken up & put in the grave with it's mother. Caroline's oldest daughter is Arletta, is living at Orderville also Susan the next oldest, & the little girl next to the one that died I have given to a sister Pearson to raise, two boys & one girl are with me.

Sally has her twelvth child a little girl 10 months old, her three oldest children one son & 2 daughters are living in Arizona. Alma has two children, Lydia two & Phebe one. We have just heard from them & they are all well. I would like to come & see you very much, but do not see how that I can at Present.

I have been verry sick & have not yet fully recovered & would not be able to ride so far on horseback this cold weather, but I hope this may find you alive & much better & if so please get some one to write for you & let me know how you are.

I saw in the Deseret News the death of Bro. Brown but I have never heard what shape things were in since he died whether you lived alone or with the children. My address is, Orderville Cotton Farm, via Washington City, Washington Co.

Ever praying for your welfare.

I remain your Son
Z. Palmer



Copy of page from Zemira's Journal,
writing about the death of his 2nd wife
Caroline and her baby Ann.

13th Grubbing & chores.
14th Job work.
15th A welcome rain fel last night. Went to St. George to attend conference.
16th Sunday At 10^ock received a Telegram from Orderville, stating my wife was very sick & a child just born was dead. Started for Orderville immediately on horseback, got as far as Rockville. Stayed overnight with Amy Draper my Aunt.
17th Reached Orderville, found my (wife) dead. She had died the day before at 1 o'clock P.M.
18th Stormy day. At 4 o'clock 30 minutes I attended (funeral) of my wife, her Babe who lived only three hours & was burried on the 13th was exhumed & placed by her Side.
19th At Orderville.
20th Attended Board meeting. John W. Young from Salt Lake City on his way to Arizona was present & gave some good council.
21st Preparing to return to camp on the River.
22nd Attending to business.
23rd Sunday A.M. Attended Sunday School. Afternoon & evening went to meeting.
24th Blowing & Snowing all day.
25th Christmas. In council with the Board of Directors all day. Still Stormy.
26th Attending to business.
27th Getting wagon ready for Cotton Farm.
28th Loading up.
29th Started for Cotton Farm. Left my youngest girl Laury L. with Sister Petersen the other 4 children 2 Boys & 2 girls I take with me. Camt 1 mile west of Big Hill.
30th Met Bro. Stallworthy & family on Divide & changed teams with him. Thomas Stallworthy jun. returned to Cotton Farm with me to bring back team. Camt at mouth of Cottonwood Canyon, here I met my Wife Sally with her children from Leeds, She turned round & came to Cotton Farm with me. verry cold night.
31st Camt near the Herricane Mountain.

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31st Camt near the Herricane Mountain.

Letter written by Zemira Palmer to his sister; printed in the *Descendants of George Palmer and Phebe Draper* Book:

Orderville, Kane Co. U.
Sept. 19th, 1880

Dear Sister Lovina (Palmer Munro)

I received your welcome letter last night. Was sorry to hear your health is so poor, mine is nothing to brag on. Still I keep at work the most of the time. The rest of the family are well so far as I know. There are none of the children at home now except Sally's 4 youngest ones. The balance are scattered about to the different sheep herds and ranches.

We had a pretty good harvest this year. I have been a farmer, but now I build Shanties and backhouses &c.

You mentioned Lydia's return to Sanpete. What a strange life she is leading! I have a mind to write to her & see if she ever thinks of Mormonism. Who will be her husband in the next world, or will she have any at all? How long has it been since you heard from Asahel, and where was he then?

You said tell all the good you know. Well, that would not be much. There is one thing which seems to be true however, the Lord is fulfilling His promises. He has said by the mouths of His prophets that He would send judgments on the wicked & trials on the faithful, so that everyone that can be shaken, will be, & those who cannot be shaken, shall gain the great reward of eternal life & supreme happiness. It would be well, I think, for everyone to ask themselves the question seriously, can I stand?

While reflecting on this subject, I think of a dream I once had in which I saw myself floating down the stream of time struggling hard to reach the opposite shore, which I did, but the stream was rough with many rocks & whirlpools in it, the current swift-dashing against the rocks & boiling over backward. I closed my eyes on the appalling scene, but my faith in God carried me through.

So may it be.

Z. Palmer



Letter written by Sally Knight Palmer, 1st wife of Zemira Palmer, to Zemira's sister, Lovina P. Munro:

Orderville Nov 21 1880

Dear sister I sit down to write a few lines to you we are all at present but we have had hard times for which I ought to have written before now but it seemed as though I could not Jimmys wife was taken sick about 4 o'clock with a pain in her stomach & went in to bed & died about one o'clock on the 10 of Oct & on the 25 of the same month Zemira was taken sick about 11 o'clock he came home & took some stuff that most always eases him & went back to work again but in an hour he came back & went & got his bed & sat down his time which closed his affairs here in his life he was so sick that he commenced to vomit the pain was in his stomach & all we could do for him & the elders pray & anointing several times all done no good he died about 20 minutes to 4 o'clock next day this has always been his desire not to suffer long when he had to go that he might not suffer long & he got it & since he died Emma has been sick for

a good while & I have had my hands full there was none of the boys home when he died but they came home in about two hours after Jimmy came home when his wife died & he takes his father's place it is so good to me he has been fixing up the house for winter. It being in the order as we do here is the greatest blessing of any thing I ever got into there is no more care than there was before only his loss is all I have to mourn & when I consider & see how his dream was literally fulfilled to the end of his life & his anxiety to go was so great & a dream that he had a little while before he died all shows me that he was to go & it showed clearly & true death also I'm ma sickness & my trouble & it that the hand of the Lord was in it all but we can't see for why you have heard him that dream about crossing that river it was his life & the rapids was on the other side & right to the shore & it was the end of his life & so it the hardest trial he ever saw was the last year of his life well what I have had at through life me to stand what I do now we write often & I will answer early Palmer



NOTE OF INTEREST: Brief History of the U.S. Mormon Battalion

At age 15, too young to be a regular soldier, Zemira was assigned to be Capt. Allen's orderly. Zemira's mother, Phebe Draper Palmer Brown, was a laundress and cook for the Battalion. Her husband, Ebenezer was an officer.

The need to assist the U. S. Army in the Mexican war was urgent [1846]. President James K. Polk instructed the Secretary of War, William L. March to authorize Col. (later General) Stephen W. Kearney, Commander of the Army of the West, to enlist a battalion of 500 Mormons for this purpose. Captain James Allen was ordered to proceed to the Mormon Camps in Iowa to recruit five companies of 75 to 100 men each.

The Mormons had many reasons to be reluctant to enlist: They had received no protection from persecution and mob action in Missouri and Illinois; their families were destitute and spread over a wide area; they had hundreds of miles of hostile Indian territory to cross; they worried how their families would suffer in the bitter plains winter; and of course, the Mormons had particularly close family ties and were concerned about protection for their families located on the western frontier.

However, President Brigham Young and the governing Council of the L.D.S. Church urged the men to enlist, telling them it was their patriotic duty to join. Five companies totaling over 500 men were mustered in at Council Bluffs, Iowa on July 16, 1846. There were 32 women, of which 20 were laundresses hired at private's pay, that left with the Battalion. They made the longest march in military history consisting of 2,000 miles from Council Bluffs, Iowa to San Diego, California. *Most of the women and children were sent back when the Battalion reached Santa Fe, but Phebe (with Zemira and Ebenezer) was one of only four women who made the entire journey to California.*

President Brigham Young told them: "Brethren, you will be blessed, if you will live for those blessings which you have been taught to live for. The Mormon Battalion will be held in honorable remembrance to the latest generation; and I will prophesy that the children of those who have been in the army, in defense of their country, will grow up and bless their fathers for what they did at that time. And men and nations will rise up and bless the men who went in that Battalion. These are my feelings in brief respecting the company of men known as the Mormon Battalion. When you consider the blessings that are laid upon you, will you not live for them? As the Lord lives, if you will but live up to your privileges, you will never be forgotten, without end, but you will be had in honorable remembrance, for ever and ever."

In addition to the 500 men, some of the officers chose to take their families and their possessions and their own wagons at no expense to the government, which the Army permitted. There were 15 or 16 families, including 50 or 55 children and dependents, who left Council Bluffs with the Battalion.

--Carl V. Larson and Shirley Maynes. *Women of the Mormon Battalion*. A B C Printing 1997

Family Group Record

Page 1 of 2

Husband Zemira PALMER					
Born	9 Aug 1831	Place	Loughborough, Frontenac, Midland, UpperCanada	LDS ordinance dates	Temple
Chr.		Place		Baptized	1 Mar 1850 LIVE
Died	22 Oct 1880	Place	Orderville, Kane, Utah	Endowed	18 Sep 1855 EHOUS
Buried	23 Oct 1880	Place	Orderville, Kane, Utah	SealPar	1 Oct 1924 SLAKE
Married	1 Dec 1851	Place	Salt Lake City, Salt Lake, Utah	SealSp	18 Sep 1855 EHOUS
Other Spouse Caroline JACQUES					
Married	30 Mar 1856	Place	Salt Lake City, Salt Lake, Utah	SealSp	19 Dec 1870 EHOUS
Husband's father George PALMER Jr.					
Husband's mother Phebe DRAPER					
Wife Sally KNIGHT					
Born	1 Dec 1836	Place	Gallatin Twp, Clay, Missouri	LDS ordinance dates	Temple
Chr.		Place		Baptized	1 Dec 1844 LIVE
Died	1 Oct 1916	Place	Orderville, Kane, Utah	Endowed	18 Sep 1855 EHOUS
Buried	3 Oct 1916	Place	Orderville, Kane, Utah	SealPar	19 Jan 1883 SGEOR
Wife's father					
Wife's mother					
Children List each child in order of birth.				LDS ordinance dates	Temple
1	M Alma Zemira PALMER				
Born	12 Jun 1853	Place	Provo, Utah, Utah	Baptized	12 Jun 1862 LIVE
Chr.		Place		Endowed	11 May 1874 EHOUS
Died	25 Jan 1925	Place	Mesa, Maricopa, Arizona	SealPar	25 Oct 1877 SGEOR
Buried	1 Feb 1925	Place	Mesa City Cemete, Maricopa, Arizona		
Spouse Alzada Sophia KARTCHNER					
Married	11 May 1874	Place	Salt Lake City, SALT LAKE, Utah	SealSp	11 May 1874 EHOUS
2	F Mary PALMER (Twin)				
Born	1 Jan 1855	Place	Provo, Utah, Utah	Baptized	Child
Chr.		Place		Endowed	Child
Died	8 Jan 1855	Place		SealPar	25 Oct 1877 SGEOR
Buried		Place			
Spouse					
Married		Place		SealSp	
3	F Martha PALMER (Twin)				
Born	1 Jan 1855	Place	Provo, Utah, Utah	Baptized	Child
Chr.		Place		Endowed	Child
Died	1 Jan 1855	Place	Provo, Utah, Utah	SealPar	25 Oct 1877 SGEOR
Buried		Place			
Spouse					
Married		Place		SealSp	
4	F Lydia Amelia PALMER				
Born	20 Jan 1856	Place	Provo, Utah, Utah	Baptized	1865 LIVE
Chr.		Place	Provo, Utah Co., Utah	Endowed	11 May 1874 EHOUS
Died	10 Aug 1896	Place	Colonia Juarez, Chihuahua, Mexico	SealPar	BIC
Buried	11 Aug 1896	Place	Colonia Juarez, Chihuahua, Mexico		
Spouse John KARTCHNER					
Married	11 May 1874	Place	Salt Lake City, S-Lk, Utah	SealSp	11 May 1874 EHOUS
5	F Phebe PALMER				
Born	18 Feb 1858	Place	Provo, Utah, Utah	Baptized	1866 LIVE
Chr.		Place		Endowed	11 May 1874
Died	15 Aug 1936	Place	Salt Lake City, SALT LAKE, Utah	SealPar	BIC
Buried	19 Aug 1936	Place	Provo, Utah, Utah		
Spouse Mark Elisha KARTCHNER					
Married	11 May 1874	Place	Salt Lake City, SALT LAKE, Utah	SealSp	11 May 1874 EHOUS
6	M James William PALMER				
Born	23 Sep 1860	Place	Provo, Utah, Utah	Baptized	29 Jun 1873 LIVE
Chr.		Place		Endowed	25 Jun 1879 SGEOR
Died	20 Feb 1931	Place	Blanding, San Juan, Utah	SealPar	BIC
Buried	21 Feb 1931	Place	Blanding, San Juan, Utah		
Spouse Mary Ann BLACK					
Married	12 Dec 1879	Place	St. George, Washington, Utah	SealSp	12 Dec 1879 SGEOR
Spouse Olive Myrtle BLACK					
Married	7 Dec 1881	Place	St George, Wshngtn, Utah	SealSp	7 Dec 1881 SGEOR
Spouse Eva Minerva BLACK					
Married	25 Dec 1883	Place	St. George, Washington, Utah	SealSp	25 Dec 1883 SGEOR
Prepared by L Brubaker			Address HC66 Box 317A		
Phone (208) 983-5324 OR 0670			Kooskia, ID 83539		
E-mail address					
Date prepared 12 Jun 2003					

Family Group Record

Page 2 of 2

Husband		Zemira PALMER			
Wife		Sally KNIGHT			
Children		List each child in order of birth.		LDS ordinance dates	Temple
7	M	George Asael PALMER			
		Born	1 Nov 1862	Place	Heber City, Wasatch, Utah
		Chr.		Place	
		Died	13 May 1938	Place	Kirtland, San Juan
		Buried	16 May 1938	Place	Kirtland, San Juan, New Mexico
		Spouse	Lucy STOLWORTHY		
		Married	17 Mar 1882	Place	St George, Washington, Utah
				SealSp	17 Mar 1882
8	M	Jesse Milo PALMER			
		Born	11 Dec 1864	Place	Heber City, Wstch, Utah
		Chr.		Place	
		Died	14 May 1909	Place	Basalt, Bingham, Idaho
		Buried	16 May 1909	Place	Basalt, Bingham, Idaho
		Spouse	Amanda Jeanette HOYT		
		Married	8 Mar 1888	Place	St. George, Washington, Utah
				SealSp	8 Mar 1888
					SGEOR
9	F	Emma PALMER			
		Born	30 Jun 1867	Place	Panaca, Lincoln, Nevada
		Chr.		Place	
		Died	29 Apr 1947	Place	Orderville, Kane, Utah
		Buried		Place	Orderville, Kane, Utah
		Spouse	Wilford Wilde HEATON		
		Married	25 Dec 1883	Place	St. George, Wash., Utah
				SealSp	25 Dec 1883
					SGEOR
10	M	Newel Knight PALMER			
		Born	9 Jul 1870	Place	Eagle Valley, Lincoln, Nevada
		Chr.		Place	
		Died	22 Feb 1932	Place	St. George, Washington, Utah
		Buried	Feb 1932	Place	St. George, Washington, Utah
		Spouse	Lydia Matilda ROBERTSON		
		Married	31 Mar 1893	Place	Manti, Sanpete, Utah
				SealSp	31 Mar 1893
					MANTI
11	M	Joseph PALMER			
		Born	20 Nov 1874	Place	Springdale, Wash., Utah
		Chr.	30 Jan 1875	Place	
		Died	15 Apr 1961	Place	Kanab, Kane, Utah
		Buried	18 Apr 1961	Place	Alton, Kane, Utah
		Spouse	Helen Jane ROBERTSON		
		Married	23 Nov 1893	Place	Manti, Sanpete, Utah
				SealSp	23 Nov 1893
12	F	Chloe PALMER			
		Born	31 Jan 1878	Place	Santa Clara, Washgton., Utah
		Chr.		Place	
		Died	18 Dec 1916	Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	

Family Group Record

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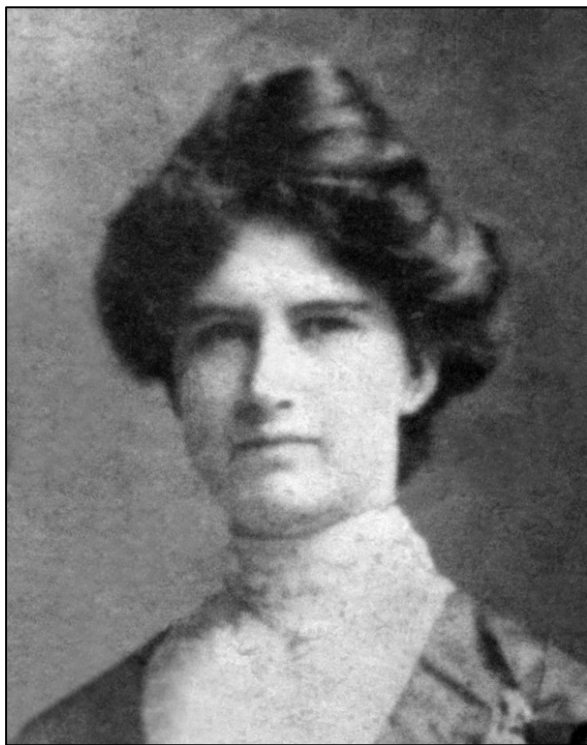
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Married	1 Dec 1851	Place	Salt Lake City, Salt Lake, Utah	SealSp	18 Sep 1855 EHOUS
Husband's father	George PALMER Jr.				
Husband's mother	Phebe DRAPER				
Wife Caroline JACQUES					
Born	13 Aug 1841	Place	North Hampton, Carleton, New Brunswick, Canada	LDS ordinance dates	Temple
Chr.		Place		Baptized	Oct 1854 LIVE
Died	16 Dec 1877	Place	Orderville, Kane, Utah	Endowed	19 Dec 1870 EHOUS
Buried	18 Dec 1877	Place	Orderville, Kane, Utah	SealPar	7 Dec 1881 SGEOR
Wife's father	Thomas William JACQUES				
Wife's mother	Sarah FARNSWORTH				
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F Sarah Arletta PALMER				
Born	21 Jul 1859	Place	Provo, Utah, Utah	Baptized	21 Apr 1872 LIVE
Chr.		Place		Endowed	10 Jul 1876 EHOUS
Died	16 Oct 1931	Place	Rockville, Washington, Utah	SealPar	7 Dec 1881 SGEOR
Buried	18 Oct 1931	Place	Orderville, Kane, Utah		
Spouse	Amos COX Jr.				
Married	10 Jul 1876	Place	Salt Lake City, Salt Lake, Utah	SealSp	10 Jul 1876 EHOUS
2	F Susan Louisa PALMER				
Born	7 Jun 1863	Place	Heber City, Wasatch, Utah	Baptized	21 Apr 1872 LIVE
Chr.		Place		Endowed	12 Dec 1879 SGEOR
Died	10 Feb 1949	Place	Blanding, San Juan, Utah	SealPar	7 Dec 1881 SGEOR
Buried	11 Feb 1949	Place	Blanding, San Juan, Utah		
Spouse	Benjamin Daniel BLACK				
Married	12 Dec 1879	Place	St. George, Washington, Utah	SealSp	12 Dec 1879 SGEOR
3	F Mary Dell PALMER				
Born	1 Sep 1864	Place	Heber City, Wasatch, Utah	Baptized	Child
Chr.		Place		Endowed	Child
Died	Oct 1865	Place		SealPar	7 Dec 1881 SGEOR
Buried		Place			
Spouse					
Married		Place		SealSp	
4	M George Edwin PALMER				
Born	29 Oct 1866	Place	Panaca, Lincoln, Nevada	Baptized	1874 LIVE
Chr.		Place		Endowed	7 Dec 1881 SGEOR
Died	28 Oct 1902	Place	Huntington, Emery, Utah	SealPar	7 Dec 1881 SGEOR
Buried		Place	Huntington, Emery, Utah		
Spouse	Estella Adelia MACKELPRANG				
Married	29 Oct 1889	Place	Huntington, Emery, Utah	SealSp	5 Jul 1961 MANTI
5	M Daniel Whitmore PALMER				
Born	16 Mar 1869	Place	Panaca, Lincoln, Nevada	Baptized	29 Apr 1939 SGEOR
Chr.		Place		Endowed	3 May 1939 SGEOR
Died	27 Apr 1934	Place	Cane Beds, Mohave, Arizona	SealPar	7 Dec 1881 SGEOR
Buried		Place	Orderville, Kane, Utah		
Spouse	Vilate WALKER				
Married	25 Dec 1895	Place	Huntington, Emery, Utah	SealSp	27 Aug 1940
6	F Almeda Eve PALMER				
Born	20 Mar 1872	Place	Dry Valley, Lincoln, Nevada	Baptized	20 Mar 1880 LIVE
Chr.		Place		Endowed	21 Sep 1887 LOGAN
Died	8 Oct 1958	Place	Elsinore, Sevier, Utah	SealPar	BIC
Buried	10 Oct 1958	Place	Hurricane, Washington, Utah		

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Date prepared	12 Jun 2003		

Family Group Record

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Husband		Zemira PALMER			
Wife		Caroline JACQUES			
Children		List each child in order of birth.		LDS ordinance dates	Temple
6	F	Almeda Eve PALMER			
		Spouse Theodore COX			
		Married	21 Sep 1887 (D)	Place Logan, Cache, Utah	SealSp 21 Sep 1887 LOGAN
		Spouse Brigham DALTON			
		Married	11 Sep 1918	Place	SealSp
7	F	Laura Lovina PALMER			
		Born	6 May 1875	Place Springdale, Washington, Utah	Baptized 6 May 1883 LIVE
		Chr.		Place	Endowed 15 Nov 1893 MANTI
		Died	11 Jun 1953	Place Rigby, Jefferson, Idaho	SealPar BIC
		Buried	15 Jun 1953	Place Iona, Bonneville, Idaho	
		Spouse James Henry WALKER			
		Married	15 Nov 1893	Place Manti, Sanpete, Utah	SealSp 15 Nov 1893 MANTI
8	F	Ann PALMER			
		Born	13 Dec 1877	Place Orderville, Kane, Utah	Baptized Child
		Chr.		Place	Endowed Child
		Died	13 Dec 1877	Place Orderville, Kane, Utah	SealPar BIC
		Buried	13 Dec 1877	Place Orderville, Kane, Utah	
		Spouse			
		Married		Place	SealSp



CAROLINE JACQUES (PALMER)

Compiled by Lenna Cox Wilcock
March 2003



Caroline Jacques, daughter of Thomas and Sarah Farnsworth Jacques, was born 13 August 1841 in North Hampton, Carlton, New Brunswick, Nova Scotia. She was the youngest in their family of six children: Mary Jane, Jerusha Ann, Susan (Susannah), Daniel, George William, and herself, Caroline. The family lived in Canada, where she was a Josephite. Her family joined the Church of Jesus Christ of Latter-day Saints and came to Utah with the Horace Eldridge Company in 1854. Her baptism date is given as October 1854, and could have been in Utah.

They settled in Provo, where they lived next door to Zemira and Sally Knight Palmer. Caroline was only 15 years old when she became the second wife of Zemira Palmer—who was also originally from Canada. They were married 30 March, 1856 at Provo, Utah. (They were later sealed in the Endowment House in Salt Lake City, on 19 Dec., 1870.)

Caroline Jacques, 1841 - 1877

In 1859 Caroline's first child, Sarah Arletta was born. The two families lived harmoniously together, moving with their husband as he helped colonize several other towns. They moved from Provo to Heber City in 1862, and there her next two children were born, Susan Louisa in 1863, and in 1864 Mary Dell who died when six weeks old.

In 1865 her husband was called to help settle the Upper Muddy Mission, located in the Northern area of the Muddy Wash which emptied in the Colorado River far to the South. In 1866 both wives and their families were living in Panaca, (Nevada), which they thought was in Utah. Both wives bore children there. Caroline's were George Edwin in 1866 and Daniel Whitmore in 1869.

Their daughter Sarah Arletta (called Letty) wrote: "We next moved to Spring Valley. Father sold his property here and in Panaca and moved 12 miles north to Dry Valley where there was good feed for his stock. We lived in a dugout here and a sister Almeda Eve was born in 1872. Later Father moved our log cabin from Panaca. We lived in Dry Valley about five years then moved to Panguitch Mountain. Father did not wish to settle permanently in Nevada."

While Caroline and Zemira were living in Dry Valley, he started keeping a journal. From it we learn that their activities were geared toward their religion—establishing and building up the communities; raising their family, and making a living. Zemira was handy at many things. Caroline's sons were not old enough at that time to be of much help, but she was Zemira's helpmate, and assisted where and when she could.

In April of 1874, Zemira attended a meeting in St. George, Utah, conducted by some of the General Authorities of the Church. They introduced the principles of the United Order. Joseph A. Young preached on "economy, oneness, and being masters, not slaves to our enemies in worldly matters." They were instructed in economy and self-sustenance—becoming independent of their enemies. Zemira accepted these teachings wholeheartedly.

Brigham Young requested Zemira to move to Springdale on the Virgin River and take charge of that place. So he moved his family to Springdale, where he acted in the calling as Presiding Elder. They had to go to Shonesburg or to Rockville for their meetings. Caroline's seventh child Laura Lovina was born in 1875 at Springdale.

The United Order was organized there, and they tried diligently to make it work. Previous to this time Caroline was blessed to have an industrious and spiritual man who took care of both the temporal and spiritual needs of his own family. Now his added ecclesiastical responsibilities were to direct all of the families to be united in providing for the needs of the whole community. It was a difficult task.

Just one short sentence from Zemira's journal indicates somewhat the type of work involved: "... bought a farm up the river called Zion, and planted crops, and had grapes and bees and cane, etc. and hauled wood, ... shod horses and oxen, mended harnesses, repaired wagons, mended shoes, fixed road ..."

Letty wrote: "In the spring of 1873 we moved to Springdale, Utah, where we lived for three years. Another sister (Laura Lovina) was born here. This settlement was attempting to live the United Order, but did not make a success of it. While living here my father hauled lumber from Trumbull Mountain to assist in the building of the St. George Temple. He raised corn and had an apple orchard in Zion Canyon. In January, 1876, Father visited Orderville where the people were organized in the United Order. On returning he sold his property and moved his family there where he joined the Order. He turned into the Company about sixteen hundred dollars worth of property."

In the United Order, the whole community was organized in such a manner, that all had various responsibilities, which contributed to the whole of the Order. They had barbers, bakers, butchers, cooks, teachers, carpenters, sawmill hands, loggers, laundresses, seamstresses, midwives. Orville S. Cox was appointed over the farming. Samuel Claridge was the baker. They had a central room for eating their meals, etc.

The women's roles during the Order were also outlined. Edited quote from history of Philena Cox Esplin: "They wove the cloth, made the clothes, did the cooking over a kitchen range or a fireplace, canned the fruit, shucked corn to fill the bed ticks with the shucks for mattresses, wove the carpets on hand looms, scrubbed their clothes on washboards, with home-made soap, heated their hand-irons on stoves for ironing, carried the water for all household uses in buckets from the creek."

At Orderville the houses were built in semi-fort fashion around the outside of the Town Square. In the center were the business buildings, which included a central dining room where they all met for their meals. Zemira had the responsibility of caring for the Order's animals, the stables and the dairy barn—feeding the horses and milking the cows, making fences, repairing buildings, etc. Later he built a house at the dairy farm for his family to live in. Caroline and Sally and their daughters took care of the milk, and made the butter for the whole Order.

To illustrate the work involved at the dairy, a quote from Emma Palmer Heaton, a daughter of Zemira and Sally, we read: "One summer Mother (Sally) and I went with my brother James and wife up the canyon to take care of the cows in the Order Dairy. James, Eva Black and I did all the milking. Mother and Myrtle, James' wife, skimmed the milk and made the butter. Then at 4 P. M. we loaded our milk and butter into a wagon and Joseph Allen took it back to Orderville in time for supper."—*Hattie E. Blackburn's history of Sally Knight*.

An important aspect of life in the Order was the social functions. Besides their weekly Sabbath meetings there were the MIA activities, and they celebrated holidays such as the Twenty Fourth of July. They held dances and participated in various sports. Sometimes they would drive up the "kanion" by Orderville to gather gooseberries and currants.

After living some length of time in Orderville, Caroline's husband was given an added calling. Besides supervising the animals in the Order, Zemira was appointed to be on the Appraisal Committee of the Order. In June of 1877 he and Henry Esplin were sent to Leeds, near St. George, to appraise some property there. He was soon given other responsibilities there, and then was asked to supervise the cotton mission, so he moved Caroline and their children to Leeds, or Washington.

"Father worked on the cotton farm near Washington. The cotton raised was turned into the cotton factory at Washington. This formed a Common Fund, each one receiving a portion of cloth for his own use. Father and Aunt Sally worked at Leeds drying grapes for the Order. Mother, with others, returned to Springdale in the fall of 1876 to dry fruit for the Order."—*Letty*

Caroline was expecting her eighth child, which was born 13 December 1877 and died at birth. It was a daughter and Caroline named her Ann. Three days later, 16 December 1877 Caroline died, at age 36. Her husband, Zemira, rode to Orderville on horseback as soon as he received word she was sick, but arrived after her death. Her funeral was on the 18th of December, and her baby, who had died on the 13th, was exhumed and buried at her side at Orderville.

"Later, Father was called back to Orderville because the Dixie climate did not agree with him. He died at Orderville in 22 October 1880, (age 49.) Mother died three years before.

"My parents worked faithfully through hardship and toil incident to pioneering this western country, and through it all remained true and steadfast to the Latter Day Saint Gospel, and they taught their children to follow in their goodly example. . . . He and Mother worked faithfully in the Order until their death."—*Letty*

Letty said her mother was a patient woman and a good housekeeper. She didn't have much chance for education. Her daughter Almeda had been told by those who knew her that she looked just like her mother: brown hair, five feet seven inches tall and about 160 pounds in weight.



Patriarchal Blessing of Caroline Jacques Palmer

Patriarchal Blessing given January 27, 1857, by John Smith upon the head of Caroline Palmer, daughter of Thomas and Sarah Jacques, born 13 of August 1841, in Northampton, Carlton Co., New Brunswick.

Sister Caroline, In the name of Jesus Christ I lay my hands upon thy head. Thou art of the blood of Joseph through the loins of Manasseh. Thou art entitled to every blessing of the new and everlasting covenant. Inasmuch as thou art faithful (sic) wisdom shall be given thee, that thou mayest assist in many things in building up the Kingdom of God and sending news to foreign lands. I seal upon you the blessing of health and peace. In company with thy relationship thou shalt be comforted in the absence of thy husband by dreams and visions. Be patient in all things and all shall be well with thee. Thou shalt live to a good old age and be a mother in Israel according to the desire of thy heart. I seal this upon thy head with many more blessings than I have language to express at this time, according to thy faith so shall it be, even so, Amen.



CHILDREN OF CAROLINE JACQUES AND ZEMIRA PALMER:

Sarah Arletta (1859-1931), married Amos Cox Jr. 10 July 1876
Susan Louisa (1863-1949), married BenjaminDaniel Black 12 December 1879
Mary Dell, born 1 September 1864, died October 1865 (child)
George Edwin (1866-1902), married Adelia Estella Mackelprang 29 October 1889
Daniel Whitmore (1869-1935), married Vilate Walker 25 December 1895
Almeda Eve (1872-1958), married Theodore Cox 21 September 1887
Laura Lovina (1875-1953), married James Henry Walker 15 November 1893
Ann, born and died same day, 13 December 1877

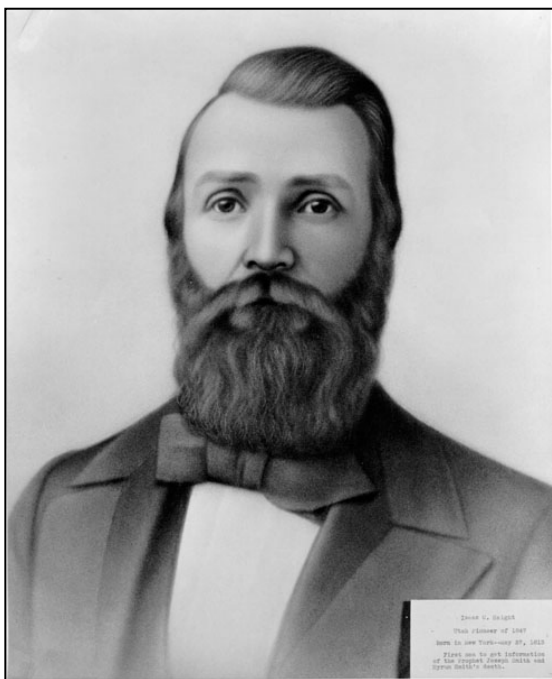


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Patriarchal Blessing of Caroline Jacques Palmer



Caroline died in 1877, but her grave was unmarked until descendants in 2001 finally had a headstone made and placed on her resting spot between Zemira's and Sally's graves.



Isaac Chauncey Haight, 1813 - 1886

the new land. When patriotic fervor arose to form a new democracy, to establish individual liberty, Caleb Haight, the father of Isaac, (always having a love of truth and freedom) being too young did not fight in the Revolutionary War but he certainly had been caught up in the zeal of the Revolution and was a great American Patriot.” — p. 26, *Family Ties*, by Abram Young.

Isaac was our first Haight ancestor to join the Mormon Church, although his father Caleb, and his mother, Keturah Horton both joined, shortly after.

He had a great faith in a Divine Being, Jesus Christ. His strong testimony and perseverance carried him through the most trying circumstances. His integrity and honesty were uncontestable. His ability to grasp situations, make decisions, delegate and direct were outstanding. He was dependable, responsible, and resourceful. His love for his family was woven through the threads of all of his works. His respect and honor for his leaders bore fruit from his obedience and diligence in following their instructions and counsel.



Isaac Chauncey Haight was born 27 May 1813, in Windham, Green County, New York, the sixth of nine children born to the Caleb and Keturah Horton Haight family. The oldest son, Oscar died at an early age; the next two children were daughters—Helen and Julia Ann; then three boys—David Bateman, Hector Caleb and Isaac Chauncey; followed by three girls—Eliza Caroline, Marie Antoinette and Catherine Adelia.

The Haight family lived on a farm in Green County which was thinly populated, it still being very much a part of the American frontier. Their neighbors and other residents were also involved largely in farming. Isaac’s father was educated to be a lawyer and practiced law. And for additional income, while living in New York State, Isaac and his brothers helped their father harvest hemlock and spruce bark in the Catskill Mountains. This bark was sold to the local tanners and used for tanning leather, which was a thriving business in the early 1800’s.

Isaac kept a journal from which we obtain most of the information about his life. However, he left us wanting for information of his youthful years, stating briefly, “There was nothing transpired in the early part of

ISAAC CHAUNCEY HAIGHT

Taken from histories by Robert Slack, Abram Young, and Elmer F. Cox, and from Isaac’s journal.

Arranged by Lenna Cox Wilcock in 2003



Isaac descended from a line of Dutch and British ancestors who had migrated to America during the early colonial period. Baron Johannes Von Haight had gone from Holland to Normandy to Britain in the 13th century. The American branch of the Haight family was descended from the Puritan, Simon Haight, who migrated from England to the Massachusetts Bay Colony in 1628. The Simon Haight family had first settled in Salem, Massachusetts, moved to Charleston, Massachusetts and from there to Windsor, Connecticut, where they lived for a number of years. Later generations moved to New York state, where Isaac Chauncey Haight was born in 1813.— *Robert Slack*.

“Isaac was born into a family whose roots run deep into the fabric of American history, even back to the colonizing of colonial America. They were solid citizens of the finest fabric of

my life that is worthy of notice. I had a common school education attending school in the winter and in the summer labored on the farm. Being of a light and buoyant spirit I engaged in all the gay amusements of the circles in which I was brought up." His love of dancing, concerts, and other types of social activities remained with him throughout his life.

Being of a religious and spiritual nature Isaac became interested in the religious activity that was occurring in New York State. Religious revivals and camp meetings were common, with the ministers of the various congregations vying for new members. "The season that I was eighteen years old (1831) I became a convert to the religion of the day and was very zealous for the cause that I had espoused. The next season I was baptized into the Baptist Church by Elder Harmon Harvy. I traveled with that church till the spring of 1833 when my father moved from Green County to Cayuga."

At one time he thought he had a call to go to Burma as a Baptist missionary and preach the Gospel to the heathen, but after much thought and prayer he gave up that idea. As he described it: "I found that those who preached, preached for hire, and I wanted nothing to do with such a system of things. I thought if God called me to preach he would sustain me without purse or script." (sic) He began to lose faith in organized religion as he knew it. He investigated a number of churches, but they did not contain all that he was searching for.

During the winter of his 21st year Isaac contracted pneumonia, which later developed into pleurisy. He was stricken so badly that, although he did recover, he was unable to do any physical labor the following spring and summer. His lungs were so scarred and weakened that he was afflicted with illness related to the lungs many times throughout his later life.

Realizing that he would have to forgo any physical labor for a time, he decided that he could still use his time to his advantage. He left the farm to continue his education, in hopes of getting into the teaching profession. Following two years' training, he began teaching in Moravia, Cayuga County New York. He was also active in social, civic, and religious work,

It was here, in Moravia, that Isaac met the Snyder twins, Eliza Ann and Sally Ann. They were identical twins of the William Snyder family of Moravia, and were so nearly alike that many a suitor fell victim to their friendly teasing. Isaac met the twins at a church social, and soon began dating Eliza Ann.

Sally Ann was engaged to a young man named James Brinkerhoff, but she enjoyed joining her sister in keeping the boys guessing. Mrs. Snyder finally explained to the boys how they could tell the twins apart, much to the relief of the two suitors. Eliza Ann, they were told, had a small wart on the back of her right hand.

These two couples became very close and remained so throughout their lives. Sally Ann and James Brinkerhoff were married 24 January 1836, and Eliza Ann and Isaac Haight were married 31 December 1836.

Isaac Haight was now a young man of 23 years of age. He stood about five feet, eleven inches tall, and weighed 170 pounds. His complexion was rather dark, with piercing dark eyes, and black hair. He had a brilliant mind, with a great ability to quickly grasp situations and find solutions. He was courteous, fair-spoken, and very pleasant in conversation, a man who made friends easily. The Haight family was well accepted by the residents of Moravia.

"About this time," Isaac said, "I had much reflection on the situation of the Christian Churches. I found that they had departed from primitive purity and that they were corrupt and I became cold toward the church I belonged to. I did not meet with them very often, and when I did I found nothing but cold formality without life and without spirit. I soon found my mind changing from the rigid close communion Baptist of the Presbyterian school to the universalian principles but not established in any creed. In this state of mind I was found by a preacher of the Gospel by the name of Pelatiah Brown in the winter of 1838."

He had attended a religious meeting in Moravia, where this “Mormon” missionary was giving a sermon to the congregation from the 7th chapter of Daniel in the Old Testament. Elder Brown explained to the people the story of “the apostasy of the primitive church, the taking away of the priesthood, and the restoration of the same in the last days.” Elder Brown then bore his testimony that God had indeed set up “. . . His kingdom, that men were called by revelation to preach the Gospel and to baptize for the remission of sins, and to give the gift of the Holy Ghost by the laying on of hands.” This made a great impact on Isaac’s heart and mind.

Isaac made this comment: “The spirit bore testimony to me of the truth, and after close investigation I became convinced that God had set up his Kingdom on the earth, and on the 3rd of March 1839 I and my wife were buried in the waters of baptism for the remission of sins, much to the mortification of our friends.” The weather was still bitter cold, and their clothes froze to them as they came out of the water of the little creek, “. . . yet,” he explained, “our hearts were warm with the spirit of God. We had to go about a quarter of a mile to change our clothes, which when we had done, we were confirmed members of the Church of Latter Day Saints and then Elder Brown ordained me an Elder by the spirit of revelation.”

Isaac and Eliza Ann Haight being the only “Mormons” in that part of New York at the time, Isaac wrote: “Oh, how I felt my weakness at that time, to be taken right from all my sectarian traditions to be a preacher of the true and everlasting gospel and bear the reproach of the name of Mormon. We felt so weak being alone.”

He was filled with the spirit of his calling and was anxious to bear his testimony to his friends and relatives, hoping that he would be instrumental in bringing the Gospel that was so dear to him, to the people that were also dear to him. The results were different than he had hoped, for he said, “Many reviled against the truth and tried to discourage us and turn us back from the truth to the weak and beggarly elements of the world.

“In the fall of 1839 the Baptist Church sent their priest to labor and reclaim me from the error of my ways. He was easily confounded and requested me to meet with the Church and answer for myself before the Deacons. I gladly accepted the invitation and on the day appointed I met with the Church to be tried for heresy. I set forth the order of the true Church with apostles, prophets and with all the gifts of the gospel which was all new to them, and they cut me off for embracing the doctrine of the Mormons.”

In the spring of 1841 Elder Isaac C. Haight commenced preaching in company with Elder Brown, later exclaiming, “God blessed our labors so that we built up a branch of about 40 members. I had the happiness to see my father, mother, one brother, and two sisters baptized into the new and everlasting covenant.” (These would be Caleb, Keturah, David Bateman Haight, Julia Ann Haight Van Orden, and Catherine Adelia Haight.)

He was appointed branch president of the new branch of the Church that was organized in that vicinity. Elder Brown left and Isaac took charge of the church. He labored diligently, that and the next season, baptizing, confirming, and building up the church and strengthening the branch over which he presided.

The following winter, 1841, Isaac was called to serve a three-month mission to Green County, the area of his childhood home, and he broke down much prejudice there. By this time the majority of the Mormons had left New York State, many were in the Kirtland, Ohio area, and many others were either in Nauvoo, Illinois, or on their way there. Missionaries in the East, as well as in foreign lands, were telling the converts about the new “Zion” in Illinois, and many were making their way there. However there was still much interest in Mormonism in New York.

The city of Nauvoo, which name means “the beautiful,” had been established in 1840, and Joseph Smith had obtained a charter for Nauvoo from the state of Illinois, a charter that is said to have been one of the most liberal ever given to an American city. The charter provided a great degree of freedom and independence for the city, educationally, judicially, and even militarily. Here the people began work on a new temple, a university and other buildings. Here, they felt, they had finally found the refuge they had long sought, a place where they could live in peace.

By the spring of 1842 Isaac also began to feel that it was the time to gather with the Saints at Nauvoo. Thus early in June of 1842 he, his wife and five year old daughter Caroline Eliza, along with the Brinkerhoffs, (probably James and Sally Ann, Caroline Eliza's twin sister and husband) left their loved ones in Moravia, and in the company of several other converts to the Church, and with nine wagons, started for Nauvoo, Illinois. After slow progress because of heavily loaded wagons, Isaac C. Haight was persuaded to take charge of the company's goods by water and travel on to Nauvoo. He left his wife and small daughter to travel with the wagon train.

He arrived in Nauvoo 5 July 1842. His family and the wagons arrived July 24. The company was all in good health. They moved into the house of Ezra Chase, then purchased a home in October and moved into it.

On August 2nd Isaac was taken with a high fever and was confined to his bed for five weeks, even at one time to the despairing of his life. During this time his wife also was ill. Isaac stated: "by the grace of God we were finally restored to health." Following his recovery Isaac found work by doing odd jobs for a man who had already become well established in Nauvoo.

The winter of 1842-43 was a severe one in Illinois, the coldest winter Isaac believed he had ever seen. They were happy to see the coming of spring, and happy to see the old, lifeless world transformed into a beautiful world of green. They were living in their new home and were preparing to plow the soil for this year's crops.

During the April Conference of 1843, Isaac received another of his many calls to serve his Church as a Missionary. He and another Elder, Wandle Mace, were called to go on a mission to Orange County, New York. On 18 of June, Isaac recorded: "Left Nauvoo to go on my mission and bid adieu to my wife and friends, leaving them with a heavy heart. Brother Mace not being ready to go, I must go alone to combat the errors of this generation from which my heart almost shrinks, but trusting in the grace of God to sustain me I go forth."

He traveled by water as much as he could, and preached on the way, to any who would listen. It took but two days to get there, for on 20 June 1843 he recorded: "Proceeded on to my brother's, Hector C. Haight. Found them all well but much prejudiced against the people called 'Mormon' knowing nothing but hearsay about them. Commenced teaching them the pure principles of the Gospel and to my great satisfaction found my brother's prejudice began to give way before the truth and wanted I should preach in the neighborhood."

Now, with the encouragement of his brother, Elder Haight began to preach to the friends and neighbors of the Hector Haight, but with limited success. The local churches, according to Isaac, used all of their influence to keep people from hearing the message of the missionaries. He wrote in his journal, that the other churches were prejudicing their members toward the Mormons because their creeds were in danger of falling.

In his Journal, Isaac expressed his feelings while in attendance at the Independence Day celebrations in the city in which he was proselyting. Although the festivities were successful and seemed to be enjoyed by most of the people of the county, Isaac's heart was heavy. On this Fourth of July, 1843, he recorded: "... but how can I enjoy these blessings while the children of Zion are in exile, her dearest rights trampled under foot, her Prophet groans in chains, being persecuted for the testimony of Jesus, while for the sake of the Gospel many have sealed their testimony with blood; even when our Constitution guarantees to all the right to worship God according to the dictates of their conscience. Ah! Liberty whither hast thou fled? Where is the arm to protect religious rights for which our Fathers fought and bled? It has become palsied and powerless."

July 31, Isaac's brother Hector C. Haight accompanied him on a journey, where they went first to the home of Isaac's wife Eliza Ann's parents. Her father William Snyder was a prominent business man enjoying much social prestige. Although Isaac spent much time with the Snyders, his message was rejected. Mr. Snyder was angry that Eliza Ann, Sally Ann and their spouses had brought disgrace upon his family by becoming Mormon, so he disinherited them. That was the last time Isaac saw Father Snyder, who died nine months later.

From there Isaac and his brother went to their father Caleb's place, and he commented that they found their mother quite feeble. His parents decided to go to Nauvoo to make their home with the Saints. Isaac and Hector preached and baptized in that area, and on September 13, he recorded they "left Moravia in company with Father, Mother and Bateman and family, Wm. Van Orden and family for Nauvoo. All in good health but Mother. She was very feeble but being anxious to go to Nauvoo, she thought she could try the journey. She stood the journey very well the first week"

This trip was memorable, and is told in more detail in his mother's history. But briefly, since Isaac had a major part in her journey, the following is their story.

Isaac's mother had been blind from her early youth. She was in such poor health that they wondered if she could stand the journey. But she was determined to go, for she was anxious to "see" Nauvoo and the Temple, and to see the faces of her grandchildren whom she knew only by their voices. She believed that if she could but get to the Prophet Joseph Smith, he could give her a blessing and her sight would be restored to her.

When they reached Kirtland, Ohio two weeks later, they stopped to rest, where they were received kindly by the brethren, and where for the first time Isaac saw the Kirtland Temple; stating in his Journal: ". . . for the first time gazed upon the Lord's house with delight and admiration," and stayed over til the next day before continuing their journey.

Isaac's mother had ridden in a bed in Isaac's wagon, and had stood the jolting of the wagon over the rough roads thus far, then because she was weakening, it was decided she should finish the trip by boat. Isaac and Adelia Rider Carbine, Keturah's niece, went along to take care of her. September 28 they parted company with the rest of the family, who traveled on with heavy hearts, not knowing if they would ever see their wife and mother again. By now, Keturah was so ill that she was sometimes delirious.

NOTE: Adelia Rider was the daughter of Keturah's sister Julia Ann Horton who married Nathaniel Rider, but died at age 25, leaving Adelia a motherless child of five. Adelia then lived with her Aunt Keturah who became a second mother to her. She undoubtedly gave Keturah the best loving care possible on that dangerous journey. – *Sketch of the life of Caleb Haight* by Mildred Neeley Oliver

They traveled by way of steamers, being required to change boats at various ports. At times, Keturah's health was so delicate they feared she would never live to see Nauvoo, but they finally arrived there 15 October 1843. Isaac stated: "Mother is quite feeble and it rejoices my heart that she can rest from her long journey." The Prophet Joseph did give her a blessing, and because of her great faith the things she longed for did all come to pass, and she lived for a month after receiving her sight. She died 18 November, as recorded by Isaac, "without a struggle or a groan and has gone to rest in the Paradise of God with the Saints that have gone before." She was buried in Nauvoo.

Isaac was happy to be home again, and relieved to find his wife and family safe and well. He expressed his great satisfaction to return to the "the city of the Saints," by writing in his journal, "I feel to rejoice, as one day spent with the people of God is worth thousands in the world." Isaac and his father bought a farm and they commenced farming.

Isaac C. Haight had received a Patriarchal Blessing by Hyrum Smith 7 March 1843, wherein he was told he was of the tribe of Zebulon, and was blessed with powers and promises and that he would be upheld by them many times in the future, as he would experience persecutions and trials beyond comprehension. But at that time he did not realize how soon these trials would start, nor how severe they would be throughout his life.

In December 1843 he was one of the city police consisting of forty trusted chosen men, to guard the Prophet Joseph and to keep a strict watch over the city of Nauvoo by night and day. In the early spring of 1844, the guard was dismissed because the Prophet thought he could guard himself, as some found fault about paying

the police. Upon being released from this position Isaac went back to farming. But dreams of farming and living in peace were soon shattered.

On 1 June 1844, the enemies of the church began to rage without, and hypocrites and deserters to manifest themselves within. The apostate Laws, Fosters, Rigbys, and others got up a printing press in the city and began to slander the Saints in the most shameful manner. They sought all means possible to ruin the Prophet Joseph or bring about his death. On 7 June they published an anti-Mormon newspaper known as *The Nauvoo Expositor*. The citizens of Nauvoo were so angered at the publication that at the city council meeting they considered it a nuisance and ordered the mayor to call on the police and legion to abate the nuisance. It was done according to order.

That was the only edition published, for the next day, according to Isaac's account, "We bust the fixtures and papers and destroyed the press. The same day the proprietors were at a meeting at Carthage to devise means to destroy our city and drive and kill the saints. This, the Saints were not disposed to submit to, as the mob began to gather on every side of us, and our Lieutenant General Joseph Smith thought best for our safety to call out the Nauvoo Legion until he could get word from the Governor." As a member of the Nauvoo Legion Isaac was on duty much of the time. He said the Legion was drilled every day till the Governor arrived at Carthage which was about the 22nd of June, at which time he ordered the Legion dismissed.

Joseph Smith and the Nauvoo city council were charged with a number of serious charges, including destruction of property and denying freedom of the press. Other newspapers throughout the county took up the cry. Governor Thomas Ford, of Illinois, demanded that Joseph Smith stand trial. Warrants were issued for the arrest of Smith and some of the other city and church leaders. Joseph and Hyrum refused to go to Carthage to stand trial unless the Governor would protect them from the mobs. Isaac said, "Then upon the plighted faith of the Governor and the State of Illinois they agreed to go. Therefore, on the morning of June 24, Joseph and about 20 of his friends left for Carthage—I was one of them—with fearful forebodings of the snare that was laid for to effect the death of the best man that was now upon the earth."

Within four miles of Carthage the party was met by the Governor's agents with sixty armed men going to Nauvoo to demand the state arms which the state had distributed to the Legion. The men were then forced to return to Nauvoo to deliver the arms of the Nauvoo Legion over to the Governor's officers.

Joseph and Hyrum then again started for Carthage accompanied only by two or three of the brethren. When they were examined the next day they were discharged, but no sooner were they at liberty than they were arrested for treason and thrust into jail without trial. The next day they sought for a trial but could get none, and the Governor left for Nauvoo, dismissing the troops, leaving the Carthage Grays, the sworn enemies of the Prophet to guard the jail.

At three o'clock in the afternoon 27 June 1844, Joseph and Hyrum Smith, John Taylor, and Willard Richards, from a window in the Carthage jail, saw a band of men with painted faces surround the prison. The mob made its way to the upstairs room of the prison, firing as it came. Within a few minutes both Joseph and Hyrum Smith were dead, victims of the mob's fury. Although John Taylor was badly wounded, Willard Richards miraculously received no injuries. These two loyal friends lived to relate the tale.

Isaac recorded the following account in his Journal: "About two o'clock in the morning on the 28th as I was standing guard near the Temple, the same Brother Grant, that the Governor took back, came in. I hailed him and he told me that Joseph and Hyrum were dead, and the way they came to their death. My heart shrunk within me, and I felt to curse the perpetrators of that dark and diabolical deed. The news soon spread through the city. Mourning was depicted on every countenance; that day was truly a day of mourning with the Saints."

The city of Nauvoo and the Church itself now faced a grave crisis. Their Prophet and President, who had led and guided them for the past 14 years was dead. What would happen now? Who would replace him? A great

mourning and a feeling of gloom fell over Nauvoo. Isaac, in the midst of his sorrows, wrote: “Thus fell a man who had done the most (save Jesus Christ) for the salvation of the inhabitants of the earth of anyone that was ever upon it.” (See *Doctrine & Covenants* 135:3.)

Isaac Haight now went back to his farming. Whenever he could spare the time, he, with many of the other men, helped work on the construction of the Temple.

The enemies of the Church had expected it to fall apart with the death of Joseph Smith. However, in spite of some dissension in the Church over the question of succession to the leadership of the Church, it became stronger and more united. Sidney Rigdon, who was one of Joseph’s counselors was absent from Nauvoo at the time of Joseph’s martyrdom, as were most of the Twelve Apostles, but he returned and told the church that they must choose a guardian to lead them, himself being the one next in line. When the Apostles returned and the church came together they resolved to sustain the Twelve in their office, and the first Presidency being dead all but one, it was no longer a quorum. Consequently the Twelve became the Presidency and Brigham Young, who was President of the Quorum of the Twelve Apostles, stood in the position as leader of the Church. The majority of the members accepted and supported him as such. Many of them had been present in the meeting when the mantle of the Prophet Joseph Smith fell upon Brigham wherein he looked and sounded like the Prophet Joseph.

It soon became evident that the death of Joseph Smith did not and would not end the bitter strife between the Mormons and their enemies. In 1845 persecution and mob violence was revived, and hostility increased during the spring and summer. The leaders of the Church had decided that they must leave Illinois and seek freedom in the West, someplace where they could worship God according to the dictates of their own consciences, without being continually molested and persecuted.

Work on the temple continued feverishly so that the Saints could receive their endowments and sealings therein before leaving Nauvoo. Isaac recorded: “September 11. The roof is on the Temple and a room is being finished in the roof to begin to give those their endowments that are to go on their missions this fall. The mob begins to rage again and this morning a messenger came from Lima Branch with the news that the mob had burnt some of their homes.” He went with an armed posse to arrest the house burners but they all fled into Missouri.

Luman Shurtliff reported that “In September the mob spirit was manifest in all the adjoining counties, and they began to drive men, women and children into the woods, and burn their houses.” On the 25th and 26th, Isaac told of moving in some of the brethren from Camp Creek. “The mob has burned some 100 homes.”

Sometime in the month of September the Council of the Twelve Apostles met with a committee of non-Mormons, and at this meeting they agreed to leave the state the next spring, and the non-Mormons agreed to allow them to leave peacefully.

The decision to go west, to once more leave their homes and seek new ones, was definite, and preparations were everywhere under way. Isaac was appointed Captain over a company of ten men, with the responsibility of helping them organize their affairs and prepare for the great exodus. He was also appointed guard over the temple.

In the October 1844 General Conference—the first to be held since 1841—according to Isaac, and at which “. . . the subject of leaving the Gentiles and going West to the Pacific Ocean where the earth, water and air were free were discussed. It was unanimously agreed upon that we should go to the Pacific Ocean or some place where the Saints could enjoy the high privilege of worshipping God according to the dictates of their own conscience.

“It was agreed upon that I should go to the State of New York to do some business for myself and others. I arranged my business to go.”

He left to go back east, but was soon “recalled to go with the Sheriff’s posse in Bear Creek to suppress the mob that were burning the brethren’s houses.” He said the mob had burned some 140 houses. They suffered inconveniences and privations, and as he stated, “We fared very hard. Bread and beef half cooked and scant of that, next to Carthage. Fare some better than at home.”

Continuing in his journal we read, “Then again called up out of my bed in the dead of night to take my arms and go to the Temple to watch the movements of our enemies who seek to destroy us; then take leave of my wife and children to go on a long journey. Now I find myself on the steamboat faring sumptuously every day. I ask myself why all these changes? God, who knows all things, has directed it for good that I may learn obedience by the things which I suffer.”

The purpose for this journey back to New York was to transact business. He helped some of the Saints to sell their homes so they could go west. Some who had already gone to Nauvoo hadn’t been able to sell their homes before leaving, and he made the effort to accomplish that task. He bought supplies and shipped them home. He spent much time going to various towns and contacting many people. His account of this journey, as he recorded it in his journal, depicted the methods of travel which was either by boat, by wagon, or coach, part on horseback, and sometimes even on foot. He told of places through which he traveled, scenes he observed, people with whom he stayed, weather conditions—mainly when it became cold and snowed and there were frozen rivers and stranded boats, and at times mud to contend with.

He described his first view of the mighty Niagara Falls: “. . . for the first time gazed on that great wonder of nature. My mind was filled with the sublimity of the same. The great Niagara rolling, tumbling, foaming, from its dizzy height into the abyss below, being beat into spray on the rocks by the fall, displaying the rainbow in all its beauty and grandure (sic). The scene is grand and imposing.”

On one occasion he noted: “Quite bad icy roads. Coach upset in the night and got hurt quite bad. Came very near having my neck broke.” He even despaired of getting back home that winter, but trusted in his God through it all.

He told of visiting loved ones November 5: “Found Mother Snider well and was much pleased to see them.” Next day, “Went to see my sister, Antoinette Dibble and had a happy meeting which caused tears of joy to flow.” He visited cousins, his uncle, friends and acquaintances. Three days later, after leaving his relatives he recorded: “Feel quite lonesome among strangers and so far from home with all its endearments. It snows and looks as if winter had set in and I one thousand miles from home and all that makes life supportable and when I shall return to receive the embrace of my wife and children is all in the future but trusting in the Lord I take courage.”

It is quite natural that he would desire to be back with his family, and that he would be concerned for their welfare, for in Nauvoo his wife had given birth to a tiny daughter, Temperance Keturah, who was born 13 September 1844, just weeks before he had left. Their first daughter, Caroline Eliza was now nearing seven years old, she having been born at Moravia 5 December 1837, before they joined the Church.

Isaac was absent from home on this eastern journey from the last of October until December 14, on which day he recorded, “Arrived in the city of Joseph. Found my family well. I feel to thank God for his goodness and mercy in bringing me safe to my home and in good health after accomplishing a journey of about four thousand miles in the space of about two months.”

At the time Isaac had left for his journey, the Temple was not completed, but it could be used. Saints were being uplifted and inspired by attending meetings therein, where wonderful spiritual manifestations occurred. Certain Sisters and Brothers were being taught and trained to assist at the veil, and the rooms were being furnished and beautified. The temple officially opened for temple work 10 December 1845, and ordinance

work continued night and day except Saturdays and a day now and then, until the following February, just short of two months.

On December 19, 1845, he recorded in his journal, “Was called upon to go to the house of the Lord to receive my washing, and anointing and endowment.” After which he was so impressed that he wrote: “My soul rejoices in the things of the Kingdom. Well might David say that one day in the house of my God was worth a thousand.” And on 24 January 1846 he wrote, “Went into the Temple with my wife, Eliza Ann Snyder, to attend to the Sealing Ordinance, and to be married according to the Law of God, by the Holy Priesthood.”

Isaac’s mother had died in 1844, and on 7 February 1846 his father Caleb took a second wife, Sarah Alldridge from Massachusetts, she being 57 and he being 58 at the time.

Although the Saints had promised their enemies that they would leave the State during the spring of 1846, and their enemies had promised that they would allow them to leave in peace, Nauvoo was not safe from her enemies, for they did not honor that promise. Persecutions continued, and great care had to be taken to guard the city. In January of 1846, Isaac joined the horse guards, whose purpose was to help protect the city and Temple from the enemies of the Church.

In February of 1846, the Mormons began abandoning Nauvoo. This was much earlier than they had planned to leave—still in the heart of winter—but threats of mob violence had become so great that they could remain no longer without receiving harm.

The first families began leaving on 4 February, their wagons crossing the Mississippi River on solid ice, the river having frozen over during the night—an unprecedented event. The exiles made their first encampment seven miles into the state of Iowa at Sugar Creek, new groups arriving daily, these later ones having to cross on flat boats amidst chunks of broken ice, which had begun to melt. The weather was intensely cold, there was snow on the ground, there was very little shelter, and the suffering of the Saints was inexpressible.

The leading brethren didn’t leave that soon. In the *History of the Church*, pages 579-80 President Young’s record states: “February 3, Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, . . . I informed the brethren that this was not wise . . . that I was going to get my wagons started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing.

“Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received ordinances.” On the 6th, 512 persons received the first ordinances of endowments, and on Saturday 7th, upwards of 600 ordinances were performed, that being the last day any were given.

On 8 February, which was Sunday, the Council of the Twelve met in the attic of the Temple. “We knelt around the altar and dedicated the building to the Most High. . . . We asked the Lord to accept the labors of his servants in this land. We then left the Temple.” – *History of the Church*, p. 580.

Isaac continued as guard at the Temple, and in the afternoon of the next day the roof of the temple was discovered to be on fire. It was caused from the stove pipe being overheated from trying to dry the clothing in the upper room. With much difficulty the fire was extinguished and the Temple itself was damaged only slightly. The brethren still continued for several days to meet in the Temple for prayer.

But this fire changed the plans of the Haight family. Due to overwork and over exposure while helping to extinguish the fire, Isaac became seriously ill. The Haight family therefore did not leave Nauvoo with the first

group as they had been scheduled to do, and he was unable to lead his company across the river. (The final and cruel expulsion of the remnant of Saints from Nauvoo occurred in the latter part of September.)

After recovering from his illness, Isaac was appointed to help those Saints who had been unable to sell their property and to help them get ready to go west. Mob violence existed and his work was done under dangerous conditions. Buyers were scarce, and many had to abandon their homes unsold, while many others, including Isaac and his father, were able to sell their homes and property, but at prices far below their actual value. Isaac Haight and his family did not join the Saints in the trek westward until June.

Although Eliza Ann had been disinherited by her father, Eliza's mother greatly aided the family financially in the purchase of wagons and other equipment for the journey west. Although she never joined the Church, she still rejected the thought of disinheriting and forgetting her daughters who had joined the Mormon Church.

One event strengthened Isaac's understanding and faith, when on March 15 he wrote about conditions at that time. He said his heart was made to rejoice with joy and gladness when the word of the Lord was given to the Saints to cheer them at a time when a part of the church had already left for the west with all of the Twelve but Orson Hyde. He wrote: "evil men have crept in the flock to divide and the Spirit of God came upon Brother Hyde on the 14th and he received the following revelation: 'In my meditations this morning, the spirit of the Lord came upon me and I was moved to write; and being grieved in my spirit on account of the false pretenses by evil designing persons to gain power and lead away the flock of God, it whispered to me and said: Evil men ambitious of power, must needs rise among you, and they shall be led by their own self will and not by me; Yet they are instruments in my hands and are permitted to try my people, and to collect from among them those who are not the elect, and such as are unworthy of eternal life. Grieve not after them, neither mourn nor be alarmed, My people know my voice and also the voice of my spirit, and a stranger they will not follow. Therefore such as follow strangers are not my people.'"

On 2 June 1846 Isaac C. Haight, his wife and two daughters, and his father, along with 13 other families crossed the Mississippi, and on 6 June, the delayed companies chose Isaac to lead them to the west. The weather was fine, and they soon caught up with the main stream of the westbound pioneers who had begun their trek from Sugar Creek on the first of March.

At first the main group had been hampered by the snow and cold weather, then by the spring rains, mud, and then swollen rivers which were impossible to ford, delaying them days or weeks at a time. Plagues and fever had slowed the early wagon trains considerably. Many people had died along the way, and were being buried beside the trail. There was also the problem of straying of cattle, and of broken wagons, and they were always in danger of Indian attack.

Along the way they had established supply stations and temporary camping areas. One such place was Mt. Pisgah, where a sizeable tract of ground was fenced, the ground plowed and planted to crops for oncoming travelers. These provided welcome areas for many groups to rest and recoup before continuing their journey.

By late summer the foremost of the Saints had arrived at Council Bluffs on the Missouri River, where they decided to camp until the following spring, realizing they couldn't reach the "Rockies" before winter set in. They quickly busied themselves pitching tents, building corrals and shelters, preparing for the winter months ahead. Some of the Pioneers settled east of the river at Council Bluff, or Kanessville, Iowa, but the majority made their shelter west of the river, naming their camp Winter Quarters, (or Florence, now Omaha, Nebraska.)

Isaac's company arrived at Winter Quarters 12 July 1846.

The next day Isaac met with the Saints for the first time in four months. At that meeting, the United States Army officers were present. Brigham Young spoke to the Saints congregated there, asking for 500

volunteers for service in the United States Army to participate in the War against Mexico. He emphasized that by doing so they would have a chance to earn money, serve their country, and also get to the West at government expense.

Isaac C. Haight volunteered, but he was not taken because Brigham Young considered his service needed to build homes and care for the needs of the wives and children of the men who went into the Army as members of the Mormon Battalion. He was appointed one of the bishops in Winter Quarters, and also a member of the Winter Quarters' police force, which position he held for the remainder of his stay there.

Twelve leaders were nominated and elected by the assembled Saints to be foremen over the various companies assembled. Isaac C. Haight was elected foreman over the Fifth Company. Each company was to build a yard to corral its cattle, and also to cut wood, build fences, keep guard, build homes and improve shelters, gather a supply of hay, and in many ways prepare for winter.

In late summer, Isaac's wife Eliza Ann Haight and their daughter, Keturah who was nearing her third birthday, both became ill with a type of fever called "Black Canker." It was a severe illness that attacked the gums around the teeth, and also caused a high fever. They were both so overcome with the fever that Isaac feared for their lives. Black Canker was prevalent in the camp, and numbers of Saints were near death with it.

With his wife and daughter so near death he wrote: "I long for the day when the Saints shall be free from sickness and pain, and death shall be swallowed up in victory. Here we are exiled from the United States and without a home, dwelling in tents and wagons, exposed to the inclemency of the weather. We are even like the Saints of old, having no abiding city, but are wanderers and pilgrims on the earth, but we count the present sufferings not worthy to be compared with the glory that is to be revealed to the Saints.

After being sick, even near death, for well over a month, Eliza Ann and Keturah slowly recovered. In September Isaac moved down the river, to the heart of Winter Quarters, where he built a temporary home for his family.

That fall and winter were very difficult for the weary travelers, largely because of insufficient diet and inadequate housing. Through various fevers and illnesses, more than 600 deaths occurred during that severe winter of 1846-47.

On 1 January 1847 New Year's Day, as Isaac pondered the happenings of the past year and the prospects of the future, he wrote: "... we know in whom we have trusted, and that He is able to carry us through. There are many things that are for the trial of our faith, and to cleanse the Church. It seems as if the Lord designed to try us before we arrived at the place where he designed for the land of our inheritance."

In summarizing the great events that had transpired in 1846, he wrote: "... Temple in Nauvoo completed and dedicated, the Church took its exit and started its journey into the wilderness, false prophets and teachers arose and led many off from the Church, many of the Elders went to foreign missions, 500 of the brethren went into the Army of the United States, many Saints laid down their bodies in the grave."

Isaac and Eliza Ann Haight were among those who lost a loved one to the grave. A son, whom they named Isaac Chauncey, was born 19 November, and died 2 December. Isaac had written the day of his birth: "I feel to thank God that he has given me a son to bear up my name, and a lawful heir of the Holy Priesthood. May he live to be my instrument in the hands of God in doing much good and a pleasing, polished shaft in his quiver to assist in establishing the Kingdom of God on the earth with power."

But all was not gloom and sorrow in the Mormon camps that winter. The Mormons were always enjoying themselves, getting together often for evenings of entertainment, and this winter on the plains was no

exception. They assembled often for dancing and singing and other merry “get-togethers.” Whenever they were able to round up a violin, some harmonicas, and a dance caller, the evening was sure to be a success.

These hardy Mormons loved to sing. Especially dear to their hearts were hymns and ballads that were able to buoy up their spirits and give them courage. They enjoyed getting together and singing, not only in Winter Quarters, but also around the campfires at night during their journeys. The Mormons believed these hymns to be prayers set to music, recognized by God as a form of prayer.

Preparations continued during the winter to continue the journey west as soon as the weather would permit it. On 1 February 1847, Isaac was placed in Captain Daniel Spencer’s Company of 100, as captain over the first 10 of the second 50 under Ira Eldridge. The men took turns hauling provisions from Missouri, a distance of from 100 to 150 miles, and when at home they stood guard at night. The camp was bustling with activity by March, and March, April, and May were spent getting organized to start west.

On April 16, Brigham Young selected a party of 148 and set out westward from Winter Quarters. This was the vanguard company that was to lead the way to the west. As this small company neared the Salt Lake Valley in July of 1847, Brigham Young, who was ill, directed Orson Pratt to take a small group and go ahead. This small party of 41 men and 25 wagons who preceded the others, were to help make a road or trail, and locate the Salt Lake Valley. On July 19, from the mountains East of Salt Lake, they looked down into the Salt Lake Valley. On July 22 they entered the valley, explored the valley itself, and selected the choice sites. On July 24 Brigham Young and the rest of the vanguard group arrived at the edge of the valley, where Brigham Young made his famous prophetic declaration: “Enough. This is the right place. Drive on.”

The company that included the Haight family left Winter Quarters 13 June 1847. Isaac’s family consisted of himself and wife Eliza Ann, their two daughters Caroline Eliza nearly 10, and Temperance Keturah, 3, Isaac’s father Caleb and his 2nd wife Sarah Aldridge whom he had married in February of the previous year, Isaac’s mother Keturah Horton having died in Nauvoo.

This summer’s journey was almost without incident. The weather seemed less hostile, most of the Indians they encountered were friendly, and they were able to average 18-20 miles a day. While on the more level areas they traveled five wagons abreast, and at other times two abreast, with a total of 567 wagons in the company. Isaac’s diary reveals that the Saints were at Fort Laramie by August 4 and arrived in the valley of the Great Salt Lake on 21 September 1847. On that day Isaac wrote “Came over the mountain 8 miles to the border of the Great Valley and had the pleasure to gaze on the place that is destined to be the future home for the Saints and a resting place from the face of our enemies.”

The following day they arrived at the Fort which was in the proximity of what is now Liberty Park, “our cattle worn out and all of us tired of traveling.” The Fort contained 40 acres of land yet was not large enough to contain all the inhabitants. It was surrounded with houses made of sun-dried brick built after the Spanish fashion on three sides, and wood houses on the other. Many built houses of timber, having to haul it 6 to 16 miles.

The Haight families chose their land outside the walls of the Fort and Isaac immediately began preparing for the welfare of his own family. He plowed a spot of land and planted grain, in hopes it would yield enough for seed for the next year’s crop. He began to build a home made of timber that would protect his family well during the coming winter and got his family into it before the weather turned too cold. They moved into it on 31 October 1847. Seeking temporary work, he spent most of the first winter herding cattle with his brother Hector Haight and Daniel Spencer and Ira Eldridge.

On New Year’s Day of 1848, Isaac wrote in his journal: “We have now entered upon another year, much journeying and fatigue. The Lord has led many of the Saints away from the Gentiles into the wilderness to a goodly land which has been consecrated by the servants of God for the gathering of the Saints. Many of the brethren who went in the Army have returned.”

The first years in Utah were extremely difficult, especially the very first one. The faith of the people was tried almost to the limit. In 1848 drought, frost, and crickets destroyed much of their crops. They had planted their gardens of beans, cucumbers, melons, pumpkins and squash, and frost killed them. The crickets ate the heads off the grain as fast as it headed out. Many of the Saints began to think of leaving the valley for fear of starvation, as which Isaac commented, “. . . but I think we need not fear for the Lord that brought us here is able to sustain us even if our crops fail for the Earth is the Lord’s and the fullness thereof.”

During August of that first year, Isaac C. Haight, with a rescue party, went 240 miles back east to Sweet Water to help President Young who was traveling with a company of Saints whose animals had been poisoned, and they didn’t have enough animals left to bring the wagons on to the Valley. President Young and his company were heart sick and discouraged, and were overjoyed when the rescue party reached them, and they arrived in the valley in good condition. Isaac said the journey was about 480 miles and took five weeks.

According to Isaac’s journal there were many tribes of Indians or Lamanites in the mountains and valleys. Most of them were friendly but some of them were known to steal the settlers’ animals, and they lost some of their cattle and horses as a result.

This second winter, 9 October 1848 Isaac moved his family 16 miles north of the city for the purpose of herding the cattle of the brethren for the winter again. And as before, his brother Hector, and Daniel Spencer and Ira Eldridge helped. He said the winter was very cold, and snow fell about one and half feet which made it very hard for the cattle to find feed. They moved back in February 1849, and began to prepare for putting in crops.

Isaac accepted the principle of plural marriage on May 16, 1849, by taking a second wife, Mary Murry, the widow of William Murry, deceased.

The faith of many of the Saints was continually being tried and “some had left to go to the States, and others to the gold mines, to dig for gold, while many were willing to suffer the loss of all things for the Gospel’s sake and the testimony of Jesus.” He considered that “those Saints were weak in the faith who chose the things of their world, and started to the gold mines to gather riches that perishes with the using.”

The crops of the Saints did much better that year than the last one. Isaac said from one bushel of wheat 180 bushels were harvested, and from one bushel of potatoes 340 bushels “which beats the world.”

On 1 July Isaac recorded, “There is a great stir in the States and many hundreds are going after gold. The emigration to California has in part come through the valley especially those that are going to the gold mines. The United States has established a rail to the valley which came in today bringing news from the States. The cholera is raging there and it has swept off thousands. The Temple of the Lord in Nauvoo was burnt 9 October (1848). It seems as if the Gentiles did not want the Lord to rule over them or dwell in their midst.”

In September he wrote “The emigration to the Gold Mines still continues. . . At the October conference there were many of the Elders sent to the nations of the earth to open the kingdom to the nations that sit in darkness, and some to California and many of the brethren have gone to the mines. I purposed going myself. President Young said I should be blessed. I made preparations to go.” Apparently there was a difference in going to California to dig for gold or going there as an Elder to preach the gospel to the miners. However, as it happened, Isaac didn’t go to California, for President Young “wanted I should go with Brother P. P. Pratt to explore the vallies (sic) south. Accordingly I altered my purpose and prepared to go with him.”

Clearly, one of President Young’s prime goals was to colonize the Territory of Utah. Places of residence were needed for the increasingly great number of immigrating Saints to make their homes. He said he “wanted Latter Day Saints to be living on every habitable place, because if they are living on it they control the mountains and the country. . . We could not find a better place for the Latter-day Saints than in these valleys of the mountains, nor in those rugged parts further south.” – *History of Erastus Snow* – A. K. Larson, p. 314

The size of the Territory of Utah was much greater than the final “State of Deseret” as it ended up when it was organized by the General Authorities of the Church in 1849. It originally included the greater portion of what later became Nevada, and they envisioned a great future. When the first legislature of the State of Deseret convened, Isaac C. Haight was one of those delegates present, having been elected to the position. Although the “Deseret Legislature” was to have a very short history, Isaac was able to have the privilege of serving a number of terms in the legislature of the “Territory of Utah” during the next decade.

Thus it was that on November 9, 1849 when the Legislature convened, a company of 50 men was appointed to explore Southern Utah under the leadership of Parley P. Pratt. On 23 November 1849 they started on this perilous exploration. Again Isaac was chosen captain of the first ten. They left their homes during a blizzard, (much different from what he would have experienced in sunny California.) A bitter winter set in early and they were constantly accompanied by wind, snow and Indians. They were never attacked by Indians, but neither were they ever out of danger of ambush, and several head of their livestock were taken by the Indians.

On 24 December 1849 Brother Pratt decided it was best to take the horses and mules that were fit, and with 20 of the strongest men, Pratt and Captain Brown would go on over the “rim of the Basin.”

The day after Pratt’s group had left – Christmas day – a meeting was held during which David Fulmer was chosen president and Isaac C. Haight was chosen captain and clerk. Many of the 30 men who were left in the camp, which is now the city of Parowan, were ill and suffering from severe frostbite. During the day they searched for minerals and explored for all the natural resources. In the evening they sang and prayed in thanks and gratitude to God.

On New Year’s Day, the year 1850 was welcomed in by the firing of a cannon. On 8 January Brother Pratt and his party had returned to the temporary camp, and they hoisted a “liberty pole” where white men’s feet had never before trod. They had located many valleys well-suited for settlements, including the valley of the Rio Virgin, which is now Utah’s Dixie. They prepared a banquet using a wagon cover for a table, and formed a circle of fifty. After the banquet there were speeches, songs, and prayers of praise and gratitude.

In spite of the fact that it was now midwinter, Isaac fell in love with the beautiful Southern Utah region. As the group prepared for the return trip home, on the spot which was later to be called Parowan he wrote the following in his Journal, “I shall leave this place with regret, as it is one of the loveliest places in the Great Basin.”

The next day, leaving the “liberty pole” as a signal for those who would come later to settle that beautiful valley, which they named “Little Salt Lake,” these explorers started back to Salt Lake and to their families. Every hour of that journey was perilous. The snow was so deep they could not get the wagons through. So 26 men with 26 horses and mules started for Salt Lake, leaving the others to make winter quarters near the center of the territory.

Much of the time the weather was 30 degrees below zero, and their food consisted of flour stirred into boiling water. As they neared Fort Utah, Brother Pratt went ahead and sent men with food and fresh animals to bring the half-starved and exhausted men home. They reached home 2nd of February 1850, having discovered many choice sites for cities, large quantities of excellent timber, and rich iron ore beds. This had undoubtedly been one of the most successful expeditions ever conducted in the Great Basin.

Following the favorable report submitted by Parley P. Pratt, leader of the exploring party, Brigham Young made plans for the settlement of Southern Utah. The Territorial Legislature commissioned George A. Smith to lead a company of 100 men, with supplies and equipment, to Iron County to establish a colony and an iron factory. They established the town of Parowan and a new settlement called Cedar Fort, changed later to Cedar City.

Isaac was glad to be back home. Upon his arrival, he thanked God that he and members of his family were still alive. And his family was happy to be with their father again. Two days later, on 4 February 1850 he was called to take his seat in the General Assembly of the State of Deseret in Salt Lake City, as a member of the House of Representatives.

He had previously been elected to the Territorial Legislature which was to meet in January 1850, but was absent at the time. Irregardless of his responsibilities, he stated in his journal that he was seriously considering joining the Mormon emigrants leaving for California. He felt that Eliza Ann, his wife, who was reared in moderate wealth, should have comforts and conveniences for the rest of her life. President Young chastised him and told him to prepare to go on a mission to Europe.

General Conference convened 6 April 1850 and, quoting Isaac, “I with six other elders were appointed to go to England on a mission and leave our families which seems rather hard after enduring the fatigues of the winter, yet I am willing to go and forsake all for the Gospel’s sake and go to work to prepare for the journey.” (It is interesting to note that their calling was announced over the pulpit in general conference in the form of a motion, which was voted on and motion carried, that being the first they knew of it.) They met at President B. Young’s home “dressed in our priestly garments and attended prayer in order.”

He further records in his journal: “April 19, 1850, left my home, again bidding adieu to my family and all that is dear to me on earth, to go to England on a mission, being set apart for that purpose on the 13th instance by the laying on of hands of President B. Young.”

While traveling east with the other five elders who had been called to England on missions, Elder Haight recorded many times of meeting what he called “gold diggers.” Isaac himself had recently been tempted, and perhaps would have been on the same quest as these had not the Prophet of the Lord intervened. He said the road was crowded with wagons of people headed for the gold fields of California. On May 21, 1850, he recorded, “Passed a train of wagons. In the afternoon passed another train, among the next, one man trundling his plunder on a wheelbarrow.” However, nearly every group they met had suffered several deaths from cholera which was raging at that time.

Isaac had a good visit with families in New York and waited in New York two days for his companions and together they set sail for England on August 10, 1850, arriving in Liverpool during the night of September 11. The next morning he went to the *Star* office for an interview with Brother Orson Pratt. Elder Haight was then assigned to labor in the Birmingham Conference. During the course of his mission, Isaac was appointed traveling Elder in the Birmingham Conference and later President of the Cheltham Conference.

Very little is known of the many details of Isaac’s mission, since he recorded little concerning this part of his life. It is known that he served a successful mission, preaching in homes and congregations, baptizing and blessing the sick. These few years in the mission field were a time of learning, as well as preaching. Much of his mission was spent in Birmingham, one of the great industrial centers of Great Britain, with its abundant coal beds and iron industry. (Elder Haight probably gained much experiences and technical knowledge of iron mining here, for immediately following his return to Utah he was appointed manager of the Southern Utah Iron Works.)

In February 1852, Isaac C. Haight’s mission was interrupted, and he was appointed to organize, equip, and preside over a shipload of L.D.S. members immigrating to America. He was instructed to accompany them to America, help outfit them for their journey west, and then return to Britain to complete his mission. The ship carrying the Saints, the *Ellen Marie*, was the last vessel to be sent out that season by the Church, and it was scheduled to leave Liverpool on 6 February. Due to adverse winds it did not sail until the 10th, at which time the 369 converts aboard bade farewell to their homeland.

The *Millennial Star* carried an article which reads in part: “The company on the *Ellen Marie* went out under the presidency of Elder Isaac C. Haight, who takes charge of the same to Kanesville, and will cooperate

with Elder Smoot in fitting out those who will go by Fund, for crossing the plains. . . . Elder Haight's extensive acquaintance in that region and general business tack, particularly fit him for this important duty." Upon fitting the converts for their journey across the plains, Isaac returned to England to complete his mission.

Nearly one year later, after completing a very successful mission, he was again given the responsibility of assisting British converts to come to America, and also of helping to outfit them in the East for their journey west across the plains under the terms of the Perpetual Emigration Fund. He left Birmingham 8 January 1853, coming ahead of the emigration group so he could purchase the outfits and have them ready for crossing the plains when the group arrived. The needs of the company had been established and the places where purchases were to be made had been taken care of by correspondence.

Many converts in England had been assembling means to come to the Church in Utah. There were no bank exchanges then as we know them today, and actual money was carried about by travelers. The Saints in England converted their property into gold coins, which they turned over to Isaac Haight, with which he was to purchase food, teams, oxen and cows, wagons, tents, chains, cooking utensils and numerous other things these people would need for their long trek across the plains. He also was given considerable Perpetual Emigrating money to spend. He went on shipboard carrying on his person a small leather satchel that contained \$36,500 in British Sovereigns. No pun intended, but he felt the weight of the great responsibility placed upon him for the trip west.

He arrived in New York without incident on Monday, 24 January, 1853. His plans included a visit to his old home, so the next day he left New York City to visit his sister in Fayetteville, and Mother Snyder (and Juliana Ann) in Moravia. He found his wife's mother very poorly, (and Juliana Ann had passed away.) These were both happy and sad days. Mother Snyder's last gifts to her daughter, and the words of advice given to her beloved son-in-law, and the tenderness expressed by his devoted sister caused him sadness. He sensed a final parting.

In New York he carried his satchel about for several days dickering with banks, business houses, and brokerage firms for the best exchange terms obtainable. He was not paid in currency but in New York Bank drafts, or American bank notes, of one thousand dollar denominations. This size of bank note caused him worry and much planning. Every time he purchased anything he had to dicker with the seller to get him to take the draft without charging a commission, and give him money for change.

He moved about from city to city making his purchases. He selected Keokuk, Iowa, not too far north of St. Louis, where the boat would dock, as a suitable place to assemble his purchases, and as a place where the immigrants could be prepared to start the great trek. There he gathered together the supplies he had bought with the money: 189 wagons, 370 yoke of oxen, 280 cows, 325 yokes, 105 sets of tent poles, 6,000 pounds of bacon sides, six hundred 100-pound bags of flour, hundreds of yards of chains, bake ovens, axes, camping materials, etc.

By this time the immigrants were coming in and it was his task to meet them and teach them how to assemble their outfits; how to break wild cattle to the yoke; and how even to cook a meal at a campfire. He tells a graphic story of all this and of piloting the company across the plains.

After outfitting the Saints at Keokuk, Iowa, he organized the camp, appointing captains of hundreds, fifties and tens. He then selected some of the pioneers to go in advance to search out suitable camping grounds. He also appointed chaplains to accompany the camp to see that regular church services were attended by the Saints.

On Friday, 20 June 1853 Isaac C. Haight's first company started west, and by the late afternoon of the next day the last wagons pulled out of Keokuk.

On 29 August Isaac arrived in Salt Lake City, a few days ahead of his companies. He found his wife, Eliza Ann, their son and three daughters well and very thankful for his safe return. (Their third daughter, Mary

Ann, was born three weeks after Isaac had left for his mission to England). His second wife, Mary Murry, and her son were somewhere in California. Only one uncertain rumor, all that was ever heard of them, was that the child retained the Haight name.

Elder Haight met each company as it arrived, helped them get settled and dispose of their extras, and accounted to them and to President Young for every penny of the money he had been trusted with.

“In performing this work (expedition) Haight had spent eight or nine strenuous months. He had traveled 4000-5000 miles by railroad, river boat, ox team, and horseback. He had spent 30,000 British pounds, had brought his outfits successfully through with their cargo of old country souls that were more difficult to handle and train than the wild cattle had been, had converted the property back into cash in the leather satchel, had rendered a satisfactory accounting to the Church, and, for all this, his ample compensation was the approval and blessing of Brigham Young.” (William R. Palmer, *Spectrum*, Nov. 6, 1980).

During September, when the immigrants were taken care of, and he was free to turn his attention to his family's needs and his personal pursuits, Isaac then looked for ground to place his and his brother's herds. He viewed a piece of land that belonged to his father, thinking of making a farm of it. He said he “tried to fix upon some plan for the future, but all in vain, my mind was unsettled. The Spirit would not let me mature any plans for the future.”

This was understandably so, for very soon his journal reads: October 8, 1853, “I was appointed by President Young and Brothers in Council to move to Iron County to take charge of the iron works. I would much rather have stayed here, but am willing to obey the council of my Brethren.”

Isaac's few years in the mission field had prepared him to be an apt candidate for this responsibility. He probably gained much experiences and technical knowledge of iron mining there, which would be of benefit while he served as manager of the Southern Utah Iron Works.

The Parley P. Pratt expedition which Isaac had been a part of, had established the assurance of vast quantities of wonderful iron ore very near the camp where the party had left the “liberty pole” 8 January 1850. The Iron Mission had been established under the leadership of George A. Smith in October of 1851, and Parowan was by now a village of about 100 courageous pioneers.

These hardy pioneers had also established Cedar City, had built a fort, and had found coal in the bed of the creek, and also up the east canyon from which the creek ran, which they called the Muddy Creek, but which was later changed to Coal Creek, a name it still bears. (Coal was used to fire the furnaces.) Under the direction of Smith, an iron company had been founded, work on the factory begun, experiments had been made with a small blast furnace, and a small amount of iron had been produced in 1852, and some more in 1853, part of which was converted into steel.

During the time Isaac was in England, President Young had directed the establishment of the Iron Foundry under the leadership of Erastus Snow and Franklin D. Richards who was assigned the responsibility of securing financial backing among the English and Welsh converts.

From the first, Governor Young had realized that specialists were needed to make a success of the Iron Works. Families in the Salt Lake Valley were being sent on “Missions” to Southern Utah to help man the Iron Works, and many of the men who settled Cedar City were experts in their fields, coal miners, coke makers, masons, carpenters, and iron workers. Also President Young had been directing the missionaries who were abroad to select converts who were trained in the knowledge of iron mining and the smelting and casting of iron, and also in the mining of coal, to go to Utah. Elder Haight knew of this, for he had been one of the missionaries at the time.

Some of these converts from England, Wales and Scotland were in the company of Saints that Isaac C. Haight had led across the great plains of America. Now he had been chosen by the church authorities to be their director in this iron venture in Cedar City, many were men and women whom he knew and loved, and who knew and trusted him.

In the fall of 1853 when Isaac Haight accepted his call to manage the Iron Works in Cedar City, he did so with mixed emotions. He was aware, not only of the challenge it would be, but also of the great potential of the Iron Industry in Southern Utah. He was also aware of the many troubles that had beset the foundry, and the many more that likely lay ahead. Just a month before his call, on 3 September a bad flood had swept down Coal Creek, and had taken with it dams and bridges. It had completely covered the site of the Iron Works and had swept away most of the company's property. Also that year, late spring snows had seriously slowed down the work at the mines and the foundry. Another danger was also present this year, since many of the Indians of Utah were on the warpath, and the "Walker War" threatened to engulf the whole territory of Utah.

Despite his forebodings, Isaac Haight accepted the call and the challenge. The week following was a very busy one for Isaac as he was occupied in arranging his business before leaving Salt Lake. He sold all his wagons, chains, and tents, to President Young. Apparently he was still involved with helping the new emigrants arriving in the Valley, for he mentions several times about selling their cattle for them as they came into the Valley.

In addition to this, he took two more wives. Some of the Brethren were already living according to the principle of Plural Marriage, and more of them were being advised to adopt this principle, as there were a greater number of women than men in the Valley. Isaac stated in his journal: October 10th, "Took me a wife by name of Eliza Ann Price from Cheltenham, England." And four days following this, on the 16th, "Took another wife, (widow) Annabella Sinclair Macfarlane from Glasgow, Scotland." (Annabella had two sons by her previous marriage, John and Daniel, and a daughter, Annie.)

On 17 October 1853 the company including Isaac's family and belongings started for Iron County. Isaac still had some more business to take care of, and some accounts to settle before leaving, then with the approval of Pres. Young he left, and overtook the company at Payson after four days of travel. He said he found his wife Eliza sick, so he laid hands upon her and she got better. In company with Elders Snow and Richards he took two of his wives on to Cedar City and returned the next day for the rest, the company by then had reached Parowan. He stated that his wife Eliza Ann Price was run over with a wagon and hurt badly, but the next day she was better. On 5 November they arrived at Cedar City where he bought a lot with the walls for a house already built on it.

November 6, 1853: "Had a meeting and all agreed to build a good meeting house. The people had just moved out of the old fort and were camped in wagons and tents. I got some brethren to finish my house and I commenced to inquire into the affairs of the Deseret Iron Company."

November 27, 1853: "A conference was held. I was chosen and ordained a High Counselor. In the afternoon, the Deseret Iron Company met. I was elected one of the directors and appointed manager of the company's affairs in America. Elder Erastus Snow was President of the Deseret Iron Company and Franklin D. Richards was Secretary, and Christopher Arthur was appointed Assistant Secretary and treasurer."

Cedar City had been incorporated in February of the previous year, but as yet they didn't have a Mayor. Isaac Haight was elected the first Mayor of Cedar City, 5 December 1853.

On the day he was elected Mayor of Cedar City, he recorded: "This month was taken up in doing business for the Co. Everything was out of order and needed repairing. The winter cold, and we did but little in making Iron. As soon as the weather became warm in April 1854 we started the furnace and made some iron, but the furnace being of poor material, it gave way, and we had to close out. We immediately set about building a new furnace of red sandstone which took all summer with all the help we could get."

They built a small trial furnace and made several highly satisfactory experiments. By the following April they made some 10 tons of good iron. "We continued casting gearing, hot blast pipes, etc., and got them completed so that in the last part of November, we made a start with the furnace, and made some very good iron." Then the weather got so cold the creek froze over.

Isaac was elected Cedar City's first Postmaster, 3 May 1854, and he held that position for 14 years. On 22 May 1855, President Young and the brethren held a conference in Cedar City, wherein Isaac C. Haight was chosen as Stake President of the newly organized first stake, composed of Cedar City, Harmony, Shirts Creek, Kanarra, Santa Clara, Washington, the settlements up the Rio Virgin, Pinto, Pine Valley, and Johnson's Fort. In his journal he stated: "I was chosen to preside over it, with Jonathan Pugmire as 1st Councilor and John M. Higbee as 2nd Councilor, which with my other duties seemed a great task yet I feel to do as the Lord shall direct or appoint me to do." Then two weeks later he was elected as a member of the Legislative Assembly.

He was undoubtedly one of the most respected and best loved men in Southern Utah at that time. As a religious leader, civic leader and manager of Southern Utah's leading industry, his advice was sought and respected. "Mr Haight seemed to be very popular as a leader, since he held the top ranking posts of the colony at one time, and at the same time – Iron County Supt., Pres. of the Stake, and Postmaster." – Isaac C. Haight, *A. D. Cox History Book*, p. 17

Many contemporary accounts, both in Journals and in *The Deseret News*, give some indication of Isaac Haight's respected position in the Southern Utah community. Young Christopher J. Arthur, who had just recently moved to Cedar City with his family, wrote in his diary:

"Finally I inquired if there were any young ladies in Cedar City. He immediately answered yes, and one especially for you. I asked her name. He replied, Caroline Haight, a lovely girl. Is she related to Isaac C. Haight? Yes, his daughter! I replied, if she is as good as her father, I will marry her." – page 17 of *A.D. Cox History Book*

It should be mentioned here that young Christopher J. Arthur did marry Caroline Haight, after a very interesting courtship. Isaac would escort his daughter to the dances and other social functions, and Christopher would escort her home. They finally married in 1857, Isaac C. Haight performing the wedding.

The Deseret News, in an 1860 article, referred to Isaac C. Haight: "He . . . is . . . beloved in his family circle, and esteemed by a large circle of friends as an energetic business man, and a worthy citizen."

The citizens of Iron County showed their satisfaction and confidence in Isaac Haight, when on March 12, 1855, he was re-elected Mayor of Cedar City for another two-year term. In August of the same year he was elected a member of the territorial legislature. Being an elected member of the Legislative Assembly, he was required to meet in Fillmore to sit in attendance. At the legislative session that convened in Fillmore that year (December, 1855), he was one of the busiest of those delegates present: "I was on the Committees of Public Works and Military, also Chairman of Committee on Counties which made me much business during the session. Eight more counties were organized. A new Military bill was got up for more fully organizing the Militia."

Life in that outpost was without comfort, but everyone worked to make iron. Converts from England and Wales, and Scotland who were trained in mining and metallurgy, formed a large part of the community, but every skill was found among its population. That Iron Mission was composed of carefully selected men and women who had the finest minds, the most courageous spirits, and the strongest hearts. No other mission was assigned a more difficult task. The mining of iron, exploring and digging coal, building and testing and smelting of small amounts of iron, building, blowing out and building again took courage, endurance and faith. President Young commended Isaac C. Haight for his organization and his success in keeping his brethren eager to accomplish their purpose.

February 1, 1856: "An election was held to select delegates to meet in March in Great Salt Lake to frame a Constitution and take the preliminary measures for the adoption of Utah Territory as a state into the Union of the United States." Isaac C. Haight was elected to represent Iron County. He left March 4 in company of John D. Lee of Washington County. He commented that the snow was very deep. When they reached Fillmore, they heard that the Utes had killed several of the brethren and drove off several hundred head of cattle and horses. They arrived in Salt Lake on the 17th. Isaac recorded "The Convention met during the firing of cannons. Flags were flying from the Governor's mansion and all the stores. There was a general rejoicing of the people."

"Committees were appointed to draft different parts of the constitution. I was appointed chairman of the Military Committee. Convention met day after day with much union and good feelings. After a session of more than ten days a Constitution was formed for the State of Deseret and signed by all the delegates. A memorial was adopted and a delegate was chosen to present the Constitution and the memorial to Congress."

As Mayor and President of the stake, Isaac was also one of the leaders in the further colonization of Southern Utah. From 1855 to 1859 he and his counselors carried the full ecclesiastical responsibility of establishing new settlements in that part of the State. This took much time, thought and effort to choose and appoint men to be in charge of the religious and civic efforts to lay out the towns and get the roads, canals, homes, and community buildings started, and organize Branches or Wards.

In 1856, under the direction of President Haight, the tiny settlement of Hamilton's Fort was founded and came into existence when John Hamilton and a small number of other families located there, erected a small fort, and prepared the land for planting.

In 1857, under his direction the first civic and religious organization of the new town of Washington was effected by giving the new settlers instructions and helping them in the organization of a new branch of the Church.

Virgin City was settled in 1857 for the purpose of raising cotton, and soon the irrigation canal was laid out and the land plowed and prepared for planting. Rockville, formerly called "Pocketville," came into existence in 1858. Before 1857 the only inhabitants of Toquerville were Indians.

In all, nine Southern Utah communities were said to have been settled under the direction of President Haight. These include Toquerville, Hamilton's Fort, Washington, Santa Clara, Virgin City, Grafton, Rockville and the founding of Cedar City on its present site. He also sponsored much of the exploration of the Colorado River Basin.

From 1854 to 1859, the years that Isaac C. Haight was Stake President, his home was open to all, and many prominent people stayed over and received the hospitality of his home. These included President Brigham Young, Parley P. Pratt, other general authorities of the Church, and Col. Thomas Kane, a good friend of the Mormons. From the time he had first moved to Cedar City in 1853, Isaac Haight had been living in a home located by the Old Fort. Later he moved his family to a new home closer to the Iron Works, on 100 East near 200 South. This home, called "The Mansion" was an imposing two-story brick building, constructed to accommodate his four wives and their families, and also provide accommodations for visitors. Many congenial social events took place in their home. It is said that Cedar City was laid off from that corner by Brigham Young.

President Young continually urged the Utah Saints to develop home industry in order to be more independent and self sufficient. As President Haight traveled from branch to branch, he carried the counsel of President Young on this subject to the members.

As Stake President of one of the most far-flung stakes in Utah, Isaac was kept busy visiting the various Wards and Branches, presiding at their special meetings and social functions, and performing marriages and the many other duties of a Stake President. In addition to being Stake President, he also had the responsibilities of the

position of Mayor, Postmaster, Legislator, Iron Works Manager, Husband, and Father. Isaac found, however, that by organizing his time that he was able to handle his many duties. He often indicated that he was the happiest when in the service of his Church.

Isaac and the other workers continued with the iron project, even though iron mining had its ups and downs, as Isaac described it. The story of the Utah Iron Works is a very erratic one, involving many fluctuations. First, the future would appear very bright, then it would again appear almost hopeless. With the erection of the huge new furnace, in 1854, the future looked very favorable.

In a letter to the Church officials, 24 September 1854, Isaac wrote: "The furnace is now completed, and is said to be as good as any seen in England, or any other country. We also have six coke ovens and intend to add six others. We have enlarged the water wheel four feet, and made circular cylinders three and one-half feet in diameter. They work admirably and will give a blast of two and one-half pounds to the square inch. It took 650 tons of rock to build the furnace, and it cost \$3,782.45."

The Millennial Star on August 11, 1855 printed a letter written by George A. Smith in which he wrote: "Brother Isaac C. Haight has got the big furnace in operation at last, and is doing big business. From letter received yesterday, by J.C.L. Smith, I learned that 1,700 pounds of good Iron Ore are produced every 24 hours. This is decidedly encouraging."

However, despite the hard and devoted work of the Cedar City pioneers, success was not to be the destiny of the Deseret Iron Company. Due to a number of factors, the iron industry was just not a constant and profitable venture. Included in the reasons for the failure were the high cost of transporting the iron to Salt Lake City, and the many natural disasters that beset the industry. The company was forced to close down the mine in 1859.

Another important subject that affected all of Utah about that time was that of the "Reformation." It began in 1856. Isaac first became a part of it during the territorial legislative session in December of 1855. "Both houses met in joint session, and President Kimball required every member to repent of his sins, and be baptized for remission of same before any business could be done. Preparations were then made, and all the members repaired to the Endowment House, were baptized in the font, confirmed, and all were made to rejoice." – *A Biographical Study of Isaac Chauncey Haight*—Robert Slack, page 15.

This was followed by a call to all Church members to repent, to be re-baptized, and renew all their religious obligations. Isaac began the reformation in Cedar City and vicinity. Throughout the following months, President Haight visited all of the wards and branches of his Stake, preaching "repentance and baptizing once more for the remission of sins." The Reformation was successful in Utah and had a great effect upon the lives of the citizens. Many entered into the spirit of the Reformation and pledged to rededicate their lives to doing good.

In August 1856, Isaac was again elected to the legislature, and the same month he was made Major of the 2nd Battalion of the 10th Regiment of the Territorial Militia, called the Nauvoo Legion. President Haight was now the highest ecclesiastical and political official in Southern Utah, and now was a Major in the Military. However, his Military superior was Colonel William H. Dame, of Parowan, the highest ranking officer in Southern Utah.

Despite his many business, civic, and religious responsibilities, President Haight still found time to do other things. He was a member of the Cedar City Dramatic Association, which was in existence for a number of years. In 1856 he encouraged and helped the women of Cedar City to organize the Female Benevolent Society, a charitable organization which included most of the women in the city. Isaac Haight was also present and always one of the leading participants in the dances, parties, and important social functions held in Cedar City.

Isaac always had time for his family – or should we say families – which were very dear to him. Eliza Ann Snyder, his first wife had seven children, two of whom died as infants. Eliza Ann Price, the third wife had

ten children. Elizabeth Summers, fourth wife, had three children, one dying as an infant. And Annabella Sinclair McFarlane, the fifth wife, had three children by a former marriage, but none by Isaac.

In March of 1857 Isaac in 'a company of faithful Saints,' took their tithing wheat, and left for Salt Lake to get their endowments, and bring home a furnace engine Brigham said Isaac could have for the Iron Works. Isaac wrote: "I took my wife Eliza Ann Price. The company all got their endowments after being catechized. Had my wife sealed to me and returned home by the 5th of April."

Not long after this, one of the darkest periods of Isaac's life occurred, that of the Mountain Meadow Massacre, a situation beyond mortal man's comprehension.

At the time that the Saints arrived in the Salt Lake valley back in July 1847, they had rejoiced to finally be in their promised valley. They thought they would be free from their gentile enemies, and now they could worship God according to their convictions and live as they pleased. But they soon found that their troubles were not over.

In 1850, Utah became an organized territory of the United States, and with this development, the U. S. government who still wanted to control them, now found a way to do this. They sent men to Utah to fill offices of authority. In 1851, the first of many gentile federal appointees began arriving in Utah, against the will and very much to the dissatisfaction of the Saints. Many of these men, in the eyes of the Mormon people, were poorly qualified, as well as prejudiced towards the Mormon Church. Also, following the discovery of gold in California in 1849, large numbers of gold seekers in increasing numbers began traveling through Utah en route to California.

Thus the almost inevitable friction again developed between the Mormons and the non-Mormons. As friction developed, some of these officials resigned from their offices and sent out reports to the government, making many accusations against the Mormons, some perhaps true, but many were false.

Apparently President Buchanan came to believe that the Mormons in Utah were in rebellion and insurrection against the laws and authority of the United States. In 1857 just ten years after the arrival of the Pioneers in the Utah Territory, Buchanan sent an army of 2,500 soldiers led by Albert Sydney Johnston to maintain order and uphold the supremacy of the federal authority in the Territory of Utah.

The Mormons also continued to have troubles with the Indians. For even while the pioneers were making their way across the plains, they had not been free from the threat of Indian depredations nor attacks on their lives. And it continued to be so as settlements were being established throughout the Utah territory, where war with the Indians, loss of human lives and the stealing of animals and continual harassment made their lives anything but peaceful.

These two factors had a great bearing on the disastrous Mountain Meadow Massacre that occurred 9 September of 1857. It has been described by Robert Slack as "one of the blackest, most misunderstood, and most controversial chapters in Utah and Mormon history. There are many conflicting histories of the massacre, those by unbiased non-Mormons, those by the emotional Mormons, those by the more moderate Mormons, those by the anti-Mormons and those by the rabid anti-Mormons." – *Family Ties*, by Abram Young, p. 47

It happened that in the spring of 1857, some Mormon men were traveling west to Utah. They caught up with Johnston's Army, a troop of 2,500 soldiers, which was at that time moving west. They fell in with them and endeavored to determine the purpose of this expedition. They soon found out that the army was headed for Utah. The soldiers were doing much talking about what they would do when they reached Utah. They proposed to hang the Mormon leaders and scatter the Saints, or run them out of the territory.

When these Mormons had gathered enough information as to the intent of the army they hurried on ahead to notify Governor Young, which they did on 24 July. It was always the custom for the U. S. President to advise

the Governors of such movements through their state, but Governor Young had not been advised of their coming, nor of the purpose of their expedition.

The word that Johnston's Army was coming to Utah had spread like wildfire to all outlying areas of the territory. The people of Utah heard many reports that the Army was on its way to destroy them. Needless to say, it caused great excitement and stirred up again all the bitterness and rancor that had been generated in the mobbings and drivings in Missouri and Illinois.

When word reached Cedar City in July, the excited people instinctively gathered at the Bowery on Public Square. Isaac C. Haight was an excellent speaker, and when he showed up at the square the people began to call, "Speech, speech," and he was escorted to the stand. Isaac responded with the following:

"They drove us out to starve. When we pled for mercy, Haun's Mill was our answer, and when we asked for bread they gave us a stone. We left the confines of civilization and came far into the wilderness where we could worship God according to the dictates of our own conscience without annoyance to our neighbors. We resolved that if they would leave us alone we would never trouble them. But the Gentiles will not leave us alone. They have followed us and hounded us. They come among us asking us to trade with them, and in the name of humanity to feed them. All of these we have done and now they are sending an army to exterminate us. So as far as I am concerned, I have been driven from my home for the last time. I am prepared to feed the Gentiles the same bread they fed to us. God being my helper, I will give the last ounce of strength and, if need be, my last drop of blood in defense of Zion."

Brigham Young took immediate steps to put the military arm of the Territory on the alert. Lieutenant General Daniel H. Wells was instructed to fully organize the military organizations throughout the Territory and give full instructions for defense and protection. All citizens, whether they were Church officials or not were subject to military service.

As a result of these instructions, on 28 July 1857, the following men were selected to serve as officers in the Military of Southern Utah:

William H. Dame, Colonel of the Iron Regiment for all of Southern Utah
James Lewis, Major of the First Battalion
Zachariah B. Decker, Adjutant of the First Battalion
Isaac C. Haight, Major of the Second Battalion
John Urie, Adjutant of the Third Battalion
John M. Higbee, Major of the Third Battalion
John D. Lee, Major of the Fourth Battalion
William R. Davies, Adjutant of the Fourth Battalion
Calvin C. Pendleton, Regiment Surgeon
James Haslam, Chief of Music

This then means Col. William H. Dame was the officer in command; Isaac C. Haight a Major in the Cedar City Area, and John D. Lee a Major in the Mountain Meadows area. Isaac C. Haight was the Stake President over all of these areas. William H. Dame was the Bishop in Parowan, and John D. Lee was the Bishop in Harmony. For many years following the occurrence of this tragedy, one or another of these three men holding positions of authority, had been the prime suspect in giving the fatal command.

Brigham Young issued a decree, forbidding the federal troops to enter Utah, and instructed the people to prepare to resist the oncoming Army, and if possible, to prevent the entrance of United States Troops into the Salt Lake Valley. Mormon colonies at Carson Valley and other places were abandoned, and the people were called back to Utah to help defend against the Army.

The Utah Militia under Gen. Daniel H. Wells was mustered into service, and preparations were made for resistance. Plans were even made by the Mormon people to abandon their homes, if necessary, leaving Salt Lake desolate. Brigham Young sent a message to Isaac C. Haight, asking him to send expeditions into the mountains of Southern Utah, and even farther South, to look for places to hide from the Army, and for new Valleys where they could dwell.

Porter Rockwell, Lot Smith, and others upon orders from Brigham Young were employing various tactics to slow down the approach of the army to Utah. These Units of the Utah Militia, under orders of Brigham Young, were to take no life, but to destroy the oncoming trains and stampede the animals, at every opportunity. The “Mountain Rangers” were a select group chosen from the 1,200 troops called for a time to engage in the “War” activities in northern Utah and Wyoming. This came to be known as the “Echo Canyon War.” (The Rangers were able to annoy and slow down the U.S. troops enough that they were unable to reach Utah that Fall and Winter of 1857-58, but instead, were forced to spend the Winter at Camp Scott, which the Army constructed from the charred ruins of Fort Bridger, in Wyoming.)

This was the atmosphere and the situation in Utah in September of 1857 when the tragedy of the Mountain Meadow Massacre occurred. And although these two events were not directly connected, the approach of the army had a great influence on the mind-set of the Utah settlers prior to the actual massacre. Yet even at that, without the insistence of the angry Indians the massacre would not have occurred. And although the “Utah War” ended in 1858 with no war casualties, the aftermath of the massacre carried heartache and misery and suffering throughout the entire remaining life of many people, including Isaac C. Haight and his family.

While all this preparation to defend Utah was going on, two companies of emigrants were approaching Utah. It was probably in early August, these companies of emigrants, one from Arkansas and one from Missouri, arrived in Salt Lake City. The Arkansas party, led by Charles Fancher, or the Fancher Party seemed to have been quite respectable people, but a rough and boisterous group from Missouri had recently joined up with them. Many feel that these reckless Missourians, “The Missouri Wildcats,” as they called themselves, were a chief cause of the tragedy that later befell the whole party.

About the same time that General Wells organized the Military, Apostle George A. Smith, who was also a high military officer (Col.) was sent out to instruct the people and impress the importance of following implicitly all military orders. He forcefully emphasized the importance of saving every kernel of grain for the prospects were that they might not be able to raise a crop next year. They were “not to waste a kernel or sell it or feed it to their own animals. Eat as little grain as you possibly can yourselves, but live on potatoes and vegetables that cannot be kept over. This can be life or death to us.” He held three or four mass meetings in Iron County to put this message over. He had led the pioneers to Iron County and was greatly beloved and respected here.

On August 13, General D. H. Wells sent out a second letter of instruction. It stressed again all that had been ordered as to conservation of grain. None was to be sold to the Gentile Merchants or to other travelers, and anyone found violating these rules were to be promptly reported.

By way of explanation, the “Gentile Merchants” were trying to purchase supplies for Johnston’s Army. It was this rather than the fact that they were Gentiles (non-Mormons) that occasioned the military order against them. Then of course there was a shortage of provisions if war came.

The Fancher Party continued south from Salt Lake City en route to California. As they passed through various Utah settlements they attempted to purchase grain from the Mormons, which proved to be very difficult.

Near the end of August, the Fancher Party arrived at Corn Creek, about 15 miles south of Fillmore. Historian Brigham H. Roberts claims that while encamped there for several days, the Fancher Party poisoned some of the springs, resulting in the death of several cattle that drank from the springs, as well as in the death of some Indians that ate the flesh of the dead cattle.

Mormon reports have also charged this party with lawless conduct toward the white settlers. They are said to have violated municipal regulations, destroyed property, insulted women, and defied officers of the law as they traveled through Utah. Some of them, probably the Missouri Wildcats, are even said to have gloated over the mobbings of the Mormons in Missouri, and the killing of the Prophet Joseph and his brother. They are said to have rejoiced that the Army was on its way to Utah to exterminate the Mormons. Some reportedly threatened to return and join up with Johnston's Army after they had taken their families to a place of safety.

The Fancher party arrived on the scene in Cedar City. They had been following George A. Smith down through the territory and were unable to buy provisions at any place along the way. Cedar City was their last chance to secure supplies before they faced the desert. Things had become desperate for them. They had money to pay for supplies but here, as everywhere else, they were refused for military reasons.

The emigrants pulled out of town about three miles and camped alongside a field fence. They tore the fence down and turned their five or six hundred animals in the field doing much damage and destroying much crops. They burned up the fences for firewood. Fortunately the wheat had just been harvested. The Arkansas Company participated in this lawlessness also, for they were angered at not obtaining supplies.

Then they moved on until they reached a spot about 30 miles Southwest of Cedar city called Mountain Meadows. On 5 September, the settlers made camp there, close to a stream. They planned to remain at this spot for a number of days so their cattle might rest before beginning the journey along the old Santa Fe Trail through the desert country toward Southern California.

Meanwhile the police in Cedar City were incensed over the emigrant lawlessness and demanded that the military go out with them and bring the culprits back to account before the law for their crimes. A mass meeting was called to discuss the matter, and decide what course to follow.

On Sunday, 6 September, in a council the question of what to do about the Fancher Train was brought up and debated. It was decided to forego any action until a message could be sent to Brigham Young asking for his advice.

After the trouble the Fancher Party created in Millard County, the Indians started to gather and follow the party. The Indians who took part in the Massacre were all of the Southern Paiute tribe, but from many clans of that tribe. The lands and the clans of this tribe extended from Millard County (inclusive) south to the Colorado River, and their chiefs had alerted most of them. These Indians came in from all directions, but the most angered ones were from Millard County. Four or five of their number had been poisoned by the Fancher Company up in Millard County, perhaps not intentionally so, but poisoned anyway. These Indians, seeking revenge, had followed the company down, waiting for them to get out in the lonely unprotected Mountain Meadows country where they could make a safer, surer attack. They planned to kill at least as many of the company as the Indians had lost, then steal horses and cattle to pay the tribe for its losses.

From here on out there are many conflicting reports on messages sent, and messages received, from both military and ecclesiastical authorities, but which fail to produce proof of what finally occurred to cause the massacre to take place. The problem posed for the Mormons by now wasn't how should they handle the emigrant party, but how to restrain or prevent the Indians from killing the emigrants.

Brigham Young's message to Isaac Haight and the council was very definite: "In regard to emigration trains passing through our settlements, we must not interfere with them until they are first notified to keep away. You must not meddle with them. The Indians we expect will do as they please, but you should try and observe good feelings with them."

Several hundred Indians had already gathered at Mountain Meadows, and at the break of day on either Monday or Tuesday, September 7th or 8th, they launched an attack upon the emigrant camp, killing seven people,

and wounding sixteen with this first attack. The emigrants, after driving off the Indians following this first attack drew their wagons into a circle and prepared for further attacks.

From reports of what seems to have followed, John D. Lee being the Indian Agent in that part of the territory, was summoned at his home in New Harmony by some Indian runners. When he arrived at the Meadows he found the Indians to be very excited and warlike. According to Lee, they threatened that if he did not help them they would declare war upon the Mormons and kill every one of them. John D. Lee sent a message to Cedar City, the contents of which is unknown.

On Thursday, September 10, possibly in reply to the message from Lee, a number of white men from Cedar City arrived at Mountain Meadows, and joined some white settlers who had arrived from the Santa Clara valley. There were now about 50 or 60 whites at Mountain Meadows. Many of those involved, however, claim that the only reason the whites were at the Meadows, and particularly the only reason they became involved in the massacre, was because it was a Military Order.

Whatever the reasons and circumstances, it was finally agreed that the emigrants must be destroyed. So that it might be accomplished with very little risk to themselves, the settlers decided to decoy the emigrants from their fortified camp. A flag of truce was carried to the camp. The leaders of the Fancher Party were told that they could be saved if they would lay down their arms and follow the instructions that would be given them. They then loaded their wounded men into the wagons, the women and older children followed the wagons, and behind them in single file, walked the men.

Indians were concealed along the way, in ambush, and an armed settler marched on the right side of each unarmed male emigrant. When they reached the point where the Indians were in ambush, a signal was given, and in just a few minutes the massacre was completed. Those men who did not want to kill the man beside them, fired into the air, and the task of killing was done for them by the Indians. Only a few emigrants escaped those few minutes of slaughter, and they were followed by Indians and slain. The number of emigrants killed was 115 to 129, while the only lives spared were those of 17 small children.

To briefly conclude this tragic story of carnage, the men involved in the massacre were all sworn to secrecy, and John D. Lee, as Indian Agent, reported the massacre to Governor Brigham Young, in Salt Lake City.

In retrospect, the whole story of the massacre appears as a huge drama, enacted on the great stage of the United States of America, ranging from the eastern shores to the western shores, with definite main characters, arranged in definite Acts or stages, but with two directors—Jesus Christ and Lucifer. And as later pointed out, it was an act that only God could have prevented, but God did not prevent it.

The main characters were:

- 1- the Mormon Pioneers “On Stage” in the western territory of Utah, believed to be in a state of rebellion and insurrection against the authority of the United States government;
- 2- Johnston’s Army of 2,500 soldiers sent to quell the rebellion and bring the “Mormons” into subjection to the authority of the U.S. officials; camped on the Stage east of the Rockies at Fort Bridger, Wyoming;
- 3- the Utah Militia “On Stage” in Echo Canyon, organized to prevent the Army from coming into Utah and to protect the Mormon Pioneers from the army, and again on Stage at the Mountain Meadows;
- 4- the unsuspecting, partly “innocent” and partly “guilty” victims of the massacre—the Fancher Party and the Missouri Wildcats “On Stage” throughout Utah en route to California; and

5- the Indians or perpetrators of the Massacre, "On Stage" at Millard county and later near Mountain Meadows.

But, though it was over, the memory of the Massacre did not cease to exist. Despite the attempt at secrecy, rumors persisted and increased. Some of the wives of the men involved in the massacre knew of it, and many families of those involved eventually left Cedar City.

At the time of the Massacre, Isaac was but 44 years old. He was a tall, well built man, one who carried himself with great dignity, and for a time following he was able to live a fairly normal life in Cedar City. He was a great public speaker, and a man who had served his Church and his people for many years in an outstanding commendable manner; iron was still being smelted, and he still was able to devote much time to his religious and civic duties.

During the winter of 1857-58 he again attended the legislature in Salt Lake City, where he stated, Dec. 21, "Legislature met and passed some resolutions, expressive of our approbation of the Governor's proceedings, and of our determination to resist the unlawful attempts of the United States to force their wicked officials upon us contrary to the Constitution." The invading army was still camped at the old Fort Bridger in Wyoming, and the Saints knew that Brigham Young would be replaced by a gentile governor of Utah if they succumbed to the orders of the U.S. Government. Isaac stated, "A memorial was got up and signed by all members and sent to Congress" The last day being January 22, Isaac having been there for a month.

A few items of interest from his Journal are:

"December 26, 1857, Went with Bro. Lee to get our likeness taken at Mr. Cannon's"

"January 2, 1858, Attended the Theatre by invitation of Pres. Young."

"Jan. 24, Attended meeting in Tabernacle in the morning, in afternoon had a wife sealed to me by name Elizabeth Summers her health very poor, having been under the Dr. care for several weeks."

"Jan. 25, Started for home taking my wife with me with Bro. Lee and wife. Came to cottonwood broke down one of our wagon wheels had it repaired."

"Jan. 31, Stayed at S. P. Hoyt's, Fillmore. My wife's health improving very fast."

"Feb. 4, Stopped at Parowan a short time, broke our wagon tongue, crossing coal creek which was frozen over. Arrived home about 8 P.M. found my family all well & much pleased to see me & my new wife and bade her welcome. I was much rejoiced to see my family again in the enjoyment of health for which I thank my Heavenly Father."

Throughout much of the year of 1858 the citizens of Utah were very much concerned about governmental persecution and coercion. In February, after Isaac arrived home from salt Lake, a mass meeting of the inhabitants of Cedar City and vicinity was held, where they expressed their feelings "in respect to the course pursued by Pres. Brigham Young towards our enemies in not permitting them to enter the Valleys. A Preamble and resolutions were adopted approving the course taken by Pres. Young and the Legislative Assembly, and censoring the course of the General Government."

President Haight received a letter in March from Pres. Young requesting him to send a company to explore White Mountains to find a place for the Saints to hide from the enemies. Two weeks later he received another letter from Pres. Young "for teams to move the printing press office and materials." The middle of April "Mr. Dame arrived having orders from Pres. Young to raise another company to go west to explore for a place to

hide up from the face of our enemies. Called upon me to raise fifteen men for the expedition. I called a meeting for the purpose and raised the required number of men and animals. We are building a new furnace.”

During the winter it seemed that tempers cooled and calmer minds prevailed. Colonel Thomas L. Kane, an old friend of the Mormons, serving as a mediator, convinced the Saints that Governor Alfred Cummings would be an acceptable governor for them, and that the Federal Troops would not make war upon them. President Buchanan sent a blanket pardon to Utah in June, and on 27 June 1858 the Johnston’s Army passed peacefully through Salt Lake Valley and established Camp Floyd in the “Cedar Valley” west of Salt Lake.

Isaac received a letter from Pres. Young to go to Salt Lake to attend an adjourned conference of the General Authorities of the Kingdom. November 11: “Arrived in Salt Lake in good health, had a pleasant journey. Visited the president, he was very kind and told me to put my mules and wagon in his barn to keep them from being stolen as the city was full of thieves, blacklegs and every desperate character. Found my Bro. Hector’s family well.” (Hector lived in Farmington. (p. 132, Isaac’s journal.)

November 13, 1858: “Attended Conference in the city. The Presidency urged the Saints to lay up their grain against a day of famine which is just at our doors. Quite a number were cut off the Church for apostasy and wickedness. Nov 14, Pres. Young said when a man sinned with his eyes open, he cut the thread of the Priesthood thru which eternal lives were given & ought to be cut off the Church.”

After returning from Salt Lake, the rest of the winter and the following spring of 1859 were spent in carrying out his church and civic duties, and working with the iron works. He said he went to visit all the settlements south, in February. He preached and advised the brethren; explored for and found considerable farming land. During March he visited all the settlements again and spent 10 days exploring with Amasa Lyman.

Then trouble broke out again, and this time it was concerning the Mountain Meadow Massacre. The following: is found on p. 23, Ch. 12 “The Lonely Years” from Robert Slack’s thesis.

“In April 1859, Judge John Cradlebaugh, accompanied by federal troops journeyed to Southern Utah to make his own investigation. John D. Lee, Isaac C. Haight, William H. Dame, and others who held responsible positions in Southern Utah, and who, it was felt, might have been involved (in the Massacre), were hunted. Warrants were issued for their arrest. Because these men were in hiding and because of the non-cooperative residents of Southern Utah, Judge Cradlebaugh was unsuccessful in his attempts.”

This occasion was recorded in more detail by Isaac in his journal 29 April 1859. “A messenger came to us and said Judge Cradlebough with 200 U. S. troops were at Beaver coming south with the intention of taking me and some of the brethren and hanging us without a trial for a supposed crime. Taking the law into their own hands in violation of the Constitution of the U. S.

“May 1. Not wishing to fall into their hands as I considered them nothing better than a mob. I left home in the company of John M. Higbee, M. D. Hambleton and others for the north passing thru Beaver where we were joined by Wm. C. Stewart.

“May 8 Sun. In the evening went to a camp on the mountains called Baleguard where quite a number of brethren who were persecuted by our enemies had fled for safety. We remained with them till the last of the month.

“May 29 Sun. Were informed that Judge Cradlebough and the troops were on their return and had left the road at the Sevier Bridge and had gone up into Sanpete Valley. The roads considered clear, we thot best to return home. We started home in the evening and came as far as Chicken Creek, when to our surprise were hailed by a sentinel and taken into a camp of the troops and compelled to remain until daylight, it being about 2 a.m. They wished to examine our horses to see if we had any U.S. horses, as many of their horses had been stolen. Our

horses were alright and let us go, and right glad we were to get away as some of our bitterest enemies were in the camp, among them Judge Cradlebough. Their eyes had been blinded as they did not know us. We felt the Lord had delivered us from their grasp.”

(John D. Lee and Isaac both went into hiding in Kanab, according to Robert Slack. This could be, for the Sevier River, the Sanpete Valley and Kanab are all on the east of the Rocky Mountains.)

After the departure of Judge Cradlebaugh, Isaac returned to Cedar City, where he continued his business. With the closing of the Iron Works in 1859, however, he no longer had the income from that, and consequently was forced to find odd jobs in the community, which according to some historical writings, usually consisted of taking care of people’s cattle.

As persecution continued, he was obliged to request his release from his Church position as Stake President. “Jul 31, Sun. Elder G. A. Smith visited us & appointed another bishop, Henry Lunt. In consequence of persecution of our enemies I solicited to be released from the Presidency of the Stake, as my enemies swore they would destroy me if they could get me & there was little prospect of my being at home much for a time to come to attend the duties of my office. Then the organization of the Stake was suspended for the present.”

“Aug 7. Again left home with several of the brethren, went into the mountains as we heard our enemies were coming after us. We remained until 4 of Sept. when we returned to attend to our affairs. Our enemies have given up for the present, yet continually threatening the destruction of all the faithful elders of the Church. Troubled with palpitation of the heart.”

Yet, among all the troubles and afflictions, which Isaac and others endured, they took time and sought for occasions which lightened their hearts and afforded them happy associations with beloved family and friends.

“Dec. 14 Wed. I invited in several of my brethren and their wives who had been faithful and with me had left their homes last summer, Had a good time. I felt happy in the society of my brethren in hearing them speak, and speaking myself on the principles of the Gospel.

“Jan 15, 1860. Awakened 5:00 A.M. by an earthquake. Shook the house very much. . . . I put in some wheat and attended thru the season altho my health was quite poor.

“July 24 was celebrated with speaking, singing, dancing, firing of cannon.”

Since early manhood, Isaac had occasionally had bouts of sickness, some of which he termed “bilious cholic,” some being very serious. He told of one case of illness in 1860: “August 2. Getting hay, camped on the hayground. In the night was taken vomiting and scouring and was in the greatest distress from cramping which continued all night and as the day began to dawn I awoke some brethren a short distance away who got my team and took me in a wagon home. I was so altered my neighbors did not know me. I was helpless as an infant. The brethren came in and administered to me and Bro. J. M. Higbee, J. M. Macfarlane and R. R. Birkback stood over me and rubbed me all day. The cramp was so severe in the pit of my stomach, once I came near dying but thanks be to God who delivered me once more from the poison of the destroyer. I began slowly to mend and in about 3 weeks I was able to walk about a little but could do no work.”

“September, I went in company of Bro. H. M. Higbee, Bishop Lunt and others to Conference. My health was very poor. I went to see Dr. Richardson. He told me I had had the Asiatic Colera. He gave me some medicine which did me much good. I visited Pres. Young and was received very kindly. My friends greeted me with a good deal of good feeling, and rejoiced to see me again, after being hunted by my enemies where the Lord delivered me as well as sickness and death. I had a good time with my friends and enjoyed the Conference very much, there was much good instruction given by Pres. Young and others. I returned home again feeling much better in body and mind and found my family all in good health.”

“1861 February commenced to build a social hall. I was appointed one of the committee to build the house. I got a grant of a herd ground at Johnson’s Springs. (Later called Enoch)

“Mar. 11. I took the herd and went out to Johnson’s Springs but had few cattle.

“Apr. Bought a log house and moved it out to the springs and moved my wife Eliza Ann Snyder to the springs to make butter and cheese. I met with the Bible class every Sunday, took charge of it and taught them in the things of the Gospel. I rented out my land to Gabriel Dame. I stayed most of the time with the herd till harvest then worked in scything wheat and haying.

“Sept 9. My son Oscar James died of congestion of the bowels. I went up to Conference and took Eliza Ann Snyder and Elizabeth who went up to get her endowments had a good time visiting my friends and attending conference. Visited Pres. Young, was well received. Returned home and found my family well. Soon after returning home I gave up the herd as I could not get cattle enough to pay me. Moved my wife back to Cedar. I forgot to say on Aug. 9 my wife Eliza Ann Price delivered of a daughter 9:30 A. M. called her Maria Antionette.” It is interesting to note that Isaac had a brother named Oscar, but who had died young, and he also had a sister named Marie Antoinette.

Here Isaac’s Journal skips from Sept. 9, 1861 to January 6, 1862, at which time he expressed his gratitude to his God for bringing him to another year in health and peace, and we learn that he journeyed to Salt Lake again, taking Annabella with him this time. On January 8, she received her endowments, and they were sealed together at the altar.

Apparently they were still performing re-baptisms, for he added, on the 8th, Wed. “Bro. Kimbal gave the Presidents of Stakes & Bishops living at a distance much good instruction and the privilege of being baptized in the font which was a great privilege and caused my heart to rejoice in the Lord my God & praise him for his long suffering toward us poor sinful creatures.”

After he returned to Cedar City, he still went about the Stake, preaching, and he recorded that many were baptized. In November of 1862 he organized a female benevolent society

So many times he expressed his gratitude for the Lord’s blessings. At this period of time the Civil War was raging, and he expressed his feelings this way: “Truly the Lord has been very merciful to us in sparing us while war and emotion is abroad in the land and the wicked are slaying the wicked according to the revelations of the Lord. The Saints are enjoying the blessings of peace and prosperity in the valleys of the Mountains, and I pray God to bless us and incline our hearts to more obedience and faithfulness and preparation for the great events that are close to our doors, and as the people are throwing off the yoke of tyranny and bondage of a Territorial Government and forming a State Government and electing their own officers with thy Servant Brigham at the head. Pray thee, O God, to guide thy people safe through the storms that may arise and establish them a free and independent people.”

The Saints were indeed spared the destructions of the Civil War of 1860-65, which were confined mostly to the eastern States, and perhaps the majority of the Utah Mormons did have comparative peace for a few years, but the gentile merchants and the government appointed officials in Utah still caused friction and dissatisfaction. Also, those who were believed to have been involved in the Mountain Meadow Massacre were never completely free from danger of arrest.

And as stated in Robert Slack’s treatise on Isaac, in a chapter entitled “The Lonely Years,” the next years were very painful ones for Isaac C. Haight. Much of his time was spent running or hiding from the law, and it is difficult to trace his life, partially because he was never in one place very long, and also because he used many aliases—including Horton, his mother’s maiden name.

In the fall of 1862, Isaac moved permanently from Cedar City. He took his third wife Eliza Ann Price, to Toquerville where he completed a new home, planted an orchard and vineyard, and occasionally enjoyed a measure of peace in the beautiful Toquerville area during the next eight years. While there he spent most of his time in religious and civic affairs.

Late in September 1870, thirteen years after the Massacre tragedy, and twelve years after President Buchanan had declared an amnesty forgiving all deeds that had happened in the Utah Territory, an investigation was held in Southern Utah. The reports and rumors had become so numerous and so persistent that both civil and Church authorities realized that there must be some basis of truth in them.

Warrants were issued by the territorial authorities for the arrest of those believed to have been involved, and some of the men were excommunicated from the church by the LDS authorities. Isaac C. Haight was excommunicated for “failing to restrain Lee and to take prompt action against him, since he was Lee’s superior officer in the Church.” An indictment for murder against Lee and 8 of his associates resulted in John D. Lee being tried by jury and convicted of murder. He was given the choice of three ways of dying, by hanging, shooting, or beheading. He chose death by shooting, and was taken to the scene of the massacre and after being permitted to deliver a last message, was then blindfolded, and executed by a firing squad. This was in 1877.

There have been many versions recorded of the Mountain Meadow Massacre, and the histories of several well-known early pioneers were tinged with that event. Each descendant of Isaac C. Haight can rightfully be interested in knowing the truth, but as yet, no satisfactory explanation has been proven.

The following information is taken from a letter written by a granddaughter of Isaac C. Haight, Caroline Parry, well-known artist, sculptor, and writer:

“My mother, Mary Ann Haight Parry, told me the following facts three days before she went to the hospital, and after a very serious operation she passed away. I feel certain that on that day she had read her father’s (Isaac C. Haight’s) last letters and destroyed them. She wanted to talk, and I wanted to listen. Isaac C. Haight imposed silence on his family.”

Two paragraphs of Caroline Parry’s comments are included here. The rest of her comments are in the Appendix at the end of these histories.

“As we look back on the great tragedy, there are so many conflicting elements that it is hard not to feel bitter about the whole thing. The life of a mother, and all of the family, was saddened but not bitter. My Grandfather became a hunted man for an act that only God could have prevented. God did not prevent it.

“My mother again insisted that I must understand the whole truth. “The Mormon Church was on trial in the eyes of the world and it has been on trial ever since the Prophet Joseph had told the world of his revelation.” A terrible tragedy had happened; the Indian Agent or Farmer had explained his action as justifiable, as he personally interpreted the principles of that revealed religion. This man had sanctioned the shedding of blood . . . That individual must pay the price to society, but also the Priesthood must be punished. The public cried for the life of the Prophet, Seer and Revelator. The authorities of the Church took the initiative and offered up the Priesthood—that was dearer than life itself—of the President of the Stake where the crime was committed. Isaac C. Haight accepted that excommunication with deep sorrow, but with no bitterness. He suffered from the separation from his wives and children, and also from the physical discomfort of his life serving years later among the Indians. I have looked in vain for a complaint or an expression of resentment, but have found none.”

In his journal Isaac C. Haight makes no mention of the massacre at the time it happened, September of 1857. The only entry in his journals for September, 1857 was, “We started the iron works but received word to suspend all business and take care of the grain as the United States was sending troops into the Territory to

oppress the Saints and force officers on us, contrary to our wishes and the Constitution. Started for Conference the last of the month.”

Considering all the negative publicity following the massacre, and the animosity, harassment and tragic actions it occasioned, there yet remained another severe trial for the Saints in Utah.

Their enemies found another principle of “Mormonism” which they focused on. This principle was Plural Marriage, or “polygamy.” A study concerning this period of Utah’s history, reveals that it not only affected those families who had embraced this principle, but the entire citizenry of Utah, for as their enemies increased their persecutions in regards to “polygamy,” it ultimately brought about a change even in the policies of the Mormon Church. In the wake of these persecutions many of the Church leaders were arrested and cast into jail, others went into hiding, families were broken up, untold suffering, want and misery resulted. Isaac C. Haight was one whose lot was persecution and sorrow throughout most of his remaining earthly life. He was a “wanted” man, with two “grave crimes” attached to the warrants for his arrest.

The doctrine of “plural marriage” was first publicly declared at a special conference held in Salt Lake City, August 28 and 29, 1852. A number of the leading men were already practicing the doctrine, Isaac C. Haight being one. The sanction of President Young, who held the keys of this order of marriage, was necessary to enter its practice.

The purpose was for Church leaders to marry and provide a home for widows and worthy women of the community who had been denied the opportunity of married life. The number of women in Utah exceeded the number of men. Under the practice of plural marriage these women were absorbed into family life in the several communities. The practice was necessarily limited, and only about two percent of the men who were eligible for marriage had more than one wife. A bill was signed by President Lincoln, July 8, 1862, which made the contracting of a plural marriage punishable by a fine of \$500, or imprisonment for a term of five years, or both.
– *The Restored Church*, by Berrett, p. 316

Isaac Haight, having married five wives was among the prime targets of the federal agents, and often was of necessity in hiding, to evade the enemy. Following is a list of his wives and number of children:

- Wife #1, Eliza Ann Snyder–7 children, stayed in Cedar City, probably in the Haight home.
- Wife #2, Mary Murray–1 child (She left for California in about 1850, taking the child with her.)
- Wife #3, Eliza Ann Price–10 children, went to Toquerville.
- Wife #4, Elizabeth Summers–3 children, two living; she died in 1863.
- Wife #5, Annabella Sinclair McFarlane, widow with three children by a previous marriage, none by Isaac.

In 1870, 1871 and 1872 Isaac was in the region of the Colorado River. Much of this time he was working under Jacob Hamblin in the Indian Mission. When his young son Caleb, born in 1857, son of Eliza Ann Snyder was old enough to be of help, he accompanied Isaac while in exile to care for him during his bouts of sickness, and he also worked with him on his jobs, mostly around the Colorado River, but also in Mexico. Also Mary Eugenia Haight, daughter of Eliza Ann Price was with Isaac at times during his exile.

In 1871 Jacob Hamblin brought an Indian Chief, Tuba, and his wife, Palaskanimki to Kanab with him when he returned from one of his missions. In September, Hamblin led a party of men who were assigned to accompany the chief and his wife back to their village in the wilds of Arizona. Isaac Haight was among this party. After a very dangerous and eventful trip, during which the small party followed an old Ute trail, they arrived at the Oriba Indian village, the home of the chief and his wife. Here the whites were feasted and made very welcome by Chief Tuba and his tribe. During the many months that Tuba had been away from his village, he had been treated royally by the Mormons throughout Utah. Among his many interesting experiences had been a trip to Salt Lake City, where he had met Brigham Young and the other General Authorities. Now it was his opportunity to repay the hospitality.

In 1871 and 1872, when Major J. Wesley Powell was making his famous explorations of the Green and Colorado Rivers, he hired Jacob Hamblin to work for the U.S. Geological Survey that he had represented. On each of these assignments for the United States Government, Hamblin took his friend Isaac C. Haight along to work with him. Many of the Journals of the government officials on these surveys made mention of Isaac and the association they had with him. He was also mentioned in other Journals dated 1871, in which he was said to have been the foreman of a road building crew in the Grand Canyon area. Some of these men, as they came to know him found it difficult to believe the things they had heard about him.

In the spring of 1873, Isaac took another assignment to help his friend, Jacob Hamblin. During the previous year, plans had been made for the exploration and settlement of the Little Colorado River country in Arizona. During the winter, Hamblin had been commissioned to find a wagon route from Lee's Ferry to San Francisco Forest. The construction of this very difficult road was under the direction of Joseph W. Young, with Edward Bunker and Isaac C. Haight as assistants. This proved successful, and that spring a company of 100 wagons, under the leadership of Isaac C. Haight, traversed it with instructions to plan a settlement on the Little Colorado, or some other tributary of the Gila River. This became known as the Moencopi Mission. The country was so uninviting, however, that the settlers became demoralized, and the Moencopi Mission was abandoned, and the company returned to Utah.

After arriving back in Utah, he accepted an offer for employment at the lumber camp near St. George that was supplying lumber for the St. George Temple. Isaac worked there for much of 1873 and 1874. During the time that he worked in and around the Colorado River area, Isaac's home and headquarters had been in Kanab, and now he was able to be nearer his wife and young sons in Toquerville.

George A. Smith in speaking to Robert Gardner about the St. George temple stated: "You cannot realize how the President (Brigham Young) is annoyed over this lumber question and how anxious he is to get this temple completed. He feels he is getting old, and is liable to drop off at any time, and he had Keys which he wants to give in the temple. They can be given only in a temple. And is anxious to do work in the temple for his dead before he passes away. My own anxiety is great on this subject, and I have been thinking, ever since the lumber business stopped where can I put my hands on a man who will not be stopped by a trifle, but will get out lumber no matter what it will cost, that the temple may be finished without delay." At a distance which was about half way (from Mt. Trumbull?) to St. George, Robert Gardner had Isaac C. Haight manage the mill yard that was set up to haul the logs to and then cut them into lumber. And soon with the help of Isaac Haight it was reported that a steady stream of lumber was running from the standing trees to the temple."— *Our Pioneer Heritage*, Vol. 14, p. 404. Also found in Abram O. Young's book *Family Ties* p. 96. The lumber came from timber on Mt. Trumbull, Arizona.

(The site for the St. George Temple was dedicated 9 November 1871. The construction took six years, the final dedication taking place 6 April 1877. Brigham Young died just four months later, 29 August 1877.)

It was while he was working at the Lumber Company, on 3 March 1874 that Isaac C. Haight was reinstated as a member of the Church of Jesus Christ of Latter-day Saints. Actually, there are two slightly different versions of the re-baptism of Isaac. One is by Christopher J. Arthur, Isaac's son-in-law, who recorded it in his journal.

The other is from the Haight family records which inform us that Isaac, in March of 1874, was staying at the home of Samuel Lorenzo Adams, a prominent man of St. George. (Mr. Adams' son, also named Samuel, later married one of Isaac's daughters, Eliza Ann Price Haight.) Adams had befriended Isaac and had concealed him many times in his home. Brigham Young, who customarily spent much of his winter in St. George, was on March 3 invited to the home of Mr. Adams.

Arriving at the Adams' residence, President Young talked with Isaac about re-baptism. President Young then authorized Adams to baptize Isaac, which he did in the creek east of St. George. He was then blessed and

given full fellowship in the Church. The day after his re-baptism, Isaac received word of the death of his daughter, Caroline Eliza, the wife of Christopher J. Arthur.

Quoting from the journal of Christopher J. Arthur: "I telegraphed to my father-in-law, Isaac Haight, at Toquerville the death of his beautiful daughter. He read the telegram a few minutes after entering his house from returning thither from the waters of baptism, whither he had gone by instruction of President Brigham Young, to renew his covenant, or rather being baptized, he having been cut off the Church on account of a misunderstanding of the President, about his course in the Mountain Meadows Massacre, after which all his former blessings, priesthood, washing, anointments and endowments were restored in full by the instructions of Pres. B. Young."

Isaac proceeded to Cedar City, where he took full charge of the funeral arrangements and officiated at the funeral. He was also taking an active part in the Toquerville Ward activities. On March 8, when Toquerville was organized into the United Order, he was chosen as one of the appraisers for the Order.

In 1874, after he had been re-baptized and his priesthood restored, a warrant was again issued for the arrest of Isaac C. Haight, and others, believed to have been responsible for the Mountain Meadows Massacre. A bounty was again placed on Isaac's head, and he was again forced into hiding. This time, shortly after the warrant was issued, Isaac traveled back east to his childhood home in New York State, where he remained in hiding for the next five years.

Brigham Young, at the time of Isaac's departure from Utah, had told him that if the Church ever needed his services they would call him home. Brigham died 29 August 1877. On page 99 of Abram Young's book, we read: "Shortly before the death of Brigham Young, Isaac Chauncey Haight asked Brigham Young to permit him to return to Utah and be restored to his place in the church and community. Brigham Young refused." He was now in exile from his own people. Isaac remained in the East until 1879. Part of this time in the east was spent with his sister Harriet Helen Southard in Bangor, Michigan.

In 1879 he was called home by the Church, after the death of Brigham, to help in the establishment of the "Hole-in-the-Rock," San Juan Mission, because of his experience with the Indians and his knowledge of that part of the territory. He and his son, Caleb, both using assumed names, provided leadership for the families which were settling that Mission. This company consisted of men, women, and children whose calling was to build a road and settle a town in eastern Utah. They were headed for Montezuma, but they never reached it. This was a very difficult project, and they ended up in Bluff City.

"It had taken six weeks of desperate labor to build three fourths of a mile of road down the 'Hole in the Rock.' Thanksgiving, Christmas, and New Years passed before it was completed. They passed Cottonwood Hill, Little Hole in the Rock, the Chute, Wilson Mesa, Slick Rocks, Elk Ridge, San Juan Hill, all surrounded with mud and snow. That was 20 miles from Montezuma.

"When the pioneer band reached the river bottoms, they stopped. It seemed impossible for them to move. They built their homes there and called the town Bluff. That was the most remarkable pioneer trek of the west."

Isaac and his son Caleb, with assumed names, bought a farm there in Bluff City, and made a water wheel to hoist water from the Colorado River to water their farm. When a flood took out their wheel, they gave up the farm.

In 1882, Erastus Snow interceded in his behalf, and Isaac Haight was able to return to St. George, where he devoted the next three years in ordinance work in the St. George Temple. According to Caroline Keturah Parry, "Isaac C. Haight, with his daughter Eugenia, was allowed to live in a section of the temple and work in the ordinances for the dead for quite some time, but threats on his life within the temple caused them to discontinue temple work." (Taken from "*Isaac C. Haight's Relation to the Mountain Meadow Massacre.*")

In early 1885, because of the hostility of the people, an angry mob of St. George Mormons evicted him from the temple and out of the city. After a hurried visit in Toquerville, then to Cedar City, Isaac took his daughter Eugenia, and Caleb, and journeyed to Thatcher, Arizona, to the home of his nephew, Hyrum Brinkerhoff.

Hyrum joined them, and from there they accompanied a group of Saints who were on their way to the Mexican Colonies in Mexico to escape the persecution brought against them by the anti-polygamy campaign in Utah territory. Isaac remained in Mexico for a short time, until his identity was discovered. And he was again forced to leave.

Isaac C. Haight was now old and very tired. The major part of his last 25 years had been spent in hiding or in exile. Most of this time he had been away from the association and affection of his families, whom he loved so dearly and longed to be with, and who were still living in Cedar City and Toquerville. He was deeply concerned for their welfare, they having to make their own living without a father to help them. Many Mormons were still unwilling to accept either Isaac Haight or his version of the Mountain Meadows Massacre. They were trying to forget and live down the Massacre, and they wanted nothing to do with anyone who may have possibly been responsible for it.

Isaac with his daughter Eugenia, his son Caleb, and his nephew Hyrum now returned from Mexico to Thatcher, Arizona, where he again assumed the name of Horton. They remained in Thatcher where Isaac attempted to support himself by doing odd jobs. Caleb obtained a job delivering mail, and was able to support his father. Isaac died Sept 8, 1886 at the age of 73. Before his death he advised Caleb to return home and take a wife, which he did.

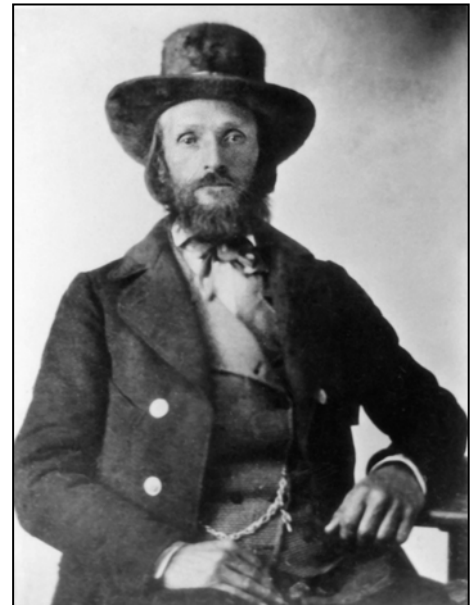
Thatcher, Arizona, a Mormon colony with a very interesting history was Isaac's last home. His last place of residence was the Brinkerhoff Hotel, operated by his beloved and loyal nephew Hyrum J. Brinkerhoff.

Christopher J. Arthur, on September 9, 1886 made the following entry in his Journal: "Read a letter from Hyrum Brinkerhoff living near the Gila River, Arizona, that my father-in-law, Isaac Chauncey Haight, (my wife, Caroline's father) died on the morning of 8 September 1886, affection (sic) of the lungs being the cause. . . ."

A letter written 5 September to Isaac's oldest son, David Snyder Haight at Cedar City, from Hyrum Brinkerhoff, which is printed in full in Abram Young's book *Family Ties*, describes Isaac's last illness, which would indicate that the cause of death was kidney failure, or Bright's Disease.

Isaac Chauncey Haight had died as he had lived for a number of years, an outcast and a lonely man. Yet, despite the persecution by the anti-Mormons and the intolerance of the Mormons, he remained steadfast in his love for the Church to the end. The body of Isaac C. Haight was laid to rest in a grave secreted in the basement of the Brinkerhoff Hotel, since the family could not risk the danger of bringing his body back to Utah, a witness of the intolerance of a people that had long condemned the intolerance of others.

The body of Isaac C. Haight remained in the grave in the basement of the Brinkerhoff Hotel for 27 years. In 1913, one year after Arizona became a state, the remains were removed to the Thatcher City cemetery.



Portrait of Isaac C. Haight.



REFERENCES;

A Biographical Study Of Isaac Chauncey Haight, a thesis by Robert Slack

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History of Isaac C. Haight, by Elmer F. Cox

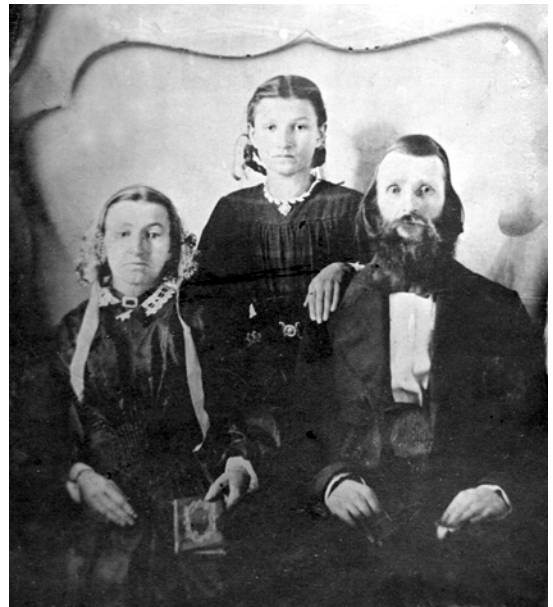
Documentary History of the Church

Several versions of history of the life of Isaac C. Haight

Documentation and verification from family group sheets and articles published by the Church, including the D.U.P. and Andrew Jensen's extensive data

Various personal histories of relatives

Isaac with his wife, Eliza Ann Snyder Haight and their daughter, Mary Ann Haight Perry.



Cora Haight Cox and her father, Caleb, son of Isaac were both born in this house.

Isaac Haight home. This was the first mortar and brick home to be built west of the Missouri River. It was trimmed with fine white sandstone. It was two stories high and contained 12 rooms. It had a cellar under the north west corner. Twice the roof had been burned away. Cedar City was surveyed and laid off from this corner by Pres. Brigham Young. It belonged to Isaac Chauncy Haight. It stands on the corner of 100 E. and 100 N.

MEN YOU SHOULD KNOW

ISAAC C. HAIGHT



Shakespeare wrote:

The evil that men do lives after them;
The good is oft interred with their bones.

The purpose of this series of sketches is to resurrect some of that good that was interred with the bones of the men we should know for the part they played in reclaiming to civilization this section of the Great Basin in which we have our comfortable homes. Among the early settlers here none played a more important or more constructive part than Isaac C. Haight. Then, too, he is the author of much historic material and one must read his journals to be well versed in certain phases of our pioneer history.

Born in New York, 27 May 1813, he grew up to be a farmer and a schoolteacher. Being constitutionally delicate and frail in his youth, his temperament leaned to the intellectual rather than to the physical. For a time he thought of a career in the ministry, and he became imbued with a desire to carry religion and civilization to the heathens in Burma. He joined the Baptist Church and was a consistent, active member in it.

Then Mormonism found him and it upset all of his plans. He was converted, baptized, and ordained an Elder, and he went out at once to work in the neighborhood as a missionary for this new sect. He soon built up a branch of forty members, and was extending his labors into an ever-widening radius of country.

Opposition developed and the little Branch had to fight for its standing in the community. This pressure from without soon moved the members of the Church to plan as early as possible a migration to the Church headquarters at Nauvoo, Illinois.

Isaac Haight married Eliza Ann Snyder when he was twenty-three years of age and had a little daughter when he joined the L. D. S. Church. With his wife and child, father, mother, one brother, and two sisters—all of whom had joined the Church, he set out for Nauvoo in June 1839. Arriving in Nauvoo a month later, he was given employment on the police force and served in that capacity until the “Mormons” were expelled by mobs in 1846. He was the Prophet’s body guard on many occasions and he spent much of his time guarding the Nauvoo temple while workmen were pushing it to completion in the face of mob threats that it would never be dedicated or used. He was one of the twenty men chosen by Joseph Smith to accompany him and Hyrum Smith when they went to give themselves up on Governor Thomas Ford’s pledge that they would be protected from the mobs. This escort was turned back from Warsaw by the Governor’s commission.

Isaac returned to Nauvoo and was guarding the temple when word reached that city of the assassination of Joseph and Hyrum. He met the messengers who were bringing the sorrowful news very early in the morning and was the first man in Nauvoo to get the information.

In organizing the exodus from Nauvoo, Isaac C. Haight played an important part. He grouped families into companies, organized them, and gave every assistance in outfitting them for the long journey ahead. He remained in the menaced city where dangers lurked every minute until the last company of Saints moved out.

Out on the plains with his family sheltered only by their wagon box, he volunteered to go at the call of his country with the “Mormon Battalion,” but Brigham Young kept him at Winter Quarters and set him apart as one of the bishops to build shelters for and take care of the families of the men who went with the army. His resourcefulness was known to the leaders, and the impoverished people had confidence in him.

In the persecutions and troubles through which he passed because of his religious standing, he built houses and saw them burned by mobs; he reclaimed farm and planted crops, but was forced to flee for his life before he could harvest them; he planted an orchard, but never tasted the fruit of it; and he grieved at the hardships and persecutions inflicted upon his aged parents.

A company of fifty men left Salt Lake City in December, 1849, and came south to Salt Creek, thence east to the Sevier Valley, thence south into the country below Panguitch and westward to the Valley of the Little Salt Lake. The story of their crossing the mountain in three to eight feet of snow is an epic in itself, reaching the place where the men had been left on Center Creek to take care of the used up livestock and frozen-footed men, while Parley Pratt and twenty men took pack outfits and went over the “rim of the Basin” to the Virgin River. They followed the river down to the mouth of the Santa Clara, then up that stream to a point on the Old Spanish Trail called Las Vegas de la Santa Clara—the place we now know as Mountain Meadows—and from there back to Center Creek to join the party they had left behind. Coming through the mountains Pratt discovered the beds of iron ore from which this county was later named, and he gathered samples to take to Brigham Young.

Haight’s journal gives an interesting account of what happened when the two parties were re-united on Center Creek. They raised a liberty pole and dedicated it to freedom, to liberty, and to justice for all. A banquet was served on a wagon cover spread on the ground, speeches were made and Parley Pratt dedicated the earth, the air, and the water, and the place as the site of the city Little Salt Lake as long as the sun shone on it.

That liberty pole on Center Creek became the objective to which the pioneer colony a year later would come. That first company led by George A. Smith reached Pratt’s liberty pole 13 January 1851, and founded the city, which they later named Parowan instead of Little Salt Lake.

Haight’s journal gives a poetic description of Parowan Valley as he saw it at that banquet. He said, “It is one of the loveliest places in the Great Basin. On the east, high towering mountains covered with evergreen forests and a beautiful creek flowing from them. On the west and south, a splendid valley of fertile lands, Little Salt Lake bordering the valley on the west, and beyond, a range of hills covered with verdure and backed with high towering mountains covered with eternal snows. All of these conspire to beautify the scenery, and while the clouds hang heavily on the mountains and the storms and tempests are roaring, the valley enjoys a beautiful serenity.”

This party had a desperate time getting back to Salt Lake City. The snows were deep, their animals gave out, and some perished and the men were reduced to a small ration of flour stirred in hot water once each day. Arriving in Salt Lake, Haight took his seat at once in the territorial legislature which was ready then to assemble.

Shortly after the Legislature adjourned Haight left for England to fill the mission which his explorations had interrupted. His mission was eventful and fruitful in converts, but I leave it to tell the graphic story of his return home.

In February 1852, Isaac C. Haight was appointed to organize, equip, and preside over a shipload of LDS members emigrating to America. He was instructed to accompany them to America, help outfit them for their journey west, and then return to Britain to complete his mission. The ship carrying the Saints, the “Ellen Marie,” was the last vessel to be sent out that season by the Church, and it was scheduled to leave Liverpool on February 6. Due to adverse winds it did not sail until the 10th, at which time the 369 converts aboard bade farewell to their homeland. The Millennial Star carried the following article:

“The company on the ‘Ellen Marie’ went out under the presidency of Elder Isaac C. Haight, who takes charge of the same to Kanesille, until relieved by Elder Smoot at St. Louis, and will cooperate with Elder Smoot in fitting out those who will go by Fund, for crossing the plains. After this is accomplished, he shall render such aid as he shall be enabled to in fitting out those who are going upon their own resources; so that none, or but very few, will be obliged to stop in the States for a year for want of a little aid and experience in getting up their teams. Elder Haight’s extensive acquaintance in that region and general business tack, particularly fit him for this important duty.”

Upon fitting the converts for their journey across the plains, Isaac returned to England to complete his mission. The Millennial Star reported:

“Elder Isaac C. Haight, who went out in charge of the Saints who settled on the ‘Ellen Marie,’ and also with the instructions to cooperate with Elder Smoot in fitting out the Saints emigrated by the Perpetual Fund, with wagons, oxen, etc. For their journey over the plains, arrived here on Sunday the 27th of June, by the steamer ‘Asia,’ from New York. Elder Haight appears to be in good health and buoyant spirits.”

Elder Haight, after completing a very successful mission, left Birmingham on 8 January 1853. He was again given the responsibility of accompanying the British converts to America and helping outfit them in the East for their journey across the plains under the terms of the Perpetual Emigration Fund. Isaac felt the weight of the great responsibility placed upon him for the trip west. After outfitting the Saints at Keokuk, Iowa, he organized the camp, appointing captains of hundreds, fifties, and tens. Each captain was given specific duties and was to preside over a certain number of teams and wagons. He then selected some of the pioneers to go in advance to search out suitable camping grounds.

Many converts in England had been assembling means to come to the Church in Utah. Haight was released from his mission in December 1852, so that he could come ahead of the emigration and purchase the outfits for them to cross the plains. There were no bank exchanges then as we know them today, and actual money was carried about by travelers. The Saints in England converted their property into gold, which they turned over to Isaac Haight to spend for outfits for them. He was also given considerable Perpetual Emigrating money to spend. He went on shipboard carrying a small leather satchel that contained \$36,500.

Arriving in New York he carried his satchel about for several days dickering with banks, business houses, and brokerage firms for the best exchange terms obtainable. He finally sold it to Beebe and Company at a premium of 317.71 because English pounds Sterling were then at a premium over American dollars. He was not paid in currency but in New York Bank drafts of one thousand dollar denominations. Every time he purchased anything he had to dicker again with the seller to get him to take the draft without charging a commission and give him money for change.

In one place he made a big purchase of bacon, flour, and other supplies. He exchanged a one thousand dollar draft and agreed with the merchant to exchange two thousand dollars more. Then the merchant, who, by the way, was in Saint Levins, realizing that he was taking some chances in buying from a stranger, bank drafts on a New York bank, wanted to charge a little brokerage. Of this Haight records, “The man wanted to shave me and I would not let him have it. Oh, the wickedness of this generation.” There he had been lugging a fortune in gold and bank drafts around the country in a hand satchel and no one had tapped him on the head to take it, but when a merchant wanted a little commission for the risk he would run, he became one of the wicked generation. The incident, perhaps, shows the difference between that day and this.

In Cincinnati he contracted with J. Painter & Company for one hundred seventy five wagons and then went to St. Louis where he picked up fourteen wagons at \$58.70 each. Then he went two hundred miles up the Mississippi River to Alexandria to locate a suitable place to assemble his purchases and from which to start the emigration. He selected Keokuk in Iowa.

At Alexandria he purchased 325 ox yokes, 105 sets of tent poles, 6000 lbs. clean bacon sides, 600 100 lb. bags of flour. He moved about from city to city buying in one place hundreds of yards of chain, in another hundreds of axes, bake ovens, and camp utensils. For most of his cattle he had to cross the state of Missouri to Lexington, where he bought 370 yoke of oxen at \$65 per yoke. In St. Louis he bought 1870 bags of flour and somewhere in Illinois he picked up eight yoke of oxen and 280 cows at \$21.50 each.

By this time the immigrants were coming in, and it was his task to meet them and teach them how to assemble their outfits; how to break wild cattle to the yoke; and how even to cook a meal at a campfire. He tells a graphic story of all this and of piloting the company across the plains.

Arriving in Salt Lake City, it was his duty to convert the outfits back into money and render an accounting of all his expedition. In performing this work Haight had spent nine strenuous months of time; had traveled four or five thousand miles by railroad, steamboat, ox team, and mule back; had spent over forty thousand dollars in cash and was responsible for every dollar of it; had brought his outfits successfully through with their cargo of old country souls that were more difficult to handle and train than the wild cattle had been; had converted a satisfactory accounting to the Church; and for all of this his ample compensation was the approval and blessing of Brigham Young.

This over, he was sent to Iron County to take charge of the Iron Works. He came with his three wives at once to Cedar City. He was Cedar City's first mayor, represented Iron County several times in the legislature, was President of the Cedar Stake of Zion and in that capacity sponsored the settlement of Toquerville, Santa Clara, Virgin City, and Grafton, and presided here when Cedar City moved onto its present site. He also sponsored much of the exploration of the Colorado River Basin. He was an orator of great ability and constructive leader and pioneer. His old home, palatial in pioneer Cedar City, still stands on the corner east from the Presbyterian Church. Note: This paper was given as a radio talk over KSUB in Cedar City.

William R. Palmer, a great Cedar City Historian, prepared this series and presented it in 1944. He reported that if the one great Mountain Meadows stain could be wiped off his name, Isaac C. Haight could be rated one of the great men of the west.



Family Group Record

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Husband Isaac Chauncey HAIGHT				
Born	27 May 1813	Place	Windham, Greene, New York	LDS ordinance dates
Chr.		Place		Temple
Died	8 Sep 1886	Place	Thatcher, Graham, Arizona	Baptized 3 Mar 1839 LIVE
Buried		Place	Thatcher, Graham, Arizona	Endowed 19 Dec 1845 NAUVO
Married	31 Dec 1836	Place	Moravia, Cayuga, New York	SealPar 24 Aug 1994 SGEOR
Other Spouse	Mary SPRING (Murray)			SealSp 24 Jan 1846 NAUVO
Married	16 May 1849	Place	Salt Lake City, Salt Lake, Utah	SealSp
Other Spouse	Eliza Ann PRICE			
Married	10 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 20 Mar 1857 EHOUS
Other Spouse	Annabella SINCLAIR (Macfarlane)			
Married	16 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 16 Oct 1853 EHOUS
Other Spouse	Elizabeth SUMMERS			
Married	24 Jan 1858	Place	Salt Lake City, Salt Lake, Utah	SealSp 24 Jan 1858 EHOUS
Husband's father	Caleb HAIGHT			
Husband's mother	Keturah HORTON			
Wife Eliza Ann SNYDER				
Born	22 Oct 1815	Place	Sempronius, Cayuga, New York	LDS ordinance dates
Chr.		Place		Temple
Died	24 May 1888	Place	Cedar City, Iron, Utah	Baptized 3 Mar 1839 LIVE
Buried		Place	Cedar City, Iron, Utah	Endowed 19 Dec 1845 NAUVO
Wife's father	William SNYDER			SealPar 6 Apr 1945 SGEOR
Wife's mother	Mary CLARKE			
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F Caroline Eliza HAIGHT			
Born	5 Dec 1837	Place	Moravia, Cayuga, New York	Baptized 12 Jan 1993 JRVIVE
Chr.		Place		Endowed 3 Nov 1857 EHOUS
Died	3 Mar 1874	Place	Cedar City, Iron, Utah	SealPar 15 Oct 1886
Buried		Place		
Spouse	Christopher Jones ARTHUR			
Married	30 Dec 1854	Place	Cedar City, Iron, Utah	SealSp 3 Nov 1857 EHOUS
2	F Temperance Keturah HAIGHT			
Born	13 Sep 1844	Place	Nauvoo, Hancock, Illinois	Baptized 12 Dec 1855 LIVE
Chr.		Place		Endowed 10 Oct 1867 EHOUS
Died	24 Feb 1929	Place	Cedar City, Iron, Utah	SealPar 3 Jun 1954 SGEOR
Buried	26 Feb 1929	Place	Cedar City, Iron, Utah	
Spouse	Daniel Sinclair MACFARLANE			
Married	12 Feb 1862	Place	Cedar City, Iron, Utah	SealSp 18 Oct 1861-check! SGEOR
Spouse	Edward PARRY			
Married	7 Apr 1914	Place		SealSp
3	M Isaac Chauncey HAIGHT			
Born	19 Nov 1846	Place	Winter Quarters, Douglas, Nebraska	Baptized
Chr.		Place		Endowed
Died	2 Dec 1846	Place	Winter Quarters, Douglas, Nebraska	SealPar
Buried	2 Dec 1846	Place	Winter Quarters, Douglas, Nebraska	
Spouse				
Married		Place		SealSp
4	M David Snyder HAIGHT			
Born	5 Jun 1848	Place	Salt Lake City, Salt Lake, Utah	Baptized Jun 1856 LIVE
Chr.		Place		Endowed 22 Nov 1869 EHOUS
Died	20 Dec 1916	Place	Cedar City, Iron, Utah	SealPar BIC
Buried	22 Dec 1916	Place	Cedar City, Iron, Utah	
Spouse	Charlotte Jane HIGBEE			
Married	31 Dec 1873	Place	Toquerville, Washington, Utah	SealSp 12 Jan 1877 SGEOR
5	F Mary Ann HAIGHT			
Born	5 May 1850	Place	Salt Lake City, Salt Lake, Utah	Baptized 28 Jan 1858/1965 LIVE
Chr.		Place		Endowed 14 Jun 1869 EHOUS
Died	7 Jan 1920	Place	Cedar City, Iron, Utah	SealPar BIC
Buried	11 Jan 1920	Place	Cedar City, Iron, Utah	
Spouse	John PARRY			
Married	11 Jan 1869	Place	Cedar City, Iron, Utah	SealSp 14 Jun 1869 EHOUS

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Husband		Isaac Chauncey HAIGHT				
Wife		Eliza Ann SNYDER				
Children		List each child in order of birth.		LDS ordinance dates	Temple	
6	M	William HAIGHT				
	Born	19 Jun 1854	Place	Cedar City, Iron, Utah	Baptized	Infant
	Chr.		Place		Endowed	Infant
	Died	19 Jun 1854	Place	Cedar City, Iron, Utah	SealPar	BIC
	Buried	2 Dec 1846	Place	Cedar City, Iron, Utah		
	Spouse					
	Married		Place		SealSp	
7	M	Caleb HAIGHT				
	Born	22 May 1856	Place	Cedar City, Iron, Utah	Baptized	26 Mar 1865 LIVE
	Chr.		Place		Endowed	6 Oct 1880 SGEOR
	Died	24 Nov 1932	Place	Los Angeles, Los Angeles, California	SealPar	BIC
	Buried	27 Nov 1932	Place	Forest Lawn, Los Angeles, Los Angeles, California		
	Spouse	Sarah Ellen CHATTERLEY				
	Married	24 Jun 1891	Place	Cedar City, Iron, Utah	SealSp	11 Jun 1942 SGEOR

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Husband Isaac Chauncey HAIGHT				
Born	27 May 1813	Place	Windham, Greene, New York	LDS ordinance dates
Chr.		Place		Temple
Died	8 Sep 1886	Place	Thatcher, Graham, Arizona	Baptized 3 Mar 1839 LIVE
Buried		Place	Thatcher, Graham, Arizona	Endowed 19 Dec 1845 NAUVO
Married	16 May 1849	Place	Salt Lake City, Salt Lake, Utah	SealPar 24 Aug 1994 SGEOR
Other Spouse	Eliza Ann SNYDER			
Married	31 Dec 1836	Place	Moravia, Cayuga, New York	SealSp 24 Jan 1846 NAUVO
Other Spouse	Eliza Ann PRICE			
Married	10 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 20 Mar 1857 EHOUS
Other Spouse	Annabella SINCLAIR (Macfarlane)			
Married	16 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 16 Oct 1853 EHOUS
Other Spouse	Elizabeth SUMMERS			
Married	24 Jan 1858	Place	Salt Lake City, Salt Lake, Utah	SealSp 24 Jan 1858 EHOUS
Husband's father	Caleb HAIGHT			
Husband's mother	Keturah HORTON			

Wife Mary SPRING (Murray)				
Born	29 Sep 1811	Place	East Bloomfield, Ontario, New York	LDS ordinance dates
Chr.		Place		Temple
Died		Place		Baptized 31 Oct 1880
Buried		Place		Endowed 30 Dec 1845 NAUVO
Wife's father	SealPar 6 May 1981 SLAKE			
Wife's mother				

Children	List each child in order of birth.	LDS ordinance dates	Temple
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1	M	Isaac HAIGHT
Born	Bef Aug 1850	Place
Chr.		Place
Died		Place
Buried		Place
Spouse		
Married		Place
		SealSp

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Husband Isaac Chauncey HAIGHT				
Born	27 May 1813	Place	Windham, Greene, New York	LDS ordinance dates
Chr.		Place		Temple
Died	8 Sep 1886	Place	Thatcher, Graham, Arizona	Baptized 3 Mar 1839 LIVE
Buried		Place	Thatcher, Graham, Arizona	Endowed 19 Dec 1845 NAUVO
Married	10 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealPar 24 Aug 1994 SGEOR
				SealSp 20 Mar 1857 EHOUS
Other Spouse Eliza Ann SNYDER				
Married	31 Dec 1836	Place	Moravia, Cayuga, New York	SealSp 24 Jan 1846 NAUVO
Other Spouse Mary SPRING (Murray)				
Married	16 May 1849	Place	Salt Lake City, Salt Lake, Utah	SealSp
Other Spouse Annabella SINCLAIR (Macfarlane)				
Married	16 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 16 Oct 1853 EHOUS
Other Spouse Elizabeth SUMMERS				
Married	24 Jan 1858	Place	Salt Lake City, Salt Lake, Utah	SealSp 24 Jan 1858 EHOUS
Husband's father Caleb HAIGHT				
Husband's mother Keturah HORTON				

Wife Eliza Ann PRICE				
Born	13 May 1833	Place	Cheltenham, Herefordshire, England	LDS ordinance dates
Chr.		Place		Temple
Died	4 Feb 1911	Place	Toquerville, Washington, Utah	Baptized May 1850 LIVE
Buried		Place	Toquerville, Washington, Utah	Endowed 20 Mar 1857
				SealPar 20 Mar 1857 EHOUS
Wife's father				
Wife's mother				

Children	List each child in order of birth.	LDS ordinance dates	Temple
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- 1 F **Roselia Jecosie HAIGHT**

Born	22 Oct 1854	Place	Cedar City, Iron, Utah	Baptized	8 May 1954	ARIZO
Chr.		Place		Endowed	10 Jun 1879	
Died	10 Dec 1928	Place	Salt Lake City, Salt Lake, Utah	SealPar	BIC	
Buried		Place	Toquerville, Washington, Utah			
Spouse George Moroni SPILSBURY						
Married	1 Jan 1874	Place	Peru, South America	SealSp	19 Jun 1879	SGEOR
- 2 M **Isaac Chauncey (1856) HAIGHT**

Born	21 Oct 1856	Place	Cedar City, Iron, Utah	Baptized	1864	LIVE
Chr.		Place		Endowed	25 Feb 1880	
Died	18 May 1927	Place	Cedar City, Iron, Utah	SealPar	15 Mar 1957	LANGE
Buried		Place	Cedar City, Iron, Utah			
Spouse Elizabeth Mary KLINEMAN						
Married	25 Feb 1880	Place	St. George, Washington, Utah	SealSp	25 Feb 1880	SGEOR
- 3 F **Eliza Ann Price HAIGHT**

Born	8 May 1858	Place	Cedar City, Iron, Utah	Baptized	11 Mar 1970	LIVE
Chr.		Place		Endowed	21 Jun 1875	EHOUS
Died	16 Mar 1897	Place	Eureka, Utah, Juab	SealPar	15 Mar 1957	LANGE
Buried		Place	St. George, Washington, Utah			
Spouse Samuel Lorenzo ADAMS						
Married	21 Jun 1875	Place	Salt Lake City, Salt Lake, Utah	SealSp	21 Jun 1875	EHOUS
- 4 F **Hortense Price HAIGHT**

Born	11 Jan 1860	Place	Cedar City, Iron, Utah	Baptized	1868	LIVE
Chr.		Place		Endowed	16 May 1934	SLAKE
Died	15 May 1927	Place	Salt Lake City, Salt Lake, Utah	SealPar	BIC	
Buried		Place				
Spouse Aquilla NEBEKER						
Married	8 May 1878	Place	Toquerville, Washington, Utah	SealSp		
- 5 F **Marie Antonette (1861) HAIGHT**

Born	9 Aug 1861	Place	Toquerville, Washington, Utah	Baptized	17 Jun 1940	
Chr.		Place		Endowed	17 Sep 1940	
Died	5 Jan 1935	Place	San Francisco, California	SealPar	BIC	
Buried		Place	Salt Lake City, Salt Lake, Utah			
Spouse Silas Wright WEST						
Married		Place		SealSp		
- 6 F **Mary Eugenia HAIGHT**

Born	25 Jul 1863	Place	Toquerville, Washington, Utah	Baptized	28 Sep 1873	LIVE
Chr.		Place		Endowed	19 Nov 1884	
Died	7 Feb 1941	Place	Salt Lake City, Salt Lake, Utah	SealPar	BIC	
Buried		Place				

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Husband		Isaac Chauncey HAIGHT			
Wife		Eliza Ann PRICE			
Children		List each child in order of birth.		LDS ordinance dates	Temple
6	F	Mary Eugenia HAIGHT			
		Spouse David SPILSBURY			
		Married	(D)	Place	SealSp
		Spouse George Veil HAMILTON			
		Married	21 Feb 1918	Place	SealSp
7	F	Harriet Adelia HAIGHT			
		Born	3 Sep 1865	Place Toquerville, Washington, Utah	Baptized 5 Jul 1877 LIVE
		Chr.		Place	Endowed 10 Feb 1937
		Died	15 Nov 1924	Place San Bernardino, California	SealPar BIC
		Buried		Place San Bernardino, California	
		Spouse William George SPILSBURY			
		Married	22 Jun 1881	Place Toquerville, Washington, Utah	SealSp
8	M	Owen Price HAIGHT			
		Born	29 May 1868	Place Toquerville, Washington, Utah	Baptized 5 Jan 1963 LANGE
		Chr.		Place	Endowed 14 Mar 1963 LANGE
		Died	17 Oct 1900	Place City Hall, Salt Lake City, Salt Lake, Utah	SealPar BIC
		Buried		Place Salt Lake City, Salt Lake, Utah	
		Spouse			
		Married		Place	SealSp
9	M	Hector Caleb HAIGHT			
		Born	9 May 1870	Place Toquerville, Washington, Utah	Baptized 30 Jun 1970
		Chr.		Place	Endowed 22 Sep 1970
		Died	7 Jan 1958	Place	SealPar BIC
		Buried		Place	
		Spouse Clara BULLOCH			
		Married		Place	SealSp
10	M	Horton Edward HAIGHT			
		Born	11 Oct 1872	Place Toquerville, Washington, Utah	Baptized 25 Jun 1882 LIVE
		Chr.		Place	Endowed 18 Jul 1984
		Died	Mar 1950	Place , California	SealPar BIC
		Buried		Place , California	
		Spouse			
		Married		Place	SealSp

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Husband Isaac Chauncey HAIGHT				
Born	27 May 1813	Place	Windham, Greene, New York	LDS ordinance dates
Chr.		Place		Temple
Died	8 Sep 1886	Place	Thatcher, Graham, Arizona	Baptized 3 Mar 1839 LIVE
Buried		Place	Thatcher, Graham, Arizona	Endowed 19 Dec 1845 NAUVO
Married	24 Jan 1858	Place	Salt Lake City, Salt Lake, Utah	SealPar 24 Aug 1994 SGEOR
Other Spouse	Eliza Ann SNYDER			SealSp 24 Jan 1858 EHOUS
Married	31 Dec 1836	Place	Moravia, Cayuga, New York	SealSp 24 Jan 1846 NAUVO
Other Spouse	Mary SPRING (Murray)			
Married	16 May 1849	Place	Salt Lake City, Salt Lake, Utah	SealSp
Other Spouse	Eliza Ann PRICE			
Married	10 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 20 Mar 1857 EHOUS
Other Spouse	Annabella SINCLAIR (Macfarlane)			
Married	16 Oct 1853	Place	Salt Lake City, Salt Lake, Utah	SealSp 16 Oct 1853 EHOUS
Husband's father	Caleb HAIGHT			
Husband's mother	Keturah HORTON			
Wife Elizabeth SUMMERS				
Born	9 Nov 1823	Place	Wooton, Gloucester, England	LDS ordinance dates
Chr.		Place		Temple
Died	20 Dec 1863	Place	Cedar City, Iron, Utah	Baptized 3 Mar 1844
Buried		Place	Cedar City, Iron, Utah	Endowed 29 Oct 1913
Wife's father				SealPar 20 Feb 1947
Wife's mother				
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F	Emeline Rosetta HAIGHT		
Born	29 Oct 1858	Place	Cedar City, Iron, Utah	Baptized 20 Sep 1868 LIVE
Chr.		Place		Endowed 18 Jan 1877
Died	26 Nov 1924	Place	Los Angeles, Los Angeles, California	SealPar BIC
Buried	29 Nov 1924	Place	Cedar City, Iron, Utah	
Spouse	Joseph COSSLETT			
Married	18 Jan 1877	Place	St. George, Washinton, Utah	SealSp 18 Jan 1877 SGEOR
2	M	Oscar James HAIGHT		
Born	22 Nov 1860	Place	Cedar City, Iron, Utah	Baptized Child
Chr.		Place		Endowed Child
Died	7 Sep 1861	Place	Cedar City, Iron, Utah	SealPar BIC
Buried		Place		
Spouse				
Married		Place		SealSp
3	F	Julia Ann Summers HAIGHT		
Born	2 Jul 1862	Place	Cedar City, Iron, Utah	Baptized 3 Sep 1871 LIVE
Chr.		Place		Endowed 17 Apr 1878
Died	23 Jul 1919	Place		SealPar BIC
Buried		Place		
Spouse	Myron David HIGBEE			
Married	22 Mar 1882	Place	St. George, Washington, Utah	SealSp 22 Mar 1882 SGEOR

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Eliza Ann Snyder, 1815 - 1888

ELIZA ANN SNYDER (HAIGHT)

Arranged by Lenna Cox Wilcock in 2003



Eliza Ann Snyder was born 22 October 1815 in Sempronius, Cayuga, New York. Her parents were William Snyder (Snider) and Mary Clark. Her father was a prominent business man, enjoying much social prestige among his associates.

There were 15 children in this family, and Eliza Ann, the eleventh child was a twin to Sally Ann, the twelfth.

She became acquainted with Isaac Chauncey Haight, a young schoolteacher at Moravia. Her twin sister Sally Ann was engaged to James Brinkerhoff, and Eliza Ann started dating Isaac, but the identical sisters had a great time keeping their suitors guessing which twin was which. Their mother finally explained, much to the relief of the young men—Eliza Ann had a small wart on the back of her right hand.

The two sisters were married within a year of each other, and these two couples became very good friends and remained so all their lives. Eliza's and Isaac's wedding date was 21 December 1836. The Snyder twins were well known in their social circles, and Isaac fit in well with them, being much respected. He loved dancing, concerts, and other types of social activities.

Their first child was born 5 December 1837. They named her Caroline Eliza.

Eliza Ann's husband was of a very religious nature. He had been very active in the Baptist Church, even considering going on a mission to the heathens in Burma, at one time. But he had become disenchanted with all the religions, feeling their churches had departed far from the true gospel of Christ.

When Isaac and Eliza Ann heard the Mormon missionary Elder Pelatiah Brown, preach on the apostasy and of the restored gospel, they knew they had finally found the truth and they were both baptized members of The Church of Jesus Christ of Latter-day Saints on 3 March 1839. It being early in March the weather was bitter cold, and their clothes froze on them as they came out of the water of the little creek. They had to walk a quarter of a mile to where they could change their clothing, and be confirmed. But, according to her husband, their hearts were warm with the spirit of God.

Eliza Ann was a typical faithful, hardworking pioneer who supported and stood by her husband through good times and bad. Isaac was an ordained Elder in the new Church, and she supported him when he was called to preach the gospel. He was very diligent and faithful and soon was given the responsibility of being President of the little Branch in their area, and had to be away from home much of the time.

They found much opposition to Mormonism in New York, which according to Isaac was caused by the preachers and leaders of the local churches, who realized their creeds were in danger. Eliza Ann's own father disowned her as his daughter, because of the shame she brought on his family by becoming a Mormon. He also disowned Sally Ann for the same reason.

At length they decided to join with the main body of the Saints in Nauvoo, Illinois. This was a city built from swamp land by the Mormon people, and became one of the largest and most beautiful cities in the state. So

early in June 1842 Isaac, Eliza Ann, their 1½ year old daughter Caroline Eliza, along with the Brinkerhoffs, left their loved ones in Moravia, and with a company of several other converts to the Church, they left for Nauvoo in nine wagons.

They bought a home in Nauvoo in October. Shortly after this, both Eliza Ann and her husband became ill with a high fever, and Isaac was right down in bed for five weeks. After he recovered he found employment sufficient to make a living for them.

The next spring her husband was called on a mission back to Orange County, New York, and she was left to carry on without him. He was able to assist one of his brothers, Hector Haight, to accept the gospel. The two brothers traveled on to visit their parents, and they also had received the gospel and been baptized, along with some of the rest of their family. Isaac's parents decided to return with him to Nauvoo and live among the main body of the Church. Isaac's mother died just a month after they got to Nauvoo.

Isaac and his father bought a farm and started to work on it, since they both had been raised on farms, and that was their way of making their living.

About this time, October 1843, the enemies of the Church were increasing their persecutions against the Church, and Eliza Ann's husband was called with 40 chosen trusted men to guard the Prophet Joseph and to keep a strict watch over the city of Nauvoo both day and night. Her husband was also a guard at the temple which was being constructed at that time. Hatred was so strong that the Prophet Joseph Smith and his brother Hyrum had been taken to jail and martyred.

The Saints knowing that the Church was not based on any man, but was the true Church of Jesus Christ, continued strong under the leadership of Brigham Young who was the Senior Apostle of the Quorum of the Twelve Apostles. The angry citizens of Illinois and Missouri were determined to get rid of the "Mormons," either by driving them out of the states or killing them if they didn't leave. And in the surrounding communities the mobs were burning homes and fields of grain, and beating men or imprisoning them, driving off their livestock, frightening women and children and forcing them out of their towns in the fierce cold of winter, without sufficient food or clothes for sustenance. Isaac was among the group which helped rescue some of the exiles, and they were brought to Nauvoo.

The "Mormons" knew they would have to leave their homes again and go far enough away to be out of the reach of their enemies. They decided to go west, to the valley of the Salt Lake. That was far away, and Eliza Ann realized that she very probably would never see her mother or other relatives in New York again. Her father had previously passed away.

Those who could, feverishly worked to complete the temple enough so the sacred ordinances of endowments and sealings could be performed before leaving. It was opened for this on 10 December 1845 and for two months thousands of these ordinances were performed. Eliza received her endowment 19 December and she was sealed to Isaac 24 January 1846.

In February, companies started leaving for the western territory, being forced to leave in freezing weather, poorly prepared. Eliza Ann's father had died four years previously, but her mother who still cared deeply for her disinherited daughter, helped them financially so they could get outfits and necessities to go west.

Isaac and Eliza Ann played a major role in organizing the exodus from Nauvoo, Illinois and getting the saints across the plains to Salt Lake City, Utah. The first families left 4 February 1846. Isaac was chosen as a captain of a company of ten wagons to leave in February. However, due to over-exertion while helping to put out the fire when the roof of the Temple caught fire on the 8th, he became ill and was unable to go with his group.

From that time until in June he and Eliza Ann were untiring in helping families to sell their properties, get outfitted, and get on their way.

It was 2 June 1847 when Isaac, Eliza Ann, their two daughters, Caroline Eliza and Temperance Keturah, Isaac's father and his wife Sarah Aldridge whom he married after Isaac's mother died, along with 13 other families crossed the Mississippi River on their westward trek. Their faith and testimonies were strong. They had been sorely tried, and were willing to sacrifice all for the sake of the true gospel embodied in the restored Church, and were obedient to the directions of their leaders who were inspired of God.

The first companies which left Nauvoo in February had broken a difficult wilderness trail until they reached the far side of Iowa. The journey had been arduous and they were weary. Many had died from illness, over-exposure, under-nourishment and other causes. They knew they couldn't make it on to the Salt Lake Valley before winter set in. So here in Iowa Brigham Young felt to establish a "Winter Quarters" where the Saints could winter over, rest themselves and their weary teams, repair their wagons, and procure and prepare the essentials to finish their trek west.

Isaac's and Eliza Ann's group reached Winter Quarters 1 July. Shortly after this Eliza Ann and her daughter Keturah, who wasn't quite three, became ill with a fever which was called Black Canker. They were so sick Isaac at times despaired of their lives, but they recovered, for which they were deeply grateful. It was an illness that affected the gums around the teeth and resulted in a very high fever, and had caused the death of many Saints on their journey thus far.

At Winter Quarters the men were organized into companies and were instructed to perform certain necessary work. Eliza Ann's husband was foreman over the Fifth Company, each company expected to build a yard to corral its cattle, to cut wood, build fences, keep guard, build homes and improve shelters, gather a supply of hay, and any other way to prepare for winter. Eliza Ann and all the women were expected to prepare food and warm clothing, not only for present needs, but for their future journey when they couldn't procure such things.

In November of 1846, on the 19th a son was born to Eliza Ann and Isaac. They named him Isaac Jr., and gave thanks to God for giving them a son. However, their joy was short lived, for he succumbed to death 2 December, adding to the ever increasing number of souls of those faithful Saints departing this life.

Those hardy pioneers didn't let their hardships and troubles get them down. They loved to sing and to dance. And all along their way, be it around a campfire at night camped on the open plains, or wherever the Saints could assemble, no matter how small or large their number, if they could round up a violin or other instrument, or if they couldn't, there would be singing and dancing and other types of "merry-making." They especially loved the hymns.

The following spring, the Saints were being organized into various companies of 100, 50, and 10. On 16 April 1847, the first company of Pioneers left Winter Quarters, under the direction of Brigham Young.

The Haight family left 13 June in the Captain Daniel Spencer Company of 100. Eliza Ann's husband Isaac was a captain over the first 10 of the second 50 under Ira Eldredge. In this group were Isaac, Eliza Ann, their two daughters, Isaac's father Caleb, and his 2nd wife Sarah Aldridge.

It took three months to reach the Salt Lake Valley, and they arrived there safely 16 September 1847. They made temporary living quarter near the fort which had been constructed where Pioneer Park is today. Eliza Ann's husband built a log home which their family moved into before winter set in.

During the next two years the faith of the new settlers was tried almost to the limit, and apparently many of them didn't stay, either returning back east to the States or going west to California with those seeking an easier life by digging for gold.

Eliza Ann gave birth to two more children while living in the Salt Lake City area, David Snyder Haight, born 5 June 1848, and Mary Ann Haight born 1850. Isaac and his father, as well as the other settlers, were involved in farming, trying to raise sufficient crops to feed their families. Much of their crops were destroyed either by frost, crickets, or drought, and they struggled to exist.

And some of the time Isaac was away from his family, for his proven dependability, strength of testimony, obedience, and leadership was needed, and used. In 1849 he went with the very first exploration company to go to the southern part of the territory. In 1850 he was called on a mission to England and was gone for three years. How Eliza Ann managed while he was away can only be conjectured.

Almost immediately, after Isaac's return from his mission, President Brigham Young appointed him to be the director of the Iron County Iron Works in the southern part of the territory. When Isaac had gone south in 1849 with the exploration company, they had discovered rich deposits of iron ore, and workers had been sent to that area to settle the region, mine the iron and set up a foundry. They had done so, and called the area Iron County, and they founded two settlements, Parowan and Cedar City.

So now, once more Eliza Ann must leave what comforts had been provided for their home in Salt Lake City and move to a wilderness area and start anew. This, she was willing to do, always supporting her husband in his callings. She and Isaac now had four children.

Eliza Ann had a strong testimony of the eternal principle of plural marriage, and she supported Isaac 100% when he had followed the counsel of his Church leaders and taken four more wives. The wives were with one exception, widows with no one to care for them: Mary Murray, married in 1849 (she went to California, leaving Isaac while he was on his mission); Eliza Ann Price, married October 1853; Annabella Sinclair MacFarlane, married 1853; and Elizabeth Summers, married 1858.

On 16 Oct 1853 the company that was headed for Iron County left Salt Lake City. They arrived 5 November. And for the remaining 35 years of her life Eliza Ann lived in Iron County. Isaac bought some property with the walls for a house already built on it, and had someone finish it for him while he immediately attended to his business as Director of the Iron Works, and the family moved into the finished house before winter set in.

At that time, Eliza Ann was expecting her sixth child. He was born 19 June of the following year, 1854, and died the day he was born. They named him William Haight.

Eliza Ann was blessed to have a husband so beloved and respected by their neighbors and citizens of Iron County. Many of them had been specialists in their fields of work in England where Isaac served his mission, and were converted and sent to Zion to help establish and build communities and businesses. After Isaac was released from his mission, while still in England he had been commissioned to accompany a group of converts across the ocean, and help outfit them in America, and accompany them across the plains. Many of these Saints had also been called to settle the southern communities. They knew and respected and trusted him.

Within days after their arrival, Isaac was chosen and ordained as a High Counselor. In December he was elected to be the first Mayor of Cedar City. In May of the next year, 1854, he was elected as the first Postmaster. In May of 1855, President Young and other Brethren came to Cedar City, organized a Stake, and set him apart as the first Stake President of all the surrounding communities. Two weeks later he was elected as a member of the Legislative Assembly.

“From 1854 to 1859, the years that Isaac C. Haight was Stake President, his home was open to all, and not a few prominent people stayed over and received the hospitality of his home, including President Brigham Young, Parley P. Pratt, other general authorities of the Church, and Col. Thomas Kane, a good friend of the Mormons. From the time he had first moved to Cedar City in 1853, Isaac Haight had been living in a home located by the Old Fort. (Later) he moved his family to a new home closer to the Iron Works, on 100 East near 200 So.” – *History of Isaac C. Haight*, p. 22. The town of Cedar City was laid off from this corner by Brigham Young.

This bigger home came to be called “The Great House.” It was an imposing two-story brick building, constructed to accommodate his four wives and their families. In the “Great House,” Eliza Ann’s seventh—and last—child, Caleb was born, 22 May 1856.

The burden and responsibility falling on Eliza Ann and the other wives of Isaac C. Haight, because of his civic, political, and ecclesiastical positions, was tremendous. But Eliza Ann enjoyed it and very capably accomplished the tasks thus entailed. From the time they had first known each other they enjoyed social events and entertainments, and this interest was continued here in Cedar City. Isaac belonged to the dramatic group, and besides providing accommodations for visiting guests in their home, many congenial social events took place in their home.

But these happy times didn’t last. Following the admittance of Utah to statehood, in 1856, the federal government began to send gentiles as authorized appointees to fill positions of government in Utah. And more and more non-Mormons came into Utah. Enmity flared up again, and the old hatred showed itself in persecutions of various kinds.

By the summer of 1859 enemies from the federal government sought Isaac’s life because of his supposed involvement in the Mountain Meadows Massacre affair, which took place in September of 1857. Isaac requested he be released from the position of Stake President as he couldn’t continue to function in that capacity, being forced to leave home many times and go in hiding to escape his enemies. Several other men in Cedar City were in hiding also.

From that time until Isaac’s death he was never completely free from danger from enemies seeking his life. He moved his wife Eliza Ann Price and their children from Cedar City to Toquerville, about 30 miles away. Her children were younger and they had ten children, the last one being born in 1873.

When Caleb, Eliza Ann Snyder’s last child was old enough to be of help to his father, he went with him into exile and helped him on the various projects they were called to accomplish, both of them using alias names. Much of the time they were in Arizona in the Colorado River region, and they even went into Mexico. Isaac was in Thatcher, Arizona when he died 8 September 1886.

Eliza Ann remained in Cedar City until her death 28 May 1888. One source gives jaundice as the cause of death.



OBITUARY OF ELIZA ANN SNYDER (Dates not consistent with existing records)

We are called upon to mourn and record the death of our beloved sister, Eliza Ann Snyder Haight, who departed this life in Cedar City, May 24th, 1888, at 2 P.M. after a lingering illness of over three months. Sister Haight was born October 22nd, 1815 in the Town of Sempronius, Cayuga County, State of New York, and was married to Isaac Chauncy Haight in the early part of 1837, to whom she bore seven children, four of whom survive; two sons and two daughters. In 1838 she, with her husband, received the Gospel as taught by the church of Jesus Christ of Latter Day Saints, and were baptized at the same time by Elder Peletiah Brown, after which their house became a home for the elders in their travels to and fro with the message of salvation.

In the beginning of the year 1839 they moved with their little daughter Caroline, who was a little over a year old, to Nauvoo, Illinois, where they met with the Lord's Prophet, Joseph Smith, with whom they soon formed an acquaintance, and about whom sister Haight delighted to talk. They remained in Nauvoo during the persecution, and left with the exodus of the Saints in 1846, landing at Winter Quarters, making it their home till 1847, when they crossed the plains with President Brigham Young and company, and located in Salt Lake City. In 1853 the family moved to Cedar City, Iron County, where Sister Haight has since made her home. She was a firm advocate of the principle of celestial marriage, and lived in it since 1849. She was a true and faithful wife and mother. A few days before her departure she called her children and grandchildren together, and after kissing and blessing each one, she admonished them all to be faithful and true to God and His cause, tears of penitence and joy visible on every hand.

Sister Haight was greatly loved and respected by her acquaintances and we will miss her loving counsels, her happy face and cheery voice. God bless her forevermore; she has gone to receive a crown she has faithfully waited for.

With feelings of respect, Your sister in the covenant, Caroline K. Jones.



COMMENTS:

"She was a sweet little woman who talked quite a bit, always giving advice how to live, trying to get them to do what was right. She was quite bright and did lots of reading. She was a Dutch woman, short, and medium heavy. She was well liked. She was sick quite a while before she died. She died of jaundice.

"The family lived in a big brick home, the first brick home built in Utah; it had 12 rooms with two stories for three families. The roof burned off twice. The lot was just full of apple trees. Cedar City was laid off from that corner by Pres. Young, on the corner of 1st East and 2nd North. It was torn down about 1950 and the State Employment office was built there." – *Josephine Isabell, resident of Cedar City who knew Eliza Ann Snyder Haight.*



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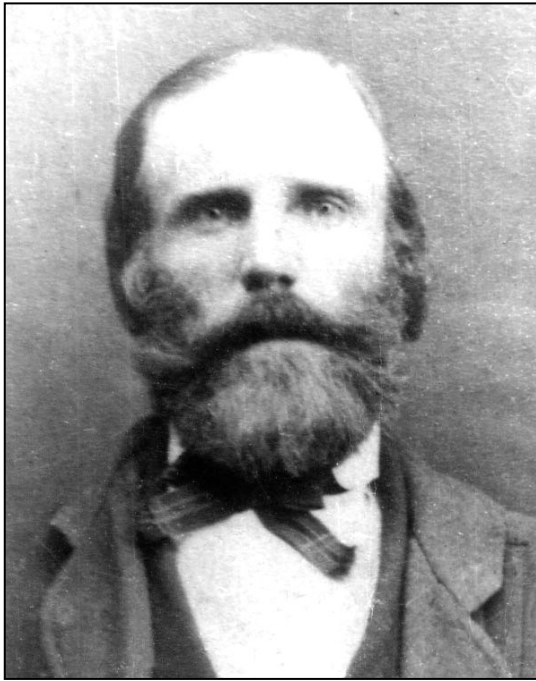
Family records in possession of Elmer F. Cox

Isaac Chauncey Haight – history arranged by Lenna Cox Wilcock

A Biographical Study of Isaac Chauncey Haight, by Robert Slack



Eliza Ann Snyder Haight



John Chatterley, 1835 - 1922

JOHN CHATTERLEY

Compiled by Elmer F. Cox; Arranged by Lenna Cox Wilcock



John Chatterley, a member of the first group of colonizers to settle Cedar City, was born in Salford, a suburb of Manchester, England, July 4, 1835. He was the first of four children born to Joseph and Nancy Morton Chatterley, the others being Morton, Ann and Charlotte.

His father was a wheelwright in England, and they had a comfortable home and favorable circumstances. They were members of the Methodist Church until the missionaries brought the message of the Church of Jesus Christ of Latter-day Saints to them. They were converted, and decided to join the Saints in Utah, so they sold out, and on 2 September 1850 they, with 350 other saints, set sail from Liverpool September 6, 1850, on the ship, *North Atlantic*. The seas were very rough most of the trip, and at times there were only five on deck. John, his father, and three others were busy taking tea to those who were so sea sick.

They arrived at New Orleans Louisiana eight weeks later, and went on to St. Louis, Missouri, arriving there 8 November 1850.

His father had brought from England materials for the construction of wagons. With some hired help 14 wagons were made, of which four were sold. They left for Utah in April 1851 with six other families. John, who was 16, drove one of the wagons across the plains. His father, being a wheelwright, kept the wagons for the company in good traveling condition. They had many interesting and unusual experiences as they crossed the plains.

I will mention one of the experiences: "I (John Chatterley) will relate an incident that happened on the way. One day a young man, about 23 years of age, named Terrence McBreen, and I went out hunting, following along on the banks of the Platte River. As we were going along we ran across some of our young boys from our train, Tom and Jim Corlett, my brother Morton, and two boys named Childs. They had some three or four Sioux Indian boys, about 10 or 12 years of age, and they were making them get into a good sized creek, and they washed down into a big hole that the stream had formed, cutting the creek bed, and making a waterfall of four or five feet into the stream below.

"McBreen and I started them (the boys) to the train; then we heard a sound of splashing water. On looking around we saw six or seven Indians on ponies, with rifles in their hands. We got alarmed and started to run. We could get over the gravel beds better than the Indian ponies could; in fact, all of the heaps of gravel were 10 to 12 feet high. We did slide down the gravel some as we climbed the mounds of gravel. McBreen wanted us to throw our guns away, so we could travel faster, but I told him I was going to stick to mine, so he kept his. The Indians fired four or five shots at us, but we did not get hit, although we heard bullets whiz past us and strike the ground. As the Indians felt they could not overtake us, they hurried back to their tee-pees."

Soon after their arrival in the Salt Lake Valley in the latter part of September 1851, President Brigham Young called them to go to Iron County to assist in the manufacture of iron. They reached Coal Creek in Iron County on November 11, 1851 and settled on the north side of the Creek. They called the settlement "Little Muddy." They spent the winter here and then moved to a better location southwest of Coal Creek. The new settlement was known as "Old Fort."

His father, having a knowledge of metals, erected a furnace and manufactured flat iron, cranes, and iron dogs for fireplaces. Also, he manufactured many other items which were badly needed in the Utah territory. They also broke out new land for farming and gardening, and John received good experience in both iron works and farming. When the iron works started in the summer of 1852, John worked as a furnace tender and blacksmith helper for many months.

In a civic capacity, Chatterley held many positions of trust in Cedar City, being Mayor for two years, City Recorder one term, Justice of the Peace, Postmaster for 11 years, and notary public for 27 years. His entire life was one of service. He helped many of the Indian War Veterans obtain their pensions from the government. He went back to Iowa in 1866 with ox teams and supplies to meet companies of immigrants who were coming to Utah. He also worked as a missionary among the Indians.

There are many interesting excerpts that reflect the honesty and dependability of John Chatterley in his position as Mayor. John Chatterley, along with others in Cedar City, mortgaged their homes so the college could get started. He also gave land to the college to help the college farm.

John Chatterley married Sarah Whittaker 12 March 1852, and they were eventually blessed with nine children.

According to their daughter "Nellie" her parents were very busy people. Besides working in public a lot they kept a grocery store and took the travelers, which also took a lot of time preparing extra food and making beds.

John and his wife were both gifted in music and were a part of many social gatherings, many of which were held in their spacious home. They owned an organ which she played very well, besides singing. John had a genial, though unassuming disposition and entertained with comic songs and recitations, as we learn from the following account as portrayed by two of his daughters. Also we learn from them somewhat the kind of life they lived at "The Old Fort."



"Short Sketch Of The Work Done By John Chatterley As Choir Leader
In The Long Long Ago," written by Charlotte Chatterley Perkins Jones,
March 29th 1939

"The pleasurable task of giving a short paper on the work done by my father as leader of the Cedar City Choir was not assigned to me, but I volunteered, knowing the nature of this month's program, and learning in a roundabout way that the committee in charge of this program desired an account of his work as director of the choir. I felt that it was an obligation, resting on us, his children.

"Our dear old Father, John Chatterley, took charge of the fine old choir immediately after Uncle John Macfarlane, father of our splendid Dr. M. J. Macfarlane, was called to St. George mainly to establish a musical center and choir, being a very gifted musician, an ardent lover of music, and he made a huge success of his choir. And I can say fearlessly the same thing of our father, John Chatterley. He was gifted with a very fine tenor voice; he loved music well enough to open his home for band practice, choir practice, and any and all practices in preparation for programs and serenades. A custom very popular in the dear old days was to serenade, on Christmas Eve and also other times, going from house to house with their fine singing, good cheer, and an uplift of sociability and friendship.

"The old Social Hall of beloved memory wasn't always available for practices; hence the necessity of meeting at our humble little home, located down on main street (and wasn't it a real home) located somewhere in

the vicinity of the Leigh Hotel. Mother always opened wide her doors and arms also on these occasions, putting huge logs of pitch pine wood in the grand old fireplace— large enough almost to use for a kitchen or let me say kitchenette, and to an onlooker the practices were more like a merry party than anything else.

“Father was a natural-born comedian, jolly up the members with his wit and humor. I have heard him spoken of by many as being the best and most willing comedian Cedar City ever boasted of. He was Brass Band leader also for a number of years, and was very successful in this position as well as with the choir.

“Perhaps some of you ladies here this afternoon can well remember how extra sweet the candy was that he distributed among the kiddies of our little town. He had no favorites in this regard, but was made happier each time he had an opportunity to go down in his pockets and bring out the candy for some little eager youngster. This habit won for him the title, ‘The Candy Grandpa,’ and a number of the little fellows called him Santa Claus because of the white beard he wore and fur cap also. One mother told me her little lad said, ‘There goes Santa Claus.’ She said, ‘No, that’s the Candy Grandpa.’ He cried and insisted that he was old Santa. The little fellow was in the right. He really was a Santa; yes, the most generous, dear old Santa that a bunch of kiddies ever had. I know what I’m talking about.

“The day he was laid away, as the procession came up to the Tabernacle from their home west of the B.A.C. Hill, between 35 and 40 kiddies joined the procession at the edge of town, each bearing a bouquet of beautiful flowers, as they did also on the occasion of our angel mother’s services, paying a beautiful tribute to each, and much appreciated by their children.

“May their memory and influence live with us, their children, as long as life shall last. We are proud of our heritage. May we live worthy descendants.”

John Chatterley died May 2, 1922, in Cedar City, Utah.



THE OLD FORT MONUMENT By Charlotte Chatterley Perkins Jones

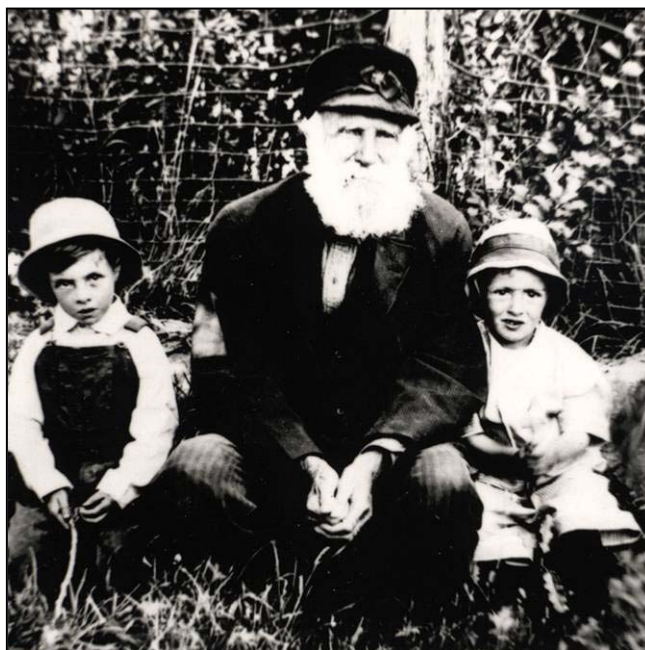
I feel it quite an honor to be given the pleasurable task of giving a brief historical sketch of the monument erected in 1922 in memory of our dear Pioneers’ first home, the Old Fort. Many of us have heard our parents tell of the hardships they endured at the Old Fort, although they did not speak of them as hardships. We their children call the things they had to put up with hardships— the scheming and contriving, self-denial, etc.— and we truly feel that they were indeed hardships, although looking at it from another standpoint they were a fortunate and blessed people, inasmuch as all were practically on the same level socially and financially. If one happened to have more of this world’s goods than another, it didn’t do him much good because the luxuries of life were not available at that time.

I have heard my parents (John and Sarah Whittaker Chatterley) tell how they used to go out in the early mornings gathering the dew from the leaves of the trees and willows by bending the limbs over a bucket which had a portion of water in and shaking them vigorously to get the sweet off, then they would boil this down until it became a syrup, making a little sweet to use on the table, and how they would put cottonwood ashes into a barrel of water in order to create a lye used in making soap. The other ingredient, grease, was a very scarce article also, yet they managed to collect enough scraps to have a batch occasionally. They wore buckskin shoes and did many things uncomplainingly that were quite contrary to the way they would have liked to have done.

I have heard them and others of the dear old pioneers tell of the very wholesome recreation they enjoyed. They all joined in dramatics, dances, choir and band, and all seemed to be desirous of helping the other fellow to be happy, and enjoy to the full the social functions. As a child, the very name of Old Fort had a most wonderful significance to me. My companions and I, along with our older sisters, made it a practice to go to the Old Fort each Fall a number of times gathering ground cherries, firmly believing they were the very finest in the Cedar Valley, as we did also the wheat we gleaned. Even the clusters of willows seemed more leafy than elsewhere, furnishing more shade, under which we would eat our lunch.



Comment: I (Elmer Cox) was very young when I met Great Grandpa John Chatterley, but, as is the case with many others, I remember receiving some of those luscious white mints that gave him his nomer, the Candy Grandpa.



John Chatterley with two of his grandsons.

THE CHILDREN OF JOHN AND SARAH CHATTERLEY:

Sarah Ellen, born 3 October, 1863. She married Caleb Haight 24 June, 1891.
 Mary Joyce born, 21 March, 1865. She married Richard H. Palmer 28 April, 1892.
 Rachel Alice born, 16 December, 1867. She passed away the next year.
 Charlotte Ann born, 3 September, 1869. She married Daniel Morgan Perkins 11 March, 1890.
 John Morton born, 23 January, 1872. He married Ellen Lunt 26 March 1913.
 James Whittaker, born 27 July, 1876. He married Nellie Frost.
 Martha Jane, born 6 August 1878. Died 10 February, 1880.
 Cathrine, born in 1880 and died as an infant.

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Short Sketch Of The Work Done By John Chatterley As Choir Leader In The Long Long Ago, written by Charlotte Chatterley Perkins Jones, March 29; read by Nancy May Chatterley Walker in a D.U.P meeting held in the First Ward Church, conducted by officers of the Coal Creek Camp, March 30, 1939, Cedar City, Utah.
John Chatterley, Biography 1835-1922; Taken from a short history by Nancy C. Walker, daughter of John Chatterley
The Old Fort Monument, by Charlotte Chatterley Perkins Jones
Mayors of Cedar City, by Evelyn and York Jones. (In this book we learn that John Chatterley who was the seventh Mayor of Cedar City (Took office in August 1876)
The Chatterleys, written by John Garth Chatterley, which was compiled from the following references:
 "Ann Chatterley Macfarlane" (1839-1926), daughter of Joseph Chatterley (1807-1853), by Ruth M. Penrose, granddaughter
History of Joseph Chatterley (1807-1853) by Ella Thorley, granddaughter and Zoella Benson, great Granddaughter
Utah Pioneer Biographies: Volume 7 "C" Utah State Historical Society
Autobiography of John Chatterley



Family Group Record

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Husband John CHATTERLEY					
Born	3 Jul 1835	Place	Salford, Lancashire, England	LDS ordinance dates	Temple
Chr.	6 Sep 1835	Place	Radcliffe, Lancashire, England	Baptized	28 Mar 1848 LIVE
Died	2 May 1922	Place	Cedar City, Iron, Utah	Endowed	21 Mar 1857 EHOUS
Buried		Place	Cedar City, Iron, Utah	SealPar	18 Jun 1891
Married	12 Mar 1862	Place	Cedar City, Iron, Utah	SealSp	28 Apr 1866 EHOUS
Other Spouse Joyce DANCE					
Married	28 Apr 1866	Place	Salt Lake City, Salt Lake, Utah	SealSp	28 Apr 1866 EHOUS
Husband's father Joseph CHATTERLEY					
Husband's mother Nancy MORTON					
Wife Sarah WHITTAKER					
Born	16 May 1841	Place	Bank Top, Sharples, Lancashire, England	LDS ordinance dates	Temple
Chr.		Place		Baptized	14 Feb 1852 LIVE
Died	2 May 1903	Place	Cedar City, Iron, Utah	Endowed	28 Apr 1866 EHOUS
Buried		Place	Cedar City, Iron, Utah	SealPar	8 Sep 1955 SGEOR
Wife's father James WHITTAKER					
Wife's mother Rachel TAYLOR					
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F Sarah Ellen CHATTERLEY				
Born	3 Oct 1863	Place	Cedar City, Iron, Utah	Baptized	6 Sep 1874 LIVE
Chr.		Place		Endowed	2 Oct 1941 SGEOR
Died	16 Jan 1950	Place	Rockville, Washington, Utah	SealPar	24 Jan 1948 ARIZO
Buried	20 Jan 1950	Place	Los Angeles, Los Angeles, California		
Spouse Caleb HAIGHT					
Married	24 Jun 1891	Place	Cedar City, Iron, Utah	SealSp	11 Jun 1942 SGEOR
2	F Mary Joyce CHATTERLEY				
Born	21 Mar 1865	Place	Cedar City, Iron, Utah	Baptized	6 Sep 1874 LIVE
Chr.		Place		Endowed	26 Apr 1882 SGEOR
Died	6 Jun 1907	Place		SealPar	24 Jan 1948 ARIZO
Buried		Place			
Spouse Richard Henry PALMER					
Married	28 Apr 1892	Place		SealSp	
3	F Rachel Alice CHATTERLEY				
Born	16 Dec 1867	Place	Cedar City, Iron, Utah	Baptized	Child
Chr.		Place		Endowed	Child
Died	23 Sep 1868	Place		SealPar	BIC
Buried		Place			
Spouse					
Married		Place		SealSp	
4	F Charlotte Ann CHATTERLEY				
Born	3 Sep 1869	Place	Cedar City, Iron, Utah	Baptized	2 Jun 1878 LIVE
Chr.		Place		Endowed	11 Mar 1890 SGEOR
Died	13 Feb 1941	Place		SealPar	BIC
Buried		Place			
Spouse Daniel Morgan PERKINS					
Married	12 Mar 1890	Place		SealSp	
Spouse Samuel Bell JONES					
Married	27 Feb 1931	Place		SealSp	
5	M John Martin CHATTERLEY				
Born	23 Jan 1872	Place	Cedar City, Iron, Utah	Baptized	8 Aug 1880 LIVE
Chr.		Place		Endowed	22 Mar 1943 SLAKE
Died	22 May 1942	Place		SealPar	BIC
Buried		Place			
Spouse Ellen LUNT					
Married	26 Mar 1913	Place		SealSp	
6	F Nancy May CHATTERLEY				
Born	7 Apr 1874	Place	Cedar City, Iron, Utah	Baptized	9 Apr 1882 LIVE
Chr.		Place		Endowed	21 Nov 1893 SGEOR
Died	5 Jun 1948	Place		SealPar	BIC
Buried		Place			
Spouse Edwin WALKER					
Married	21 Nov 1893	Place		SealSp	
Prepared by L Brubaker			Address HC66 Box 317A		
Phone (208) 983-5324 OR 0670			Kooskia, ID 83539		
E-mail address					
Date prepared 12 Jun 2003					

Family Group Record

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Husband		John CHATTERLEY					
Wife		Sarah WHITTAKER					
Children		List each child in order of birth.		LDS ordinance dates	Temple		
7	M	James Whittaker CHATTERLEY					
	Born	27 Jul 1876	Place	Cedar City, Iron, Utah	Baptized	27 Jul 1884	LIVE
	Chr.		Place		Endowed	27 Feb 1934	SGEOR
	Died	31 Oct 1929	Place		SealPar	BIC	
	Buried		Place				
	Spouse	Ellen MACFARLANE					
	Married	21 Sep 1900	Place		SealSp		
	Spouse	Martha P STEPHEN					
	Married	23 Mar 1921	Place		SealSp		
8	F	Martha Jane CHATTERLEY					
	Born	27 Aug 1878	Place	Cedar City, Iron, Utah	Baptized	Child	
	Chr.		Place		Endowed	Child	
	Died	14 Feb 1880	Place		SealPar	BIC	
	Buried		Place				
	Spouse						
	Married		Place		SealSp		
9	F	Catherine CHATTERLEY					
	Born	1880	Place	Cedar City, Iron, Utah	Baptized	Child	
	Chr.		Place		Endowed	Child	
	Died	1880	Place		SealPar	BIC	
	Buried		Place				
	Spouse						
	Married		Place		SealSp		



A SKETCH OF THE LIFE OF SARAH WHITTAKER (CHATTERLEY)

By Zoella P. Benson, a granddaughter, February 1963



The subject of this sketch is Sarah Whittaker Chatterley, who was born to James and Rachel Taylor Whittaker in Heywood, near Bolton, England, May 16, 1841. She had two sisters, Ellen and Mary, and one brother, James. The family joined the Church of Jesus Christ of Latter-day Saints early in the 1840's. Sarah and her sisters and brother attended a private school; each was taught a craft besides the fundamentals. Sarah studied music intensively for three years, which proved an invaluable aid to her in her western home later. She was the youngest child in the family.

The family desired to join the body of the Church. Being a well-to-do merchant of the middle class, James, the father, had always provided well for his family. He and his small son, James, crossed the ocean and made careful investigation as to what a family would need to be as comfortable as possible

Sarah Whittaker, 1841 - 1903

while crossing the plains and getting to Utah. After a few months he and his son returned to England and the family prepared for the trip.

They sailed from Liverpool on January 22, 1851, in the ship "George W. Bourne," and were two months on the water. They arrived in New Orleans, March 20, 1851. They proceeded up the Mississippi River to St. Louis and there made preparations for the trek west.

They made the most careful plans for the trip. They were the owners of two wagons and one yoke of oxen and one yoke of cows. James had brought dried fruits, dried fish and other kinds of concentrated food, which the family enjoyed on the trek. Being of a generous nature, many hungry mouths were fed from his supply. They crossed the plains in Captain Morris Phelps' Company.

They arrived in Salt Lake Valley in September 1851. They were allowed to stay there scarcely a month when President Young called them to proceed to Southern Utah. The roads were bad and it took them five weeks to make this trip of 265 miles in the dead of the winter. They arrived at Cedar Fort on Christmas Eve after eleven months of travel. They set to work immediately to build a home of logs, assisted by others in the camp.

Father James had a deeply religious nature and a firm testimony of the truthfulness of the Gospel of Jesus Christ and of the divinity of the mission of Joseph Smith. This made him a pillar of strength in the church and in the community in which he lived. He was a member of the first Bishopric that was organized in the Cedar City Ward, May 12, 1852. The Bishop was Philip Klingonsmith; Benjamin Hulse, 1st Counselor; and James Whittaker, 2nd Counselor.

With cheerful courage and determination the family set about meeting the ups and downs of pioneer life, and were very successful in building up a livelihood in a short time.

As soon as springtime made it possible to get out on the land, the father with his son, James, and his little daughters, Mary and Sarah, ploughed and planted twenty acres. The oldest daughter, Ellen, had married Henry Lunt in March.

When the new town of Cedar City was settled (the present site), James, the father, took two lots in the northeast corner of the city where he later built a comfortable home. The town lots were planted to orchard and garden. He also took up many acres of farmland and engaged in farming and livestock raising. In later years he sold his animals and engaged in bee culture.

Her father was a yarn dresser by profession. He built a loom and wove cloth made from wool that was home raised and home spun. The cloth compared favorably with coarser cloths of today. The womenfolk of his household made it into suits for their menfolk and coats and blankets for themselves. This was the type of home Sarah spent her girlhood in.

The family fit well into pioneer life and was soon an active part of the community, as shown below.

Sarah Whittaker was listed as one of the members of the Cedar City dramatic association of 1854. Her father was listed as one of the musicians. John Chatterley, whom she later married, was also one of the musicians and a between-acts entertainer. Sarah's sisters, Mary and Ellen, were also members of the group.

From Luella Adams Dalton's book, "History of the Iron County Mission," I quote from page 165: "The first theatrical performance in Cedar City was in the fall of 1852. 'Priestcraft in Danger' was presented by the Whittaker family and others. Players: James Whittaker, Sr., Henry Lunt, James Whittaker, Jr., William Davidson, Ellen W. Lunt, Christina Bulloch, Mary Ann Corlett, Mary Whittaker."

In 1856 a new townsite was surveyed, the present one, and families began to move, a few at a time, from the fort to their permanent residences. The Tithing Office was built where the Escalante Hotel now stands, and its entire upper floor was to serve as a general meeting place. This was completed in 1857 so that plays could be produced there, and for a time it was used. Later the first Social Hall was constructed where our Armory Building now stands.

Some seasons saw plays produced twice a week. At other times five or six plays were produced during the winter months. Tickets were 25¢, to be paid in foodstuffs, tallow candles or other homely needs, but almost never in cash. Sarah and her brother and sisters were all very active in the drama.

Ellen Whittaker, Sarah's oldest sister, met Henry Lunt upon their arrival at Cedar Fort in December 1851. Just three months later they were married, March 24, 1852, at Parowan. Ellen never had any children, but Henry later married three other wives, so there were children. Henry became the father of 24 children. Ellen was very active in the community life. She became the Secretary of the first Relief Society organization, November 20, 1856, and held that position for 23 years. She later became President of that organization.

James Whittaker, the brother, married Mary Ann Arthur, March 12, 1856. They were married by her father, Christopher. They lived in Cedar City two years, then moved to Minersville and later to Circleville. James was very industrious and became a prominent business and industrial man. They became the parents of ten children. Cedar relatives loved to visit their home.

Mary Whittaker, the second daughter of Sarah's parents, married Amos G. Thornton on December 18, 1853, at Father Whittaker's home, the father performing the ceremony. Amos had been called in 1854 by President Brigham Young to go on the Southern Utah Indian mission with Jacob Hamblin and others. Rufus Allen was their first President, and their headquarters were at Fort Harmony, a few miles south of Cedar City. The next spring (1859) they moved 28 miles west and helped to settle Pinto. Amos was chosen first Presiding Elder of the branch. He and Mary held many important positions in their community and church. They became the parents of nine children, three boys and six girls. Their home in Pinto was a gathering place for many. The relatives from Cedar City enjoyed making visits out there.

Sarah was married to John Chatterley on March 12, 1862. They had nine children. John Chatterley was made manager of the dramatic association. Sarah cooperated and supported him in his work; music rehearsals and drama rehearsals were often held in their home.

They made their home on Main Street, where the Leigh Furniture Store was. Grandma made the first lawn in town from some grass sod, which she moved from the grassy banks along the South Field ditch. Hers and the George Perry lot had the first flower gardens in town. They had to carry the water in buckets from the ditch.

The Chatterley home was open house to almost all the young folks in town. They had the post office for a long time, and people would have the excuse to come for the mail and linger to visit many hours. Aunt Nancy Walker (a daughter) told me that Aunt Nell (another daughter) and her pals thought nothing of taking up the carpet in John and Sarah's bedroom and holding a dance while the parents waited up to go to bed.

Margaret M. (Maggie) Urie told me she remembers Grandma's kindness to children. Maggie and her sister went for the mail one day. Grandma said to her, "Don't hurry away. Let's go to the organ and sing two or three Primary songs."

Sarah's yard was always filled with children, and it is said that if a child were absent from home or lost, he could always be found at Sister Chatterley's.

Sarah loved music and was gifted with a very fine contralto voice. She could read music and was able to sit down to the organ and play her own accompaniment to the songs she loved to sing. They were the proud possessors of an organ, the second one to come to Cedar. Sarah and John were members of the first choir in Cedar City. John Chatterley took over as choir leader to replace John Macfarlane, who was called to help settle St. George about 1861.

Sarah was active in the Primary for many years. At the organization of the Primary in Cedar City on February 7, 1880, the first meeting was held in the Social Hall, which consisted of one large room with whitewashed walls. It was heated by a big stove which used wood brought from the hills as fuel. Eliza R. Snow and other church officials were in attendance. Ellen Lunt was asked to preside at the meeting. Sister Lunt, Sister Snow and others gave the children a buildup talk and made them feel important in knowing this new organization was their very own. Sister Mary Ann Corlett Stewart was chosen to be the first President of the Primary. Sarah Chatterley was chosen as her 1st Counselor, and Josephine (Jody) Chatterley Wood, a half sister of Sister Stewart, was chosen as her 2nd Counselor. Donald Stewart was chosen as Secretary; he was Sister Stewart's son. Edward J. Palmer, a very young man, was chosen as Treasurer. Bishop C. J. Arthur, Francis Webster and Bishop Samuel Leigh were also speakers. The talks were planned to stimulate attendance and instill the desire always to be present at Primary. The children were privileged to see the leaders set apart for the various offices, and they were impressed by the sacredness of the blessings given to each officer.

Sister Violet Lunt Urie, a child who was present at that first meeting, told me that as a special feature the children were privileged to see and touch the watch that once belonged to the Prophet Joseph Smith. She said that it left a lasting impression on all the children there. At the meeting that day there were 69 boys and 74 girls present.

Sarah was a born leader of children. They loved her and sought her companionship. Sarah helped organize Primaries in the surrounding settlements. It was a common sight to see her with her horse and cart with a few children driving to other communities. Once from a trip to Parowan she was very late in returning home, and the family had become alarmed and secured the aid of townspeople to go with their lanterns in search of her. She had missed the road and taken the turnoff road to Enoch. She and the children were guided back home with the lanterns.

A tragic thing happened while Grandma was out of town on one of her Primary visits. She had an ailing child and got a girl to come to the home and take care of her. The girl gave the child the wrong medicine and when Grandma arrived home late in the evening she discovered the child dead.

These first Primary officers were released in November 1892, having given twelve years of service. The next organization was headed by Sarah Chatterley with Keturah Macfarlane and Maggie Perry as Counselors. They were released April 13, 1902, Sister Chatterley having had 22 continuous years of service. In all of these years she had missed only one or two meetings, and these were excused absences. A few years before her death the ward honored her for her outstanding service. They gave her a party and presented her with a rocking chair.

Sarah also was a devoted worker in the Relief Society. She was a Counselor and Secretary for many years and sometimes served as Organist.

She was hurrying into a quilting at Relief Society one day when she paused at the door and could hear a group of ladies discussing a recent scandal. The boy and girl involved were being raked over the coals. With resolute determination Sarah opened the door and strode to the organ and said, "Ladies, we will sing 'Nay Speak No Ill.'" It was said that the song was almost a solo.

Some time in the late 1890's, John and Sarah sold their home on Main Street and built a large, native brick, two-story home on Center Street just west of the college hill. They had a good-sized orchard and red currant patch, a large garden, a granary and corrals and barn and sheds. The place occupied almost a block.

(As small girls, my cousin Nettie Walker and I often went down there to play. We also were sent to pick some of the currants, and I remember picking peas from the garden. As children we loved to play Hide and Seek and Anti-I-Over, over the granary, and Run Sheep Run. At the time of my youth my grandmother had died and Aunt Lottie Perkins, a widow, lived there with her family of four children, some of them grown by then. Her youngest son, Ralph, who was about three years older than I, was one of the playmates. I also remember going to the old gristmill in the mouth of the canyon with Grandpa. He had a black cart and a very favorite old horse named Maude. Grandpa would take sacked wheat up and bring flour back. It was a delightful trip for a child.)

About Sarah Whittaker Chatterley, Josephine Isabell said: "She was short and chunky, had a wide face, medium brown straight hair. Was very outspoken—would speak plainly. Dependable, very precise, did what she said and thought. Strong character, very faithful L.D.S. Used to sing in the choir. Was Pres. of the Primary for years. Didn't smile much—stern and serious, yet kind, with a positive disposition. She sold yeast. Everyone in town came to her for yeast."

Sarah was out in her yard making soap one day, stirring it over a fire, when her clothes caught fire from the flames. She was seriously injured and died two days later as a result of the burns. She died May 2, 1903.

Sarah was paid high tribute at her funeral. At this time a great number of the children followed the procession to the Tabernacle, each bearing flowers in their arms and placing them on the casket there. A group of the officers had organized a chorus and sang a song, "Requiem to a Queen," from an opera. Those in the group were Violet Urie, Mame Parry, Sarah Ann Bulloch, Liza Macfarlane, Bell Macfarlane, and Mae Macfarlane Higbee. The children joined in the chorus.



CHILDREN OF JOHN AND SARAH WHITTAKER CHATTERLEY

Sarah Ellen (Nellie)	b. 3 October 1863; married Caleb Haight, 24 June 1891; six children; died 16 January 1950.
Mary Joyce	b. 21 March 1865; married Richard H. Palmer, 28 April 1892; four children, two died in youth; died 6 June 1907.
Rachel Alice	b. 16 December 1867; died 23 September 1868.
Charlotte Ann (Lottie)	b. 3 September 1869; married Daniel Perkins, 12 March 1890; four children; later married Samuel Bell Jones; died 13 February 1941.
John Morton	b. 23 January 1872; married Ellen Lunt, a widow with four girls, 26 March 1913; five children, one died in infancy; died 20 May 1942.
Nancy May	b. 7 April 1874; married Edwin Walker, 21 November 1893; four children, one died in youth; died 5 June 1943.
James Whittaker (Jim)	b. 27 July 1876; married Ellen Macfarlane, 21 September 1900; no children; later married Martha Stephens; died 31 October, 1929.
Martha Jane	b. 6 August 1878; died 10 February 1880.
Catharine	b. 1880 died 1880.

REFERENCES in gathering the materials for this sketch were:

"Biography of James Whittaker," written by Lottie C. Perkins Jones and Hattie T. Snow

"Biography of Rachel Taylor—Whittaker," by the same authors

"Sketch of the Life of Sarah Whittaker Chatterley," by Lottie C. Jones

"Early Drama in Cedar City," a paper published by the Branch Agricultural College, now Southern Utah State College

"History of the Iron County Mission," by Luella Adams Dalton

Information gathered by Pearl Edwards Rogers on the Primary

Personal discussions with Violet Lunt Urie and Margaret M. Urie



SKETCH OF THE LIFE OF SARAH WHITTAKER CHATTERLEY, UTAH PIONEER OF 1851

Prepared by Lottie C. Jones, her daughter; Maude Lunt Matheson; and Violet Lunt Urie
for the Old Fort Camp, Daughters of the Utah Pioneers, Cedar City, Utah, November 1930.

Lottie C. Jones

Sarah Whittaker Chatterley was born May 16, 1841, in Bolton, England, the daughter of James and Rachel Taylor Whittaker. She, with her parents, two sisters, Ellen and Mary, and one brother, James, left their comfortable home and surroundings for the sake of the Gospel which they embraced in the early 1840's. It was the Church of Jesus Christ of Latter-day Saints, which they joined, and they came to Utah, landing in Southern Utah in the autumn of 1851, after a long, tedious trip bearing many hardships incident to pioneering at that time.

They brought with them one yoke of oxen and one yoke of cows, the cows being milked night and morning and the milk placed in the churn in the back of the wagon so that the cream in it would be made into butter by the time they arrived in camp, in the evening. Mother's father was a well-to-do merchant among the middle class in the city of Heywood, England, so that it was a great sacrifice for them to leave.

Being a great lover of nature, Mother chose to do the outside work, helping her father with the gardening, harvesting, etc. As she grew older she helped to card and spin the wool which her father wove into blankets, cloth for men's suits, and many varieties of cloth woven very beautifully on a homemade loom. We have some pieces of the blankets at this time, which have been used practically all these years in the wintertime until about five years ago (1925) when they began to wear.

Sarah Whittaker was married to John Chatterley, March 12, 1862. Nine children were the result of this union, four of whom are now living: Mrs. Sarah Ellen (Nellie) Haight, Los Angeles, California; Mrs. Lottie C. Jones, John M. Chatterley, and Mrs. Nancy May Walker, all of Cedar City. There are now living nineteen grandchildren and forty-three great grandchildren.

In gathering data in the history of Mother's life, I was able to find but very little. She, being an unusually busy woman, did not take time to keep a diary or record, making it difficult to tell of her splendid life. But we remember her as a kind friend to all with whom she came in contact, a patient, loving wife and mother, bearing her burdens (and she had many) cheerfully and uncomplainingly.

She loved music and was gifted with a very fine contralto voice. She could read music and was able to sit down to the organ and play her own accompaniment to the songs she loved to sing. They were the proud possessors of an organ, the second one to come to Cedar City. Such songs as "Make The Home Beautiful," "Gone to the War," "We'd Better Bide A Wee,"—and many, many more of the songs of that day that had so much meaning to them—were her favorites. To think now of the music we had in our home, Father also being a singer, brings very pleasant memories of my childhood days.

Mother loved flowers to the extent that she always found time to have flowers in her garden and also many houseplants. I well remember how she would get out in the garden as soon as it was light enough to see and work for two or three hours in the spring and summer mornings, then return to the house and prepare breakfast. She always found ways and means to obtain bulbs and seeds. She delighted in picking flowers for any or all who cared for a bouquet.

She loved her friends and fellow townsmen almost too well if such could be the case, preparing little socials in tribute to some one of her friends who had returned to the old home town for a visit or some one of her friends whose birthday it happened to be, regardless of her extremely numerous home duties.

She was a devoted church worker, serving as Secretary in the Relief Society for a number of years. She worked in the Primary for many years, being selected as a Counselor when it was first organized and later serving as President.

She was a member of the Cedar City Choir, and my father also, from the time they were young people until they began to be classed as old folks. They were delighted and happy in the choir as they enjoyed taking part in the singing and its social life. She took an active part in dramatics when she was a girl, being gifted along these lines also. Later in life when Father was manager of the city dramatic company, she did much toward the success he achieved in dramatics, putting her own work off always to help him in every way possible.

Our home was always open to the different organizations, especially the band and choir, in which they often held practice when the meetinghouse was not available. Mother and Father both made the members feel welcome to come at any time they desired.

Mother left us to go to her home in Heaven, May 2, 1903, and was paid high tribute at this time. A great number of the children of our town followed the procession to the Tabernacle, each one bearing flowers in their arms and placing them on the casket there. These children, many of them being her Primary pupils, along with the rest, loved her dearly because of her kindly, cheery, charitable disposition.

We are proud of our heritage, and our desire is to live that we may be a credit to the memory of our dear parents.



Maude Lunt Matheson

Lives of great men oft remind us
We can make our life sublime,
And passing leave behind us
Footprints on the sands of time.

This poem, written by our beloved poet Longfellow, will also apply to great women, and I can truthfully say that Aunt Sarah Chatterley was one. The memory of Uncle John and Aunt Sarah is always associated with the happiest period of my childhood. They loved children, and their home was a gathering place for the young people for years. They were kind and always, always cheerful.

I never remember either of them speaking a cross word. As a Primary teacher, Aunt Sarah won the hearts of all who attended, and I remember some of the songs she taught us, and when making my first attempt at singing in public with Eliza Macfarlane, how she supported us with her tender consideration and sympathy when we were frightened in standing before an audience. We all leave an impression with whom we associate, which is carried through life, and the sweet influence that Aunt Sarah left with the children and everyone who had the pleasure of knowing her has lasted through their lives.

The bad deeds of our friends are written in the sands that are washed away by the first waves of truth, but the good deeds are written in our hearts and live on forever and ever.



Violet Lunt Urie

I feel it an honor to pay tribute to our dear neighbors, Uncle John and Aunt Sarah Chatterley. Our family and theirs were closely associated, besides being neighbors, and we felt it our privilege to frequent their place and do and feel as though we were at home. We considered it a community center, and the children of the town would gather at the Chatterley yard where teeters and swings and whirligigs were a constant thrill. It seemed to me the robins built more nests and sang sweeter songs in Chatterley's trees where we swung in hammocks made out of Aunt Sarah's quilts, and beneath their tall trees nestled their cozy home where our acquaintance started.

The doll village, up under the currant bushes, where numerous families dwelt, was a daily delight to the children of the neighborhood. Each family had their cozy home built of dry goods boxes, and the furniture consisted of little boxes or blocks and broken dishes, etc. They lived a realistic community life participating in all the activities of a village such as meetings, parties, etc. And I will always remember the impressive funeral services held for one of the departed dolls.

Aunt Sarah had a notions store in one of her front rooms, and we thought it a great pleasure to help unpack and place the treasured vases and notions upon the shelves. The first strawberries I ever saw growing were in Aunt Sarah's garden. She had the largest pansy bed in town, and I shall never forget the impression it made upon my childish mind when she took me to see her pansies and said, "Haven't they bright eyes and happy faces?" The first pine nuts I ever remember were given me by Aunt Sarah. The first Bantam chickens were brought to Cedar by the Chatterleys, and to say they were a curiosity does not begin to describe it. The old well with its cool, clear water was always enjoyed by passersby.

Aunt Sarah was President of the Primary for years, and we spent many hours under her instruction learning dialogues, songs, and recitations. In fact, we can picture Aunt Sarah and Uncle John as outstanding figures in all the activities of the community from our earliest recollection. I am relating some of the little personal happenings to show the wholesome influence Aunt Sarah and Uncle John had upon the children.

What made the children love them was because they gave of their love. The poet has said, "The only thing we keep is that which we give." Their children have inherited the beautiful attributes of kindness, sympathy and love; that is why we love them so dearly.

As we grew older and were called into public service, Aunt Sarah was sought for advice. We young members of the choir loved to sit by her, for she could read the notes and we would follow.

When reproof was needed her gentle tones and dignity of manner always had the desired effect. I have never heard a word of slang or any coarse expression come from her lips. Her example taught patience, generosity, loyalty, charity and faith. I think she lived as nearly as possible the great commandment, "Love thy neighbor as thyself."

May the coming generation of these noble pioneers nurture and stimulate in their lives the wonderful characteristics which they have been born heir to, so it can be said of them, "They are like their grandparents."



JONATHAN UPHAM COX

1785 – 1830

From *Before and After Mt. Pisgah*
Compiled by Lenna Cox Wilcock, March 2003



Jonathan Upham Cox was born 5 February 1785 in Cambridge, Middlesex, Massachusetts. As a boy he had an unusually fine singing voice. Because he was too small to sit in the regular choir seats, a special seat was made for him. We cannot trace the early life of Jonathan Upham Cox. He may have been known as Upham Cox. His parents must have separated, because tradition says his father Walter moved to New York; and his mother, Judith must have gone back to Charlestown where her parents lived. The record from the book *Before and After Mt. Pisgah* is that she and her sons William and Upham Cox were in straightened circumstances in Charlestown on 5th March 1807 – Did Judith die soon after that?

Jonathan Upham Cox went to Boston to work as a carpenter. There he met Lucinda Blood who had also come from Charlestown to work in Boston. Jonathan Upham was married to Lucinda Blood the following 31 August 1807. (The Bloods were a people of rather large stature.) He was about 5 ft. 8 inches tall. He had a medium complexion and was inclined toward sandy hair.

Jonathan Upham and Lucinda Cox made their home in Boston. They were Free-will Baptists. Their son William Upham Cox was born in Boston, in 1808.

The year of 1809, Jonathan and Lucinda left Boston and moved to New York. They apparently stopped at Union on the bank of the Susquehanna River. Augustus Cox's notes said that his brother, Charles Benjamin Cox was born at Union, 12 January 1810. From there Jonathan Upham took his family to Plymouth, a small town in Chenango County about 50 miles northward. Here in Plymouth, Jonathan worked at a mill. The notes say that it was a flour mill. Here Lucinda gave birth to Fredrick Walter Cox, 20 January 1812. A son, Jonathan, was born 25 October 1813. The baby Jonathan died on the day of his birth. On 25 November 1814, Orville Sutherland Cox was born at Plymouth.

Some time after Orville was born, Jonathan moved his family about sixty miles southwest to Owego. This was a somewhat larger town in Tioga County and was also situated on the north bank of the Susquehanna, which leaves NY, dips into Pennsylvania for some miles and then bends back into New York again before it makes its final return to Pennsylvania. Here at Owego, Jonathan worked at a mill. On 7 December 1816, Augustus Cox was born at Owego. He was followed by Samuel Leach Cox on 2 March 1819 and by Amos Cox on 26 March 1821.

Jonathan and Lucinda had eight sons and no daughters. Some reports in the long after years, were that Jonathan Upham Cox was a drinking man. Augustus Cox said that his father did not drink to excess, but that Jonathan was what would now be called a social drinker. Whiskey then cost 25 cents per gallon and it was customary to drink at all occasions. It is a safe guess that Jonathan had a few drinks with his friends when on 20 January 1823 his daughter, Harriet Lucinda Cox was born! Two years and one day later, 21 January 1825 a second daughter arrived. They named her Esther. (As a toddler she stumbled over a kettle of boiling water, she fell scalding herself on the back, and died the next day, 10 March 1827. She was buried on the bank of the Susquehanna River. It should be noted that this was two years before, and about fifty miles downstream from the place where Joseph Smith and Oliver Cowdery had the great visions while translating the Book of Mormon.)

Jonathan's health had begun to fail. From the work in the warm mill, he was often compelled to go out into the cold river to take care of the wheel. This resulted in rheumatism so bad that in 1826 he had to quit work. He drank whiskey at times to ease the pain. On 15 December 1826, Lucinda gave birth to a third daughter; they named the little girl Mary Elizabeth Cox.

Jonathan Upham Cox died at Owego 21 April 1830, and was buried on the bank of the Susquehanna. Almost six months later, 13 October 1830, Lucinda gave birth to their twelfth child, Jonathan Upham Cox Jr.



REFERENCE:

Before and After Mt. Pisgah, by Clare B. Christensen, p. 37-38



The children of Jonathan Upham and Lucinda Blood Cox:

William Upham Cox	3 March 1808	He married Sarah Ann Beebe
Charles Benjamin Cox	12 January 1810	He married Margaret Lockwood
Fredrick Walter Cox	20 January 1812	He married Sally Emeline Whiting
Jonathan Cox	25 October 1813	He died the same day
<i>Orville Southerland Cox*</i>	25 November 1814	He married 2nd Mary Elizabeth Allen
Augustus Cox	7 December 1816	He married Maria Owen
Samuel Leach Cox	2 March 1819	He married Catherine E. Hopkins
Amos Cox	26 March 1821	He married Philena Morley
Harriet Lucinda Cox	20 January 1823	She married Charles Jackson
Esther Cox	21 January 1825	She died 10 March 1827
Mary Elizabeth Cox	15 December 1826	She married Edwin Whiting
Jonathan Upham Jr	13 October 1830	He married Ambrosia Morse

*Our Direct Line Ancestor**

Family Group Record

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Husband Jonathan Upham COX				
Born	5 Mar 1785	Place	Cambridge, Middlesex, Massachusetts	LDS ordinance dates
Chr.		Place		Temple
Died	21 Apr 1830	Place	Oswego, Tioga, New York	Baptized 6 Nov 1872
Buried		Place		Endowed 3 Oct 1879
Married	31 Aug 1807	Place	Charleston, Essex, Massachusetts	SealPar 7 Nov 1872
Husband's father	Walter COX			SealSp 7 Nov 1872
Husband's mother	Judith DELAND			EHOUS

Wife Lucinda BLOOD				
Born	3 Jul 1787	Place	Groton, Middlesex, Massachusetts	LDS ordinance dates
Chr.		Place		Temple
Died	25 Dec 1838	Place	Nelson, Portage, Ohio	Baptized 1834/6 Nov 1872
Buried		Place		Endowed 3 Oct 1879
Wife's father	Caleb III BLOOD			SealPar 24 Apr 1896
Wife's mother	Hepzibah JEWETT			SGEOR

Children List each child in order of birth.			LDS ordinance dates	Temple
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1 M William Upham COX

Born	3 Mar 1808	Place	Boston, Suffolk, Massachusetts	Baptized	6 Nov 1872	EHOUS
Chr.		Place		Endowed	8 Oct 1879	SGEOR
Died	14 Aug 1865	Place	Sidney, Fremont, Iowa	SealPar	24 Apr 1896	MANTI
Buried		Place				
Spouse						
Married		Place		SealSp		

2 M Charles Benjamin COX

Born	12 Jan 1810	Place	Plymouth, Chenango, New York	Baptized	24 Feb 1914	MANTI
Chr.		Place		Endowed	25 Feb 1914	MANTI
Died	27 Apr 1892	Place	Santa Rosa, California, California	SealPar	24 Apr 1896	MANTI
Buried		Place				
Spouse						
Married		Place		SealSp		

3 M Fredrick Walter COX

Born	20 Jan 1812	Place	Plymouth, Chenango, New York	Baptized	1834	LIVE
Chr.		Place		Endowed	25 Dec 1845	NAUVO
Died	5 Jun 1879	Place	Manti, Sanpete, Utah	SealPar	24 Apr 1896	MANTI
Buried	7 Jun 1879	Place	Manti, Sanpete, Utah			
Spouse	Emeline WHITING					
Married	22 Jul 1835	Place		SealSp		
Spouse	Jemima LOSEE					
Married	25 Dec 1844	Place		SealSp		
Spouse	Cordelia Calista MORLEY					
Married	27 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp	Time Only	NAUVO
Spouse	Lydia Margaret LOSEE					
Married	11 Oct 1854	Place		SealSp		
Spouse	Mary Ann DARROW					
Married	9 Jan 1858	Place		SealSp		
Spouse	Emma Sophia PETERSEN					
Married	11 Oct 1870	Place		SealSp		

4 M Jonathan COX

Born	25 Oct 1813	Place	Plymouth, Chenango, New York	Baptized	Child	
Chr.		Place		Endowed	Child	
Died	25 Oct 1813	Place	Plymouth, Chenango, New York	SealPar	24 Apr 1896	MANTI
Buried		Place				
Spouse						
Married		Place		SealSp		

5 M Orville Southerland COX

Born	25 Nov 1814	Place	Plymouth, Chenango, New York	Baptized	6 Oct 1839	LIVE
Chr.		Place		Endowed	7 Jan 1846	NAUVO
Died	4 Jul 1888	Place	Fairview, Sanpete, Utah	SealPar	24 Apr 1896	MANTI
Buried	6 Jul 1888	Place	Fairview, Sanpete, Utah			
Spouse	Elvira Pamela MILLS					
Married	3 Oct 1839	Place	Morley Settlement near Lima, Illinois	SealSp	7 Feb 1846	NAUVO
Spouse	Mary Elizabeth ALLEN					
Married	3 Jul 1853	Place	Manti, Sanpete, Utah	SealSp	29 Apr 1865	EHOUS
Spouse	Eliza Jane LOSEE					
Married	22 Jun 1859	Place		SealSp	29 Apr 1865	EHOUS

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Date prepared	12 Jun 2003		

Family Group Record

Page 2 of 2

Husband		Jonathan Upham COX					
Wife		Lucinda BLOOD					
Children		List each child in order of birth.		LDS ordinance dates	Temple		
6	M	Augustus COX					
	Born	7 Dec 1816	Place	Oswego, Tioga, New York	Baptized	24 Feb 1914	
	Chr.		Place		Endowed	25 Feb 1914	
	Died	23 Nov 1904	Place	Springville, Utah, Utah	SealPar	20 Jan 1922	MANTI
	Buried		Place				
	Spouse						
	Married		Place		SealSp		
7	M	Samuel Leach COX					
	Born	2 Mar 1819	Place	Oswego, Tioga, New York	Baptized	21 Apr 1896	
	Chr.		Place		Endowed	22 Apr 1896	MANTI
	Died	8 Aug 1892	Place	River Falls, Henderson, Wisconsin	SealPar	24 Apr 1896	MANTI
	Buried	12 Aug 1892	Place	River Falls, Henderson, Wisconsin			
	Spouse						
	Married		Place		SealSp		
8	M	Amos COX					
	Born	26 Mar 1821	Place	Oswego, Tioga, New York	Baptized	1 Jan 1839	LIVE
	Chr.		Place		Endowed	7 Jan 1846	
	Died	12 Jul 1898	Place	Shenandoah, , Iowa	SealPar	24 Apr 1896	MANTI
	Buried		Place	Rose Hill Cemetery, Shenandoah, , Iowa			
	Spouse						
	Married		Place		SealSp		
9	F	Harriet Lucinda COX					
	Born	20 Jan 1823	Place	Oswego, Tioga, New York	Baptized	28 May 1839	LIVE
	Chr.		Place		Endowed	7 Jan 1846	NAUVO
	Died	23 Jul 1854	Place	Manti, Sanpete, Utah	SealPar	24 Apr 1896	MANTI
	Buried	27 Jul 1854	Place	Manti, Sanpete, Utah			
	Spouse	Charles JACKSON					
	Married		Place		SealSp		
10	F	Esther COX					
	Born	21 Jan 1825	Place	Oswego, Tioga, New York	Baptized	Child	
	Chr.		Place		Endowed	Child	
	Died	10 Mar 1827	Place	Oswego, Tioga, New York	SealPar	24 Apr 1896	MANTI
	Buried		Place				
	Spouse						
	Married		Place		SealSp		
11	F	Mary Elizabeth COX					
	Born	15 Dec 1826	Place	Oswego, Tioga, New York	Baptized	9 Nov 1875 rebap?	
	Chr.		Place		Endowed	7 Jan 1846	NAUVO
	Died	5 Jul 1912	Place	St. John's, Apache, Arizona	SealPar	24 Apr 1896	MANTI
	Buried		Place				
	Spouse						
	Married		Place		SealSp		
12	M	Jonathan Upham COX Jr.					
	Born	13 Oct 1830	Place	Oswego, Tioga, New York	Baptized	24 Feb 1914	MANTI
	Chr.		Place		Endowed	25 Feb 1914	MANTI
	Died	11 Jul 1912	Place	Puyallup, Pierce, Washington	SealPar	20 Jan 1922	
	Buried		Place				
	Spouse						
	Married		Place		SealSp		

LUCINDA BLOOD (COX)

1787 - 1838

From *Before and After Mt. Pisgah*

Arranged and Edited by Lenna Cox Wilcock, March 2003



Lucinda Blood was born 1 July 1787 in Groton, Middlesex, Massachusetts. Her father, Caleb Blood III was born 24 October 1755 in Groton, Middlesex, Massachusetts. Her mother, Hepzibah Jewett was born 17 May 1759 in Pepperell, Middlesex, Massachusetts.

When her parents were divorced she went to Boston to find work. There she met Jonathan Upham Cox and they were married 31 August 1807.

Their first son was born 3 March 1808, and they named him William. Jonathan and Lucinda left Boston and moved to New York, apparently stopping at Union on the way, for there their second son, Charles Benjamin was born, 10 January 1810. From there Jonathan took his family to Plymouth, a small town in Chenango County about fifty miles northward. Here he worked at a mill, the notes saying that it was a flour mill. And here Lucinda gave birth to her third son, Fredrick Walter, 20 January 1812. Her next and fourth son Jonathan was born 25 October 1813, and died on the day of his birth. Her next child, Orville Southerland was born 25 November 1814.

Some time after Orville was born, the family moved about sixty miles southwest to Owego. This was a somewhat larger town in Tioga County, and was also situated on the north bank of the Susquehanna River. Here also, her husband Jonathan worked at a mill. On 7 December 1816 Augustus was born at Owego. He was followed by Samuel Leach on 2 March 1819 and by Amos on 26 March 1821.

Up to this time Lucinda had borne eight sons and no daughters. What a time of rejoicing when on 20 January 1823 their first daughter, Harriet Lucinda was born! And more rejoicing when two years and one day later, 21 January 1825 a second tiny girl came to bless their home! They named the little girl Ester. She was from the beginning a happy robust child. Her disposition seemed to match the charm of her long golden curls. Then, a third daughter Mary Elizabeth arrived 15 December 1826.

The winter passed and little 2-year old Ester was going to run outside and play. She said however, that she would kiss her baby sister first. As she ran across the room to the crib, she stumbled over a kettle of boiling water. She fell scalding herself on the back. The family did not think the scald was bad. A neighbor recommended turpentine. This seemed to drive the fire right in. The torture was too great. On the following day, little Ester with the golden curls lay dead. They buried the little girl on the bank of the Susquehanna River. The rest of their lives, none of her brothers ever spoke of Ester without shedding tears. Someone wrote a verse to her. Because the verse came from the F. Walter Cox family, it is assumed that he wrote it:

Down beside the flowing river
Where the dark green willow weeps
And the leafy branches quiver
There our baby sister sleeps.

It should be noted that Ester's burial was two years before, and about fifty miles downstream from the place where Joseph Smith and Oliver Cowdery had the great visions while translating the Book of Mormon.

On 25 April 1830, Lucinda's husband Jonathan Upham died at Owego and was also buried on the bank of the Susquehanna. Almost six months later, 13 October, Lucinda gave birth to their twelfth child. He was named Jonathan Upham Cox Jr.

Lucinda was never really well after this posthumous child Jonathan Upham Jr. was born. She now had ten living children varying in age from the 22-year-old William to the new born Jonathan. The problem of providing for the family had fallen on the older boys. 20-year-old Charles went to work, or was already working in his step-grandfather, Samuel Leach's flour mill in Union. Walter was 18 and it is assumed that he went to work in the timber. Orville was 16, and was apprenticed to Deacon Jones to learn the black-smithing trade. He worked there about three years, then ran away and worked his way back towards home, taking employment at lumber mills along the way to make a living for himself. Gus would have been 14. No mention is made of where he went.

According to information in the Mt. Pisgah book: "This story has come to the year 1833 and the arrival of the Cox family in Portage County, Ohio. . . . The five brothers had gone to Ohio by two different routes. How and where they met in Ohio is not known, but they purchased land in Windham Township south of Nelson. They paid about five dollars per acre. The land was so heavily timbered that they cut down forty trees to make room, and they built a log house in the clearing. Then they felled more trees and planted corn between the fallen green logs."

When the house was ready, William returned to New York and brought his mother and the five younger children to the new home in Ohio. For a while the older sons stayed in that area, finding employment, and some getting married. William married in 1834 and brought his wife home to the log house, but the place was already crowded so he bought a farm. Charles married and moved to Nelson where he worked in a mill. 18-year-old Augustus who had been working for a neighbor also married. F. Walter had met the Missionaries of the newly organized Mormon Church and was baptized, and also got married.

By the year of 1836, four of Lucinda's sons had married. She was not well, nor had she been since her last child was born. Early in 1837 the boys all came home, and met to discuss future plans. It was decided to sell the home, rent a room for their mother and have the oldest daughter, Harriet, stay and care for her mother. The older sons found families for the younger children to live with, and they were to assume their share in the expense of caring for their mother. She still had ten living children.

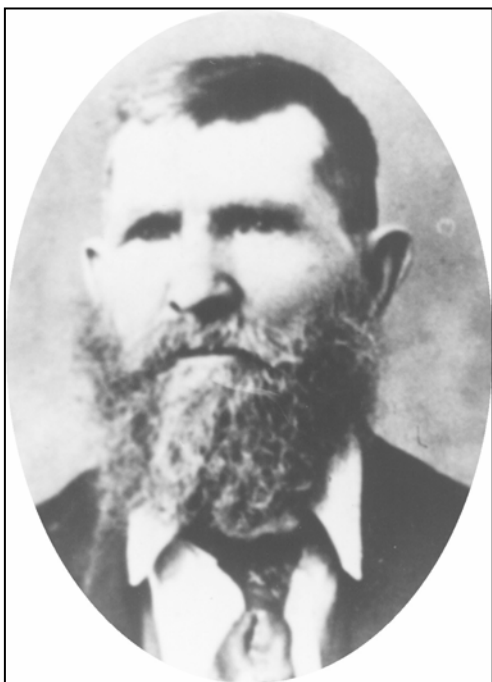
When the sons began to leave the house, Lucinda raised up in bed and said, "I'll never see them all together again!" And it was so. But the problems and sorrows that had beset the family had but strengthened the bonds between them, and they were a united family in the bonds of love.

It wasn't quite two years later that Lucinda died, 25 December 1838 at Windham or Nelson, Portage, Ohio, having been a widow for seven years.



REFERENCE:

Before and After Mt. Pisgah, pp. 38-39, 65-66-67.



Joseph Stewart Allen, 1806 - 1889

JOSEPH STEWART ALLEN

Compiled in 2003 by Lenna Cox Wilcock, 2nd great-granddaughter



Joseph Stewart Allen was born in White Town, Oneida County, New York, 25 June 1806, one of twelve children born to Daniel and Nancy Stewart Allen. His parents moved to Chatauqua County in the year 1807 and lived there during the war with England in 1812. His father served his country in this war as a soldier. He went with the army to Buffalo at the time of its fire. After the war his parents moved into the state of Pennsylvania, Erie County, where they dwelt for ten years. They then went to Cayuga County, town of Thompson in Ohio, where they dwelt until their death.

As a man, Joseph Stewart Allen was small in stature—about five feet eight inches—of blond complexion, curly hair which in later years receded until there was nothing but a rim of white around his ears, and unusually small feet, wearing boys' size four shoes. He was a very social person and had no trouble meeting people and mixing with them, which he enjoyed. He was well adjusted to society. He had a good singing voice and enjoyed singing.

Joseph had a brother, Daniel, two years older and they worked together in a tannery in their early youth. There were ten others in the family, namely: John, Albert, Loomis, Ruth, (who died in infancy), Diantha, Rachel, Diadamia, Amanda, Rebecca and Lydia. It was at Thompson, not far from Kirtland, where Joseph was converted to "Mormonism" and was baptized 13 February 1831. Daniel and Joseph were the only ones of the family to join the Latter-day Saint Church.

He remained in Ohio till the spring of 1834, when he marched from Kirtland to Clay County, Missouri as an Elder in Zion's Camp. This expedition consisted of men from Kirtland and vicinity who volunteered when the call came from the Prophet Joseph Smith to go and assist the plundered and afflicted Saints in Missouri who had been driven by the mob from Jackson County. The Camp, at first, consisted of 100 men, nearly all young men, and the number subsequently increased to 205 souls, a few women and children included.

They were organized in companies. Joseph was in Lyman Wight's Company. They put food, clothing, bedding and other necessities into their wagons to take to the destitute Saints in Missouri, his future wife being one of them. They started from Kirtland in the early part of May 1834. The camp was led by the Prophet himself. Oliver Cowdery, Sidney Rigdon and a few of the older men had been left in Kirtland to work on the Temple and look after affairs there.

They traveled mostly on foot, through the states of Ohio (cities of Ohio passed through: New Portage, Mansfield, Richfield and Dayton); Indiana (city of Indianapolis); and Illinois (cities of Decatur and Jacksonville). Every evening at the sound of the bugle, all bowed down in prayer in their several tents and every morning at trumpets call, about 4 o'clock, every man knelt again in prayer.

The men traveled in small detachments to save suspicion and then met in the evening at one general campground that someone had picked out for them.

They were followed by enemies and spies. A delegation approached them from time to time to learn the meaning of their journey. The following questions were frequently asked them and answered evasively in this manner: "Where are you going?" ... "To the West" ... "Where are you from?" ... "From the East" ... "What are

you going for?" ... "To see where we can get land cheapest and best" ... "Who leads the camp?" ... "Sometimes one and sometimes another."

It was about the first of June that the prophet had a revelation "a scourge would come upon the camp in consequence of some unruly spirits that had appeared among them, and they would die like sheep with the 'rot;' still if they would repent and humble themselves before the Lord the scourge might be turned away in a great measure. And yet some still murmured and they were stricken with cholera."

It was near Jacksonville on the bank of the Illinois River where some of the brethren found some ancient altars and the skeleton of a man with an arrow between two ribs. It was made known to the Prophet that this man was an officer killed in battle at the last destruction among the Lamanites and his name was Zelph.

The following incident happened during this long tedious journey: Joseph's shoes wore out. He went on as long as he could. He did not complain to the Prophet about his shoes being gone and his feet sore and bleeding, but he said to his companion who was traveling with him one day, "I simply can't go on any further, my feet are too sore!" They sought out a fallen tree and there they sat down to rest. There too, they knelt down and prayed for some shoes, out there in that raw bleak country away from stores or from any town, where shoes might be bought if they had the where with to buy them. They must have had great faith, for after sitting there a short while longer to rest, they arose to go on, and there beside the log, on the ground were a pair of shoes! "These were surely meant for you, Bro. Allen," said his companion. "They would not do for me at all, they are too small." So Joseph put on the shoes, which fit perfectly, and then they traveled on.

The Camp continued on into Missouri and had many experiences, one of which stood out vividly in the memory of Joseph S. Allen as also all the Saints in Missouri, which incident has been related many times to his children.

It happened one night near the middle of June when the men of Zion's Camp were camped on an elevated piece of land between two branches of Fishing River. The Mormons had been continually threatened all along their journey and questioned as to the purpose and extent of their journey. They were always turned away with an elusive answer, but as they neared Jackson County the persecutions became more severe.

On this night, five men rode into camp and with horrible oaths declared that an army was coming from Richmond (Ray County and Clay County) to destroy them. The weather was fine and clear at the time but soon a black cloud rose out of the west and in about twenty minutes it began to rain and hail. The lightning flashed all through the night and the thunder rolled in awful majesty. Hailstones as large as hen's eggs came down, breaking down trees and causing much destruction. The wind was so terrific that it blew many of their tents down and they found shelter in a nearby meetinghouse but it hailed very little in their camp. (Lucy Morley who later became Joseph's wife, was then among the plundered Saints in Missouri. She remembered that awful night and often told of the brightness of the flashing lightning—it seeming brighter than the daylight.)

The next morning the mob came to the river two miles away but could not cross as it had risen forty feet during the night. The mob had been hindered in their violent threats and their leader afterward visited the camp and related to them that he believed that there must be an almighty power that protected their people.

On 22 June, 1834, the Prophet had another revelation (D & C 105) wherein the Lord informed them that "The time has not come for the Redemption of Zion," and gives the reason why. By then Zion's Camp had reached the borders of Jackson County and it was disbanded the following day, 23 June.

Although it seemed to them that the purpose which they had started out to do had not been accomplished, they did have an experience, and a "trial of their faith" which would qualify them for responsible positions in the Church and also fit them for the experience and responsibility which would soon come to them in the Great

Exodus to the west. So they were all honorably released or discharged to return to their homes. Some were then placed in positions in the Church while others were sent on Missions.

After Zion's Camp was disbanded, Joseph remained in Clay County, Missouri, where he married Lucy Diantha Morley 2 September 1835. Previous to the time of their marriage, the Saints, including Lucy, her parents and their other children had been driven by the mob from Jackson County into Clay County. While there, the family all took sick as their house had been built in a sickly place on the Missouri River bottoms. Her father, Isaac Morley, was called on a mission to his native state, Massachusetts. He went, leaving his family in this condition.

So it was that Joseph S. Allen, who came where they were living and seeing their condition, rented a farm in a healthier place and moved the family there. He lived with them on this farm a year and Lucy was married to him during her father's absence. They lived at Log Creek five miles south of Far West. Joseph's and Lucy's first child, Mary Elizabeth, was born somewhere there in Clay County.

Joseph was a typical frontiersman. His early training had fitted and qualified him for a self reliant pioneer life. He could work on a farm, and he did considerable shoemaking. His father-in-law Isaac Morley became a life-long friend and taught him the cooper's trade (barrel making).

Joseph was an apt student and became a good cooper and also a good wheelwright. He had a whole chest of tools with which he performed his labors. He always made his own wheels, setting the tires, the fellies, and the spokes. He also made the wagon box and all the handles for tools. He had some knowledge of blacksmithing as he had to shape the irons in making his wagons and tools.

He would go to the forest and cut the trees and saw them in lengths, being careful not to have any knots in the staves. The longer ones were used to make barrels, and the short ones were to make tubs, churns and keelers. (A keeler is a small wooden bucket with one stave higher than the rest for the handle.)

He, with the rest of the saints, was driven from place to place during the persecutions. The citizens of Clay County had been friendly to the saints at first, but the enemies in Jackson County were demanding that they expel the saints from their county, so they finally asked them to leave. The rest of that year the saints were moving from Clay County into Ray, Caldwell and Davis Counties.

In the spring of 1838 Joseph Allen, his brother Daniel Allen, and Isaac Morley and families were among those who were driven out, and they moved to Far West, Caldwell County, Missouri. They took up some land three miles north of Far West. In the summer of that same year Joseph was ordained a Seventy and became a member of the first quorum of Seventy. And this is where we hear of Orville S. Cox, for it was this same year that he found his way to their area and was soon a part of the community, eventually joining the Mormon Church. Many years later Orville was to become Joseph's son-in-law.

Even after they settled in Far West, Missouri, the saints still had a great deal of trouble with the enemy. The Prophet Joseph Smith was hounded by them from time to time. The Prophet was a close friend of Joseph Allen and often came to his home to ask for a rest and to be protected from the mob. Joseph Allen would tell the prophet to go to bed and sleep and promised that while he rested no one would molest him except over his own dead body. While the Prophet slept, Joseph Allen sat on guard and whittled with a knife all night to keep himself awake.

In January 1839 the threats of the mob became so violent that by February the Saints were forced to flee from their homes in Missouri in the freezing wintry weather, and find refuge and safety in Illinois. (It was in Illinois that the Saints had built the beautiful city of Nauvoo.)

NOTE OF INTEREST: The mob was ruthless and merciless. Many houses in Missouri, Far West and other towns, were burned; also their grain and haystacks and fields. Some of the saints were beaten and whipped, their leaders imprisoned, their property destroyed or confiscated, and their animals driven off. Most of their earthly possessions were left behind. Yet, on 26 April 1839 in the middle of the night, **the cornerstone of the temple at Far West was laid on the designated temple plot, not many miles from Adam-ondi-ahman.** This took place under the direction of the Prophet Joseph Smith. The Prophet and many of the twelve apostles went there, fulfilled this historic prophesied event, then left immediately. This occurred despite the mob's continued threats and their determined efforts to prevent it, totally unaware that the event occurred until after the fact.

When they reached Illinois, Morley set up a temporary camp for his family in a grove of trees near the towns of Lima and Quincy, Hancock County. Soon others were attracted to this area, and the community grew rapidly until it reached three or four hundred members in number. The place was called The Morley Settlement. Near here, at the town of Lima, Joseph Allen and his wife Lucy Diantha lived. This was a place and a time of peace and prosperity and happiness for the exiled saints. Joseph recorded the following:

"In February (1839) following being driven from Missouri I moved to Illinois, crossing the river at Quincy. I went up about thirty miles and settled in the town of Lima, Hancock County, Illinois.

"In June following I went on a preaching tour to Indiana and was absent for four months. After I returned home I was ordained a member of the High Council of the Stake of Lima." (He was ordained a High Priest by Isaac Morley, 11th of May, 1844.)

The following incident happened during his Indiana Mission while he and his companion were traveling along together:

It was in the spring of the year. They had made an appointment for a meeting the following evening. The next day, as they were going to fulfill their appointment, a little stream which they had crossed easily the previous day, was swollen to the flood stage. It was impossible to cross on foot, and the ferry was some distance away. To go to that crossing would make them late for their meeting, so they knelt down and prayed for help. When they got up, they saw a man on a large horse, coming across the stream toward them. It seemed that they were floating, as the water was too deep for the horse to reach the bottom with his feet. "Do you gentlemen wish a crossing?" he asked. "We do," they answered. "Then mount with me and I will take you over." After they were all safely across they turned to thank him for helping them, and to their surprise he was nowhere to be seen. There was not a ripple in the water to indicate that he had gone back into the river.

Joseph and his family lived at Lima for five years. Then in consequence of mob threatenings, Joseph, in company with Isaac Morley, went to Nauvoo to consult the Prophet Joseph. While returning home with horse and buggy they were waylaid and assaulted by three armed men, one of whom seized the horse's bit. Joseph took out one of his pistols and "ordered the mobbers to desist, informing them of the consequences if they did not, whereupon they left us and we proceeded home without further molestation."

Then: "According to Brother Joseph's counsel I moved to Nauvoo, it being a time of trouble and danger in consequence of our enemies. I took part in defending the lives and property of the Saints by acting as picket guard, also night and day guard." The Morleys also went to Nauvoo where they lived that winter.

In 1844 the Prophet Joseph Smith was martyred which was a time of great mourning, sadness, and wondering what would now happen to the saints and the Church.

Brigham Young, President of the Quorum of the Twelve, then became their leader in place of the Prophet Joseph, and plans were then made for the Saints to go far to the West, to the Rocky Mountains where they would be free from their enemies. The men worked very hard to finish the Temple so that the saints could get their

endowments and sealings before leaving. There, as Joseph Allen stated, he took a prominent part in defending the lives and property of the Saints.

The Nauvoo temple was ready for endowments on 10 December 1845, and was used for that purpose and for sealings until the 8th of February. Joseph received his endowments on Christmas day. He took a second wife, Nancy Jane Putnam, whom he married in the Temple 4 February, 1846.

Early in 1846 he left with his family, along with the other saints who were driven out of Nauvoo. After stopping for a short time at Mt. Pisgah, Pottawattamie County, Iowa (where he helped put in a crop), Joseph went on to Council Bluffs. There he and ten other men passed the winter herding Church stock up the Missouri River.

In the spring of 1847 he moved to the so-called Summer Quarters where he raised a crop and acted as counselor to Bishop Houston. By now, he and Lucy had a family of 5 little girls. But, due to sickness, while thus staying on or near the Missouri River he and his wife buried three of their children—Cordelia, November 1846; Calista, October 1846; and a son, Joseph Lorenzo, who was born in Nebraska, and died at five months of age, in 1847. Also, Lucy's mother, Lucy Gunn Morley, died of Black Canker and was buried there on the bank of the river, near where Omaha, Nebraska now stands.

By June 1848 three companies had left Winter Quarters under the direction of President Young, Heber C. Kimball, and Willard Richards. Isaac Morley was in Pres. Young's group, and the Allen family was in the Heber C. Kimball Company. They were organized on the Elk Horn River in June 1848. Lucy's father was one of the organizers. Joseph's family traveled with one wagon and only one yoke of oxen to bring their provisions, seed, belongings and a family of five. They had to walk most of the way as the roads were very rough and the animals were jaded and gave out over almost impassable country. There was very little feed and water and fuel for hundreds of miles. It was done cheerfully and hopefully for they believed they were leaving their enemies behind and expected to meet the Saints who had gone before them.

They reached the Salt Lake Valley in September 1848, being three months on the journey, and wintered there. Then they settled in Sessions Settlement (now Bountiful, Utah), with Isaac Morley's group.

In October, 1849 Brigham Young called Isaac Morley to settle Sanpete Valley. With Father Morley as President of the new colony, the first company of settlers consisting of 50 or 60 families reached the present site of Manti on 22 November. Joseph S. Allen's and Orville S. Cox's families were included in that group. Thus he became one of the founders of that place, and was appointed a member of the High Council.

That first winter was very difficult for the snow fell very deep, being considered the coldest winter for many years. They settled on the south side of the hill on which the Manti temple now stands. Some families pitched their tents; some lived in their wagon boxes; others lived in dugouts. The men and boys shoveled the snow in windrows to bare the ground and uncover the grass to feed the starving cattle. When warm weather came the settlers were startled by the hissing of rattlesnakes crawling from the rocks in the hillside above the dugouts where they lived that winter. Miraculously no one was bitten.

Joseph Allen lived in Manti four years. His second wife Nancy Jane Putnam had much ill health and died there 30 January 1853 at the age of 27, not having had any children. Joseph took a third wife, Karen Marie (or Mariah) Hansen in 1854, by whom he fathered 8 children. Three years later he married Karen's widowed mother Ingeborg Kristine Jespersen Hansen (sometimes written Christina Ingeborg), who was 55 years old. The mother, with her daughter Karen Marie, about 17 years of age, and a small son Peter, had emigrated from Denmark in 1835, on a sailing vessel, later crossing the plains by ox team. Kristine had no husband for eternity and was sealed to Joseph 11 September 1857. Her son, Peter, brother of Karen Marie, was also sealed to him.

Joseph lived in Manti four years and was called to Big Cottonwood Canyon in 1853. He had sold his improvements in Manti taking stock for payment. In 1854 he moved back to Salt Lake Valley and located on the

Little Cottonwood, where he put in a crop, which was destroyed by crickets. Then he moved to Pleasant Grove, then to Provo. Later he located at Santaquin, Utah County, Utah, where he remained three years and acted as a counselor to Bishop Holmon. Next, he became a settler at Glenwood, Sevier County. This was all happening during what was referred to as the Walker War. They moved back to Moroni, Sanpete County, and to Fairview where he fought in the Black Hawk War. During these wars many lives were lost both among the whites and the Indians. Much property was also destroyed. Fear and anxiety were in the hearts of the people.

The Allens were probably living at Glenwood when Lucy's father Isaac Morley died 24 June 1865, at Fairview, Sanpete County. Joseph told about what happened when he and Lucy were traveling to the funeral: "When we had gone about ten miles the horses stopped without any apparent cause, and in no way could I get them to go any further. I turned back and the team traveled home freely."

Other accounts indicated that Lucy was quite upset that because of the horses she had not been able to attend her father's funeral. The next day they heard of an Indian massacre near where the horses had refused to go. They later found that thirty Indians had been hiding in the brush and would have undoubtedly killed them had they gone on. Again his life, and that of his family, was miraculously saved.

Continuing his narrative, Joseph states: "In a day or two after this, Brother Roberts, who lived in South Bend, was returning home from Manti. He was killed near where the horses stopped. Soon after this I and Brother Staley were fired upon by a number of hostile Indians who came within gunshot of the settlement. I escaped without harm, Brother Staley was shot. Two horses belonging to him were shot down as they stood near his door. This was merely a blind to draw off attention from another band of Indians who were driving off a band of horses in another direction." NOTE: Mr. Staley was shot by an Indian one morning while carrying live coals from Joseph Allen's place to his home to make his morning fire. He was not fatally wounded and soon recovered.

Joseph further states: "While I was staying at Glenwood most of my stock was stolen by Indians. In the fall I was taken sick and I concluded to go back to Sanpete and try to repair the loss I had sustained in my team. I went to Moroni and my health was poor all winter. When spring came my circumstances were such that I thought it best to remain in Moroni through the season."

It was there in Moroni where on a certain occasion he was involved in a fearful fight with three Indians while standing guard. Joseph's tells his own story:

"The following incident occurred at this place on March 3, 1866. Five hostile Indians, three men one squaw and a boy had been captured and were brought here and put under guard. When my son's turn came to guard I took his place. (This was his seventeen year old son Isaac). I went on guard at eight o'clock in the evening with another man by the name of Bilkey. The Indians had now been here a week or ten days and the squaw had been permitted to go about unguarded. She succeeded in putting in the hands of the Indians a knife and a large wire, both sharpened with a file which she had procured. They also had two clubs (stout rack stakes) concealed under their blankets. Just before the assault I discovered one of the clubs and threw it out the door.

"About nine o'clock one of the Indians wanted to go out under false pretenses and I went out with him. I had begun to suspect their intentions and cautioned the other guard to be on the alert. The Indian drew his club out from under his blanket and struck at me before I had time to prepare my pistol to shoot. Raising my arm to avert the blow he knocked the pistol out of my hand off twelve to fourteen feet away from me. The second blow struck my mouth, knocking out my front teeth. At the same moment that the Indian commenced on me the squaw picked up a stick of wood, as if to put it on the fire, and struck Bilkey with it. He ran off crying for help. I succeeded in getting the club from my assailant when he began using the knife on me. Another came out and stooped down to pick up the club I had thrown out. I seized him by the hair and while holding him a third Indian came out and struck me with a stick of wood. I worked around till I got in reach of my pistol. Holding on and keeping off the other as well as I could I

regained my pistol. The Indian I was holding broke loose and started off. I fired at him, the shot breaking his ankle. The other two I killed on the spot. I fired but four shots. My clothes were cut through at several places on my breast. My wrist and thumb were cut and my face severely gashed. (He was wearing a suit of heavy woolen material). After it had thus terminated, the alarm given by the other guard brought several citizens to the guard house and about thirty rods from the school house where a dance was going on. It had been snowing a little all evening. Some of the boys tracked the crippled Indian who was overtaken and shared the same fate as the other two.”

During the fight, after the bullets were all gone, Joseph struck one of the Indians with it and it never did revolve again. The gun which Joseph had in the fight belonged to his son-in-law, F. Walter Cox and is now kept in the family as a relic.

Isaac Morley Allen, oldest son of Joseph related, “My father Joseph S. Allen’s tragedy with the Indians happened on February 26, 1866 at Moroni.” (This date is slightly earlier than March 3, which is given in Joseph’s account above.) Isaac had been sent to Manti to get his father’s oxen that had strayed away. It was Isaac’s turn to stand guard over the Indians and was lucky for him that his father took his turn.

The following October (1866) President Brigham Young called Joseph to the Muddy Mission in what was supposed to be the Territory of Utah.

His son-in-law Orville S. Cox was also called to that Mission, as were several other families. Their main objective was to found settlements along the Muddy River in the Moapa Valley and raise cotton. Joseph had the two families, which, although a great blessing, was also quite a hardship financially. He decided to leave Marie and her little ones in Fairview, the oldest one being 9, planning to return for them after he was settled.

The settlers built their first homes on the creek bottoms, and before long some of them began to have chills and fevers. Joseph’s wife, Lucy burned every day for a long time. She grew very thin and weak, and after Albert came, he nearly died with the same disease, which was later known to be Malaria. When Brigham Young became aware of the conditions there, he sent word for them to abandon the river bottoms and move to higher ground, a sandy bench above the river. However they had no water there, so the brethren went high up the stream, dug a ditch and took out the water and brought it down on the high land, and thus they learned the art of irrigation there. They had no more chills and fever after they moved.

But they had to start all over again, breaking new ground, re-planting, and moving their houses. They named their town Overton, a place first settled by Abe Kimball which he called “podunk,” an Indian name meaning poor, and it surely fit the place and the people until they had time to get homes made and crops matured. And Joseph brought Mariah and the rest of his family there to live.

“The big trees growing in Overton, Nevada, were planted there by Grandfather Joseph. On a trip down from Washington, near St. George, he cut some sticks for use for whip stocks. He drove down to the muddy using those whip stocks all the way. He then cut them into short lengths and stuck them along into the ditch bank a foot or two apart. They sprouted and made a good growth that year.”— Hattie Esplin, granddaughter of Joseph and Lucy

Later Joseph transplanted them further apart. When the trees had grown, they provided shade and made the area much cooler and more comfortable to live in. They grew to be great giant trees.

They also planted fruit trees and grape vineyards. They had ample cotton fields which soon produced very satisfactorily, but required much labor to pick and care for. They improved their homes and gardens, and soon had comfortable surroundings and thriving crops. They had their milch cows and chickens, and were getting quite self-sufficient.

Lucy had borne 12 children. Their three oldest daughters were married, the next three had died as young children while camped at or near Winter Quarters on the plains, and were buried there. They now had 3 sons at home — Isaac 17; Albert 15, whom he left to take care of the farm in Fairview; and Simeon 7; and one daughter, Harriet age 9. A son, Hyrum, born between Albert and Harriet, had choked on a bullet he had swallowed when age one at Manti, and died. The last one was a daughter, Clara, born at Fairview and died when 15 months of age.

His second wife, Karen Marie, had four children when they came to the Muddy: Elizabeth Eliza 9; Christina Maria 7; John Millard 5; and Ellen Lesina 2. Two children were born there at Overton, Erastus Snow Peter in 1867, and Daniel Spencer 1870. She later had two more children born in Utah, Lydia Jane in 1872 and Diadama in 1875. Here Ingeborg Kirstine, Karen Marie's mother and Joseph's plural wife, died 3 June 1869. She was buried in the St. Thomas cemetery.

Joseph labored diligently for the success of the Muddy Mission. The older boys were a big help to their father, and he depended on them greatly. He earned what he could when he had time from his cooper trade, but of necessity the family worked hard to raise a good garden so they would have food.

Other families of the Muddy Mission's company settled two nearby communities which they called St. Joseph and St. Thomas. They built a meeting house which was used for Church, school, and social and community functions. Lucy taught school there for awhile. The neighbors enjoyed getting together for celebrations, for dances, just anything to have a good time and lift their spirits.

During these years the young men learned to dance and Albert had learned to play the violin. They had shucking bees, where neighbors gathered in the evening to help shuck corn after which they danced, had molasses candy pulls and other refreshments, such as pies and cakes. They often celebrated Brigham Young's birthday with a picnic in the nearby hills. Christmas was ever a joyous time with the pioneers. Children were made happy by just one small gift. They had little sugar but they still made their candies, cakes, pumpkin pies, chicken pies, pickles and preserves and enjoyed to the full all they had.

One summer morning Joseph's son Albert went up to the settlement of Washington near St. George, to work. There he traded his yoke of oxen for a pair of mules and a harness. When he came back home his father was out of patience over it and said, "What have you gone and traded a good yoke of oxen for that pair of large ears for?" Albert's answer was, "Well, I don't like to take the girls riding behind a yoke of slow oxen."

It had been six years since Joseph and the other Saints had arrived on the Muddy, and as a whole things seemed to be prospering. And then Nevada achieved statehood and claimed the Mormon settlements on the Muddy were in their territory. To avoid the demands and problems which were arising, President Brigham Young released the settlers on the Muddy from their mission, and advised them to return to Utah. So they left their ripening grain, grapes, watermelons and pumpkins, cotton fields, corn fields, homes and all in the hands of their enemies, and again taking just what their wagons would hold and their animals could pull, they trekked back over long dreary miles to Utah.

Several of the families returned to their former homes in Utah, including Lucy and her children, who returned to Manti. Joseph and his wife Marie and their children were with the group that located in the area called Long Valley, which had been previously settled but abandoned because of Indian difficulties. Joseph's oldest daughter, Mary Elizabeth and her husband Orville Cox and their family were in this group. They fixed up living quarters and planted crops, as they had done before in many areas, starting from scratch. They named this town Mt. Carmel. Soon after their arrival the United Order was established in Mt. Carmel. Some of the former residents returned, and soon the Cox and Morley group moved on up the valley and settled what became known as Orderville, named from the United Order which was established there in 1875.

Soon after the Order was established Joseph went up to Manti and persuaded Lucy and their son Albert, who was then married, to go down with him and join the Order. His son Isaac was already there.

Joseph's duties in the United Order were many. He made boots and shoes and also repaired them since he was a first class cobbler or shoemaker. He braided straw and sewed hats from it. Sometimes he would dye the straw and speckle the men's hats. He made horse hair flowers for the trim on women's hats.

He also made water buckets, tubs, barrels, churns, etc. for domestic use in the Order. Between times, he would go out into the pines and cut suitable trees for barrels, split them into pieces for staves, dry them and make various kinds of draw staves, and shape them for useful articles.

Joseph assisted in the making of soap as well. When roads were so bad he could not get out for supplies, he made lye by burning cottonwood trees to get their ashes, mixing it with lime, and this, put with grease, made soft soap. They kept the soap in large barrels in the warehouse. Any woman could then take a keeler and get out her portion of the soft soap for washing clothes.

He, with other old men, was also put to work burning the lime kilns and the tar kilns. It required about a week for a tar kiln to burn. The tar and beef tallow were mixed in the right proportions for wagon grease. He was a very resourceful man and worked hard to help the Order succeed.

He ran the milk wagon in the summertime for the Order for several years. In the summer the community would take their cows up the canyon where it was cool and the grass was abundant. In the canyon they began what they called "Hoyt's Dairy," which was named after Israel Hoyt, the president of the Order.

The men and boys did the milking and tending of the stock and the ladies of the Order processed the milk and dairy products such as butter, cheese, etc.

Joseph would go up the canyon each day with a light wagon and bring the day's supply back to town. The products were stored in a large cellar, with Karen Marie in charge of issuing the milk and products to the members as they were needed.

When the St. George Temple was completed to the point that ordinance work could be done, Joseph took his first wife, Lucy Morley, and their children and went to St. George where they did ordinance work for their kindred dead. On later trips Joseph also took Karen Marie, son John, and daughter Ellen and did their ordinance work as far back as the 1700's. They were also able to complete some work for friends at the same time.

While in St. George, they stayed at a home that the people of Orderville had constructed for the housing of Orderville residents. This was located near the St. George cemetery and was referred to as "The Order House."

In 1883 as the Saints became more selfish and greedy they began to drift away. The Allen family had lived and labored and worshiped God there, living the United Order as they best knew how with their beloved brethren and sisters for twelve years.

Albert and Simeon moved out of the Order in 1883. Albert returned in hopes of getting some more property, as he had only such a little when he went out. He did get a little more, and Lucy came back to Manti with him and lived with her daughter Lucy Cox until Simeon built her a house in Ferron. Joseph came up the next year and they moved to Huntington. His second wife, Mariah, never did move out, but stayed in Orderville with her children until she died 7 August 1885, at Orderville.

He moved to the town of Huntington. He later visited in the town of Ferron where he stayed with two sons Fred and Marion. While there he caught a heavy cold which resulted in a long serious illness which lasted all the winter of 1884. The boys wanted to send for their mother (all her boys lived in Huntington at this time, and Lucy was visiting with her daughter Nora in Orderville). But Joseph wouldn't let them send for her. He said, "She will take her death of cold in this severe cold weather. I'll get along somehow." He was brought back to

Huntington where he was cared for in the homes of his daughter-in-law, Harriet, who was Albert's wife and was also cared for by Isaac's wife, Matilda.

Joseph grew sicker and soon was not able to tolerate the noise and confusion that go with the raising of small children. In order to make him more comfortable, he was moved to his own home. His appetite was very poor and he could not eat much. Albert had some pears packed in the grain bin in the granary. He brought them to his father, but they were frozen, so they set them on the hearth and turned them round and round to thaw out so he could eat them. These he liked and asked for often. He also liked ground corn and milk.

He had pneumonia, erysipelas (a serious skin disease), and black canker. He suffered untold misery that final year and finally passed away 25 April 1889, at the age of 82 years. His wife Lucy lived 9 years longer; she died in 1908 at Orderville at the age of 93. Comment made by Hattie Esplin, "Dear old Grandfather. He lived a long and useful life, and had his share of trials and strife."

Although Joseph had his share of troubles, he also had his share of happiness. He was a loving father, and also a close friend and protector of the Prophet Joseph Smith and lived his life as a true Latter Day Saint!



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Family Group Record

Page 1 of 2

Husband Joseph Stewart ALLEN				
Born	24 Jun 1806	Place	Whitestown, Oneida, New York	LDS ordinance dates
Chr.		Place		Temple
Died	25 Apr 1889	Place	Huntington, Emery, Utah	Baptized 13 Feb 1831 LIVE
Buried	26 Apr 1889	Place	Huntington, Emery, Utah	Endowed 24 Dec 1845 NAUVO
Married	2 Sep 1835	Place	Clay, Missouri	SealPar SealSp 4 Feb 1846 NAUVO
Other Spouse Nancy Jane PUTNAM				
Married	4 Feb 1846	Place	Nauvoo, Hancock, Illinois	SealSp 4 Feb 1846 NAUVO
Other Spouse Karen Marie HANSEN				
Married	28 Jan 1854	Place	Manti, Sanpete, Utah	SealSp 11 Sep 1857 EHOUS
Other Spouse Ingeborg Kirstine JESPERSEN				
Married	11 Sep 1857	Place	Salt Lake City, Salt Lake, Utah	SealSp 11 Sep 1857 EHOUS
Husband's father Daniel ALLEN (M.D.)				
Husband's mother Nancy Agnes STEWART				
Wife Lucy Diantha MORLEY				
Born	4 Oct 1815	Place	Kirtland, Geauga, Ohio	LDS ordinance dates
Chr.		Place		Temple
Died	19 Oct 1908	Place	Orderville, Kane, Utah	Baptized 15 Nov 1830 LIVE
Buried	21 Oct 1908	Place	Orderville, Kane, Utah	Endowed 25 Dec 1845 NAUVO
Wife's father Isaac MORLEY				
Wife's mother Lucy GUNN				
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F Mary Elizabeth ALLEN			
Born	15 Aug 1836	Place	Liberty, Clay, Missouri	Baptized 27 Apr 1846 LIVE
Chr.		Place		Endowed 29 Apr 1865 EHOUS
Died	26 Nov 1916	Place	Orderville, Kane, Utah	SealPar 24 Apr 1879 SGEOR
Buried	28 Nov 1916	Place	Orderville, Kane, Utah	
Spouse Orville Southerland COX				
Married	3 Jul 1853	Place	Manti, Sanpete, Utah	SealSp 29 Apr 1865 EHOUS
Spouse Thomas BLACKBURN				
Married	24 Apr 1894	Place		SealSp
2	F Caroline Delight ALLEN			
Born	15 Sep 1838	Place	Far West, Caldwell, Missouri	Baptized 27 Apr 1847 LIVE
Chr.		Place		Endowed 15 Dec 1856
Died	26 Dec 1879	Place		SealPar 5 Dec 1944
Buried		Place		
Spouse James Naylor JONES				
Married	3 Dec 1855	Place		SealSp
Spouse Elisha JONES				
Married	1867	Place		SealSp
3	F Lucy Gunn ALLEN			
Born	28 Sep 1840	Place	Lima, Adams, Illinois	Baptized 22 Oct 1848 LIVE
Chr.		Place		Endowed 3 Mar 1873
Died	15 Nov 1928	Place		SealPar 13 Jan 1960
Buried		Place		
Spouse Fredrick Walter COX				
Married	20 Apr 1857	Place		SealSp
4	F Cordelia ALLEN			
Born	31 Jan 1843	Place	Lima, Adams, Illinois	Baptized Child
Chr.		Place		Endowed Child
Died	6 Nov 1846	Place		SealPar 24 Apr 1879 SGEOR
Buried		Place		
Spouse				
Married		Place		SealSp
5	F Calista ALLEN			
Born	25 Feb 1845	Place	Lima, Adams, Illinois	Baptized Child
Chr.		Place		Endowed Child
Died	17 Oct 1846	Place		SealPar 24 Apr 1879 SGEOR
Buried		Place		
Spouse				
Married		Place		SealSp

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Date prepared	12 Jun 2003		

Family Group Record

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Husband Joseph Stewart ALLEN				
Wife Lucy Diantha MORLEY				
Children List each child in order of birth.		LDS ordinance dates		Temple
6	M	Joseph Lorenzo ALLEN		
	Born	25 Feb 1847	Place Rushbottom, Douglas, Nebraska	Baptized Child
	Chr.		Place	Endowed Child
	Died	17 Aug 1847	Place	SealPar BIC
	Buried		Place	
	Spouse			
	Married		Place	SealSp
7	M	Isaac Morley ALLEN		
	Born	28 Mar 1849	Place Bountiful, Davis, Utah	Baptized 11 Jul 1857 LIVE
	Chr.		Place	Endowed 28 Apr 1873
	Died	5 Mar 1944	Place	SealPar BIC
	Buried		Place	
	Spouse	Harriet Amelia SQUIRES		
	Married	23 Mar 1873	Place	SealSp
	Spouse	Caroline Matilda NORWOOD		
	Married	9 Nov 1882	Place	SealSp
	Spouse	Isadore LOSEE		
	Married	12 Nov 1926	Place	SealSp
8	M	Charles Albert ALLEN		
	Born	16 Aug 1851	Place Manti, Sanpete, Utah	Baptized 19 Aug 1860 LIVE
	Chr.		Place	Endowed 1 Feb 1877
	Died	11 Mar 1924	Place	SealPar BIC
	Buried		Place	
	Spouse	Harriet Adeline FOWLER		
	Married	12 Jul 1874	Place	SealSp
	Spouse	Annie MCCONNELL		
	Married	24 Jan 1878	Place	SealSp
	Spouse	Mary Ellen ALLEN		
	Married	21 Mar 1883	Place	SealSp
9	M	Hyrum ALLEN		
	Born	12 Aug 1853	Place Manti, Sanpete, Utah	Baptized Child
	Chr.		Place	Endowed Child
	Died	1854	Place	SealPar BIC
	Buried		Place	
	Spouse			
	Married		Place	SealSp
10	F	Harriet Lenora ALLEN		
	Born	8 Apr 1857	Place Santaquin, Utah, Utah	Baptized 11 Mar 1865 LIVE
	Chr.		Place	Endowed 10 Jul 1876
	Died	11 Mar 1930	Place	SealPar BIC
	Buried		Place	
	Spouse	John James ESPLIN		
	Married	10 Jul 1876	Place	SealSp
11	M	Simeon Morley ALLEN		
	Born	6 Oct 1859	Place Mt. Pleasant, Sanpete, Utah	Baptized 4 Oct 1867 LIVE
	Chr.		Place	Endowed 2 Feb 1877
	Died	11 Oct 1916	Place	SealPar BIC
	Buried		Place	
	Spouse	Mary WALKER		
	Married	21 Sep 1887	Place	SealSp
12	F	Clara Amelia ALLEN		
	Born	8 May 1862	Place Fairview, Sanpete, Utah	Baptized Child
	Chr.		Place	Endowed Child
	Died	Aug 1863	Place	SealPar BIC
	Buried		Place	
	Spouse			
	Married		Place	SealSp

Family Group Record

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Husband Joseph Stewart ALLEN				
Born	24 Jun 1806	Place	Whitestown, Oneida, New York	LDS ordinance dates
Chr.		Place		Temple
Died	25 Apr 1889	Place	Huntington, Emery, Utah	Baptized 13 Feb 1831
Buried	26 Apr 1889	Place	Huntington, Emery, Utah	Endowed 24 Dec 1845
Married	28 Jan 1854	Place	Manti, Sanpete, Utah	SealPar
Other Spouse	Lucy Diantha MORLEY			SealSp 11 Sep 1857
Married	2 Sep 1835	Place	Clay, Missouri	NAUVO
Other Spouse	Nancy Jane PUTNAM			SealSp 4 Feb 1846
Married	4 Feb 1846	Place	Nauvoo, Hancock, Illinois	NAUVO
Other Spouse	Ingeborg Kirstine JESPERSEN			SealSp 4 Feb 1846
Married	11 Sep 1857	Place	Salt Lake City, Salt Lake, Utah	NAUVO
Husband's father	Daniel ALLEN (M.D.)			SealSp 11 Sep 1857
Husband's mother	Nancy Agnes STEWART			EHOUS
Wife Karen Marie HANSEN				
Born	5 Nov 1835	Place	Vester - Marie, Bornholm, Denmark	LDS ordinance dates
Chr.		Place		Temple
Died	7 Aug 1884	Place	Orderville, Kane, Utah	Baptized 27 Jun 1853
Buried		Place	Orderville, Kane, Utah	Endowed 11 Sep 1857
Wife's father	Mauritz HANSEN			SealPar
Wife's mother	Ingeborg Kirstine JESPERSEN			
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F	Elizabeth Eliza ALLEN		
Born	20 Apr 1857	Place	Santaquin, , Utah	Baptized
Chr.		Place		Endowed
Died	18 Oct 1896	Place		SealPar
Buried		Place		BIC
Spouse	Isaac ASAY			
Married	1 Dec 1874	Place		SealSp
2	F	Christina Marie ALLEN		
Born	27 Apr 1859	Place	Santaquin, Utah, Utah	Baptized
Chr.		Place		Endowed
Died	7 Jan 1923	Place		SealPar
Buried		Place		BIC
Spouse	Christopher Belby HEATON			
Married	4 Sep 1876	Place		SealSp
3	M	John Millard ALLEN		
Born	24 Jul 1861	Place	Fairview, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died	10 Nov 1947	Place		SealPar
Buried		Place		BIC
Spouse	Lydia Almira LOSEE			
Married	29 Dec 1880	Place		SealSp
4	F	Ellen Lesina ALLEN		
Born	3 Jan 1864	Place	Fairview, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died	17 Sep 1953	Place		SealPar
Buried		Place		BIC
Spouse	John CROFTS			
Married	11 Mar 1880	Place		SealSp
5	M	Erastus Snow Peter ALLEN		
Born	15 Jan 1867	Place	Overton, Clark, Nevada	Baptized
Chr.		Place		Endowed
Died	10 Jun 1953	Place		SealPar
Buried		Place		BIC
Spouse	Mary Amanda SAPP			
Married	3 Jan 1889	Place		SealSp
6	M	Daniel Spencer ALLEN		
Born	20 Jul 1870	Place	Overton, Clark, Nevada	Baptized
Chr.		Place		Endowed
Died	10 Apr 1911	Place		SealPar
Buried		Place		BIC
Spouse	Nettie Percenia WORKMAN			
Married	29 Dec 1894	Place		SealSp
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Family Group Record

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Husband Joseph Stewart ALLEN			
Wife Karen Marie HANSEN			
Children List each child in order of birth.		LDS ordinance dates	Temple
7	F	Lydia Jane ALLEN	
	Born	5 Nov 1872	Place Mt. Carmel, Kane, Utah
	Chr.		Place
	Died		Place
	Buried		Place
	Spouse	John Dean HARDY	
	Married	29 Dec 1894	Place
			SealSp
8	F	Diadamia ALLEN	
	Born	2 Oct 1875	Place Orderville, Kane, Utah
	Chr.		Place
	Died	2 May 1953	Place
	Buried		Place
	Spouse	Hyrum Adams REESE	
	Married	26 Sep 1911	Place
			SealSp



Lucy Diantha Morley, 1815 - 1908

LUCY DIANTHA MORLEY (ALLEN)

From a history written by Hattie Esplin, granddaughter
Edited and arranged by Lenna Cox Wilcock, 5th generation



Lucy Diantha Morley was born in Kirtland, Lake County, Ohio (Geauga County at that time) when that town was just in the making, settled mostly by people of Connecticut and Massachusetts. Her parents, Isaac and Lucy Gunn Morley built a cabin there in 1812. Her grandparents, Thomas and Editha Marsh Morley followed in 1815, the year she was born, and with them came her uncles Thomas and Alfred and aunts Diantha and Eliza Morley.

The Morleys came from their native town, Montague, Massachusetts traveling overland by team and wagon until they reached Lake Erie and then by boat until they reached the shores of Ohio, of the Great Western Reserve as that part of Ohio was then called. This was a beautiful country near the shores of Lake Erie. The Morley families developed an extensive homestead stocked with all kinds of industries to make their life profitable and productive and they were prosperous and happy. The Morleys were God-fearing, honest and thrifty.

It was under this influence that Lucy was reared to womanhood. She was educated in Kirtland with the best that the schools then provided and taught at home the ways of thrift and industry; to spin, sew, card, color and weave; also to cook, make soap, lye and candles and to make use of every good thing. As a maiden she grew tall and slender, had a dark complexion with black hair and brown eyes. By nature she was meek, loving and kind, helpful and energetic.

When she was thirteen, her parents joined the Campbellite faith, better known later as "The Church of Christ." The founders of this religion, Alexander Campbell and Sidney Rigdon had broken away from other churches and tried to follow more strictly the teachings of Christ.

In the fall of 1830, Parley P. Pratt and his missionary companions came to Kirtland on their way to carry the message of Mormonism to their Lamanite brethren. They stopped at Kirtland as they found the people there receptive to their teachings. The Morleys and others who lived on the Morley farm had formed themselves into a community group in the newly accepted faith taught by Sidney Rigdon. They readily became interested in this doctrine taught by the Mormon Missionaries and read the Mormon Bible which the missionaries carried with them.

Following is an account of the conversion of the Morley family to the restored gospel of Jesus Christ. Written at Orderville, Kane County, Utah, June 7, 1890 by Lucy Diantha Morley Allen:

"I was born October 4, 1815 in Kirtland, Geauga County, Ohio, (Lake County was formed in 1840 from part of Geauga and Cayuga Counties). I will try and write a little of my experiences and my conversion in to the Church of Jesus Christ of Latter-day Saints. I was living at Sheffield Daniels' place doing his wife's work and she was weaving for my mother; we were changing work.

I had my house work all done up and had got my quills and was filling the quills when there came a rap on the door and the answer was 'come in' and in came these nice appearing gentlemen. I arose from my work, took their hats and set them some chairs.

They sat down and commenced to tell their mission (now we had heard of the Golden Bible) and said they were sent from God to preach the gospel of Jesus Christ for the last time to the inhabitants of the earth. Mrs. Daniels turned on her loom bench and in an angry voice said, 'I do not want any of your damnable doctrine taught in my house and I will not have it!' They told her it was the truth and that they were sent from God, but she only protested the more and finally told them to leave her house for she would not listen to their false doctrine.

It was then ten o'clock and they had not had anything to eat that day. They had walked a long way and were hungry. Their names were Parley P. Pratt, Oliver Cowdery and Ziba Peterson. Mrs. Daniels said, 'You cannot have anything to eat in my house for I do not feed impostors.' I could not endure any more from her evil tongue. I said, 'Gentlemen (for such they were to me) my father lives a mile from here and if you will go to his house, I will promise you that you will be made welcome.' They kindly asked me to show them the way to my father's house. I arose from my work and they followed me to the gate and I gave the right direction and they thanked me and said, 'God bless you.'

I then went to the house and Mrs. Daniels asked me if I was not ashamed of what I had done sending those impostors where they would defile my sisters. I told her no. Then I told her I wanted to go home in the afternoon when my work was done and hear them talk for they were sent of God. The answer was, 'You can go and stay if you are so taken up with them.' I went home in the afternoon and found these gentlemen and my father in social conversation respecting the gospel. My father soon became convinced of the truth of this work and on the 15 November 1830, my father and his family and a number of others were baptized by Parley P. Pratt. My father and mother's names are Isaac and Lucy Morley."

– Lucy Diantha Morley Allen

Not long after her baptism, Lucy was privileged to get acquainted with the Prophet Joseph Smith and family. In the early part of 1831 the Prophet Joseph and wife Emma, also his father, mother, and brothers moved to Ohio from Waterloo, New York with a company of saints. Joseph and Emma stayed with the Morley family on the Morley farm for two weeks, later moving to a farm which the Prophet had purchased for the church.

Lucy heard from the lips of the Prophet more of the principles of the restored gospel which was to her like drinking from the fountain of living water. She did not tire of listening to the conversations between him and her father who had been appointed to assist in taking charge of the newly organized branch of the church at Kirtland. A warm friendship grew between the Prophet's family and the Morley family. Lucy and one of her sisters did the housework for Emma Smith when she had the twins, Joseph and Julia to care for. These twins were the children of John Murdock whose wife had died at their birth, April 30, 1831. They were brought to Emma soon after arriving in Kirtland and given to her to fill the place of her twins who had died. (From *History of Joseph Smith*, by his mother, Lucy Mack Smith.)

This association in the Smith home gave her a greater insight into the life of this great man whose kind and loving disposition was exemplified in deeds of sympathy and understanding to all those he came in contact with. In later years, she relived these experiences by relating how the Prophet loved to gather the Morley children around him, holding the smaller ones on his lap and telling them true stories of the Master Jesus Christ.

In June of that year Lucy's father, Isaac Morley, had been called and ordained as the second counselor to Bishop Edward Partridge, and also commissioned to accompany Ezra Booth as missionaries to go to Jackson County, Missouri, preaching by the way. He left Titus Billings, Lucy's Uncle (the husband of her Aunt Diantha Morley) in charge of his farm and departed on foot to carry out the instructions from the Lord to him through his inspired leader, the Prophet Joseph Smith. Early in 1832, the instruction from the Lord came for Titus Billings to sell the Morley farm and for those who dwelt on the farm to prepare to take their journey in the spring to the land of Zion in Jackson County. Uncle Titus complied with this instruction and led a company of Saints to Kirtland, in April 1832 to Independence, Missouri.

Lucy's mother was then left with all the cares of her family of six children: Philena, age 18; Lucy Diantha, 16; Editha Ann, 14; Cordelia, 8; Theresa Arthusa, 5; and Isaac, 3; (Calista had died at the age of 2 years in 1822). They remained in Kirtland that summer. Her father's duties as one of the Bishopric kept him busy in Independence helping the Saints get located on their lands in Jackson County: The wives and children of the Morley and the Partridge families started from Kirtland the latter part of October 1832, to join their husbands in the land of Zion—Jackson County Missouri—leaving a comfortable home and all their possessions except what few things they could carry in their wagons. Having cast their lot with the followers of the Church of Jesus Christ of Latter-day Saints, it became their portion to sacrifice much and suffer much for the gospel's sake.

They had to travel one hundred miles before they came to the Ohio River. They had intended going on a steamboat, but when they reached the river the water was so low they could not get down to the landing. They stayed a week and it was no better, so a keel boat was sent and they went aboard with Bishop Partridge's family. In a short time it began to rain, night came on, and it soon became very dark. The boat ran on to a sand bar and no light was allowed on board because of the powder that was on the boat. Although the night was dark and stormy, they had to sit around on some boxes until daylight, when some of the sailors went ashore, got some poles and pried the boat loose from the sandbar. Then a steamboat came in sight and it circled around and came along side of the old keel boat. The two boats were lashed together and the passengers stopped to change boats.

They were a hundred miles from their destination and it was nearing the last of November and the weather was very cold. They found a house near the landing where they stayed a week waiting for the steamboat to come for them. They received word that the steamboat could not run any longer for the river was full of ice. A man was then hired with four span of mules and a wagon with a large Pennsylvania box on it, to take them the rest of the way. There were fifteen of them in a tightly covered wagon box and no way to see out. The driver had a Negro along to assist him. They traveled this way for three or four days and then they were met by Isaac Morley who had come from Missouri to meet them. He loaded their belongings and those of the Partridge family into his wagon and they were soon at their destination, and were happy to get there after their long and arduous journey. The Morley family and the Partridge family had become lifelong friends in traveling from Kirtland to Jackson County together.

The Morley family rejoiced in being all together again and were delighted with the prospects of their new home in this rich beautiful land of Missouri which was similar to the bounteous land of Ohio from which they had come. The Lord had said in a revelation. "If you are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city in its time, and will crown the faithful with joy and rejoicing."

The land of Missouri did not cease to be the land of their enemies. The Missourians did not like their new neighbors from the first. They were not the same type of people, neither politically nor religiously. Their dislike soon turned to hatred and a mob of unlawful citizens entered their town, threatening to drive them out if they did not leave. Three times the Morley family took their things out of their house for them to carry out their threat to burn the house. They stayed at a neighbor's place, expecting to find their home in ashes the next morning. They returned to their home, but were in constant dread of what might happen next. The Morley girls were sleeping near a window when they were awakened by a shower of glass upon their bed. When they shook off the glass and came to their senses, they found they were not harmed but only scared by the pillaging of the mob.

Lucy's father was one of the seven Elders appointed by the Prophet Joseph to take charge of the branch of the Church in Missouri. These men offered their lives as a ransom for the church if this would appease the wrath of the mob. This offer was turned down; what the mob wanted was to get rid of every man, woman, and child of the Mormon people. Lucy saw her father taken to prison, and after three days sentenced to be shot. He and the other Elders were allowed a half hour in which to visit their families before being shot. Isaac entered his home, called his family together and they surrounded the table to eat together, they thought, for the last time. One of the guards accepted the invitation to sit with them at the table, the other stood near the door, sullen and silent. Then Father Morley offered a prayer, asking the guidance and protection, and asked the Lord to assuage the anger of

those who had and were maliciously treating the servants of the Lord who were humbly trying to do His will. The guard at the table silently wept.

Then Father Morley embraced his family and told them to be brave and was taken back to prison. Next morning the mob stood near the prison debating on how their prisoners were to be killed. All at once the prison doors came open and the brethren walked out of the prison and past the guards and went to their homes. Brother Morley entered a large corn field near his home and concealed himself under a large tree in the midst of the field. His family carried provisions to him, making sure that they did not make a beaten path to the tree.

It was getting into midwinter when they were forced to leave Jackson County under the most heart-rending circumstances, driven from their homes and they fled like sheep without a shepherd and without sufficient food and clothing to make them comfortable. There were from twelve to fifteen hundred Saints sought refuge over the Missouri River into Clay County. They made temporary homes along the inheritance, but the promise of the Lord had been on condition of faithfulness in keeping His word. This, some of them had not done. The location on the Missouri bottoms proved to be unhealthy for the Morley family and they all became sick, Lucy's mother becoming so sick that her life was despaired of. Her father being called to go on a mission with Bishop Partridge to their native state, Massachusetts, went leaving his family all sick, trusting in the Lord for their welfare.

Joseph Stewart Allen, a member of the now disbanded Zion's Camp, came to Clay County and found the Morley family in this sickly, unhealthy homeless condition. He helped them move to a better location on Log Creek, five miles south of Far West, and stayed with them for about a year, assisting them in the father's absence. He had marched in Zion's Camp the previous year and the Prophet had found Joseph a willing and faithful member, ever ready to carry out the instructions placed upon that body of men who had come to the assistance of the plundered Saints of Jackson County. During his stay with the Morley family, he became attached to Lucy Diantha and they were married September 2, 1835, by the prophet, Joseph Smith. Lucy, tall, slender and dark complexion, was a striking contrast to her husband who was of short build and small frame with light hair and blue eyes. He was nine years her senior. Their first child, Mary Elizabeth Allen was born in Liberty, Clay County, Missouri, on the 15th of August 1836.

"Grandmother Lucy Allen and her husband Joseph Stewart Allen entertained the Prophet Joseph sometimes, and one time while visiting them on fast day, (Thursday) their baby was crying and they said the baby was hungry but the mother, because of fasting, had no dinner for him, whereupon the Prophet told Grandmother she was not required to fast if it made the baby so hungry, and that the baby did not know why he must fast, and so she was to eat on fast day when she was nursing her baby."

The Morley and Allen families did not long have peace from their persecutors; mobocracy broke out again in the latter part of 1836, and they were forced to leave their homes. This time they took refuge in Ray County, which later became Caldwell County. Lucy's father came home from his mission in time to move his family to this place, she and Joseph accompanying them. They took up some land near Far West where they could live in peace. And when a cornerstone for a temple was laid at Far West they felt sure that this would be a permanent home for them where they could settle down to living contentedly and be able to enjoy the blessings the Lord had promised his Saints.

But the spirit of Satan was still in their midst. Governor Boggs of Missouri issued his extermination order which declared: The Mormons must be treated as enemies and must be exterminated or driven from the state. The inhuman and cruel treatment inflicted upon the Saints made it necessary for them to leave in the winter of 1838-1839, which they did under the direction of Brigham Young, as the Prophet and other leaders had been taken by the mob and put into prison. The Morleys and Allens left Far West February 6, 1839, with the Saints from that place, those of Adam-ondi-Ahman having gone in November 1838. After traveling twenty-one days, they reached Lima, Adams County, Illinois, and decided to settle at a little place they called Yelrome (*Morley* spelled backwards) in the south end of Hancock County. The winter was very hard on them, as they had insufficient food

and clothing. In the course of time this little settlement expanded to more than 400 people, and they named it. The Morley Settlement. Here they had five years of freedom from persecution.

By now, 1844, Lucy had five girls, Mary Elizabeth born at Liberty in 1836, Caroline Delight was born at Far West; Lucy Gunn, named for her mother; Cordelia and Calista all three were born at Morley Settlement, listed on the records as Lima. Calista was only six months old when because of mobocracy, they were forced to move again, this time going to Nauvoo, 25 miles north and joining the body of Saints there. The Morley Settlement was burned by the mob.

Lucy's faith was being put to the test. Why did the Lord permit such things to happen to the people who were trying to live His commandments? Why were the workers on their temple hindered in their progress by having to carry a gun in one hand and their trowel in the other? Why did He permit foul men to murder their Prophet and Patriarch? As she pondered these things over she reflected that the Lord had said he would have a tried people. They must be tried in order to test the metal of which they were made. Her father had been ordained a Patriarch. She knew that she had the blood of Israel, through the loins of Ephraim, flowing in her veins. She must keep up her courage and be true to the covenants she made when she was taken into the waters of baptism. If she did this the Lord would add other blessings to her life.

The Prophet Joseph had prophesied in 1842 that the saints would be driven to the Rocky Mountains and there become a mighty people, yet work on the Nauvoo Temple went forward as though there was no thought of leaving.

The Prophet met with many of the leading brethren often, and they and their wives were taught and instructed by him concerning the Temple endowments. A chosen few received their endowments under the hand of the Prophet before his death.

Following the Prophet's martyrdom on 27 June 1844, Brigham Young, President of the Quorum of the Twelve Apostles, directed the affairs of the Church. The Temple was completed sufficiently to be dedicated, and on December 10 it was open for endowments to be performed, and from that day ordinances were performed day and night with the exception of Saturdays and a day now and then until February 1846, the last ones being performed on the 7th. On December 25 Lucy was privileged to enter the temple with her husband and be sealed to him for time and all eternity.

That fall and winter was spent in making preparations for the trek to the west in the spring, Joseph hauling timber and other materials for the making of a wagon and helping to procure outfits for himself and others, and Lucy making clothes and procuring food for the long journey. Bitter feelings toward the Saints increased and the anti-Mormons in Illinois became impatient for their removal before the arrival of spring. The agreement to allow them to depart in peace was broken and, assisted by the Governor of the state, they resorted to acts of deceit and violence to hasten their departure.

Early in February 1846, they departed Nauvoo, the Allens traveling with the Morley family, reaching Winter Quarters in June, suffering from cold, hunger, privations of all kinds because of being forced out into the dead of winter before being sufficiently prepared for such a journey. In the fall of 1846, Lucy lost her two little girls, Calista and Cordelia, at Lima, Illinois, when they died just three weeks apart. The next February her first son, Joseph Lorenzo was born and lived only until the next August. He was buried at Rush Bottom above Winter Quarters. Lucy was left now with only her three oldest girls, ages 12, 10, and 8. Lucy also lost her mother, Lucy Gunn Morley, who died from black canker on 3 January 1848 and was buried at Winter Quarters (Omaha) Nebraska.

In June 1848, the two families were camped on the Elk Horn River in Nebraska ready to take up their march to the Valley of the Great Salt Lake with the company of Brigham Young, who had returned from the valley in the fall of 1847. Lucy walked most of this distance across the plains from Nebraska, and the company

arrived at the Salt Lake Valley September 24, 1848. Her father, Isaac, was captain of the first one hundred in Brigham Young's Company.

Joseph Stewart and Lucy Diantha Morley Allen came to Utah in the summer of 1848. They settled first in Sessions Settlement, which is now Bountiful and lived there for about a year. And here that first hard winter in the valley that we hear about, on 29 March 1849 Lucy's seventh child was born. She named him Isaac Morley for her father. There they suffered very much from hunger, cold and other things, living mostly on sego roots and other roots and greens, mountain rush tea, and berries to supplement their meager rations.

Grandmother said she had but very little milk for him, and what she did have was over half water and a bloody fluid which didn't look like anyone could live on it, but thinking it better for an infant baby than greens and roots she didn't wean him. He lived longer than any other member of the family.

In the fall of that year, she with her husband and father volunteered at the call of Brigham Young to go to the valley of the Sanpitch River to make a settlement, pioneering again a new country, having to endure this time, instead of mobocracy, the depredations of the savage Ute Indians. Their settlement was given the name of "Manti" by Isaac Morley. Here Lucy's husband built a little one room adobe house and she white-washed the walls inside and made it as homelike as she could. In the Sanpitch valley there were many rocks which were used for making fences, cellars, farm buildings and foundations for houses.

In August, 1851, Joseph Allen, with other men, went to Nephi to take wheat to be ground into flour. One night during his absence, the settlers were ordered into the fort for protection from Indians and there in that crowded, huddled place Lucy gave birth to her eighth child, Charles Albert, on August 16th.

On 28 January 1854, her husband married Karen Marie (or Mariah) Hansen, a convert from Denmark. Lucy had been sorely tried with Jane Putnam, another of Joseph's wives, whom he had married 4 February 1846, as she was somewhat unbalanced in her mind and someone had to keep an eye on her to keep her from doing things she should not. One day Lucy caught her setting fire to her clothing. It was a relief to her as well as the rest of the family when shortly after that she passed away. (In 1857, three years after marrying Mariah Hansen, Joseph married Ingeborg Kristine Jespersen, Mariah's mother, to provide and care for her. She passed away in 1869, having borne no children by him.)

Another son, Hyrum was born to Lucy in Manti on August 12, 1853. Soon after this, they decided to move to Santaquin. While packing their household goods, a bullet rolled out onto the floor. Little Hyrum crawling on the floor picked it up and swallowed it. A few days before that Joseph had brought home a nice smooth board and remarked to Lucy that it would make a nice coffin. "Oh, Joseph," Lucy cried, "What makes you say such a thing?" He replied, "Well it just came into my mind." And sure enough, that board was used to make a coffin for little Hyrum. He died as a result of swallowing the bullet.

They were ever on the move, pioneering in first one place and another. Harriet Lenora, the tenth child was born at Santaquin in 1857; Simeon at Mt. Pleasant in 1859, and Clara Amelia in Fairview in 1861. She was the last and twelfth child and died at the age of 15 months.

While living at Fairview, her son Albert had a narrow escape from drowning. The town boys were herding cattle along the Sanpitch River. At noon the older boys took a swim and ordered the smaller boys to wait until they got out of the swimming hole. All the older boys were out and gone when the little boys went in. Soon someone called, "Albert is on the bottom of the river." One of the older boys dived in and got him out. He looked lifeless, but they worked with him and someone went for his father. The report reached his parents that Albert was dead. Joseph hooked up his oxen and went to the river as fast as he could, praying earnestly all the way.

When he reached the river Albert was lying on the ground, his consciousness slowly coming back to him, Lucy at home, weeping as she feared another one of her children had met sudden death. How thankful she was when his father brought him home alive. Albert told his parents that he had really been dead and had seen his body lying on the bottom of the river and that when his spirit returned to it after he was prayed for, he said it was the worst kind of torture he ever felt, until his cold stiff body got warm enough for his blood to run.

Lucy taught her children to always observe the Sabbath. One Sunday, Albert did not return from Sunday School. Later he came with a long string of fish strung over his clean calico shirt. One of his boy friends induced him to go fishing instead of going to Sunday School, and he thought his mother would not mind, this once, if he brought home a nice string of fish. But he found that she did mind, and he was not allowed to stray away from any of his Sunday meetings thereafter.

In 1866 the call came for them to go with a chosen company to settle on the Muddy River in southwestern Utah, to raise cotton. This was a great trial to them to again face the wilderness and unbroken land to build anew and face hunger and savages in an unknown country. Lucy had to endure so much in her life, always on the move. She was not usually given to complaining, but "Oh, Joseph," she said, "I believe if President Young asked you to wade through fire you would do it." And no doubt he would; such was his faith and confidence in his leaders. At this time, in Fairview, his crops growing and two families to provide for, Joseph had to do some planning.

He decided to leave Karen Marie and her brother Peter, and their mother, who lived with them, and Albert who was then fifteen, to take care of the crops there. He would take Lucy and her children, Isaac, Harriet Leonora and Simeon, and go to the Muddy. He knew that he could depend on Albert to water the crops and help Peter with the farm work. When the grain was ripe he would return and get the rest of them.

The trip to the Muddy was a long tedious journey through deep sand much of the way, ninety miles beyond St. George, with scarcity of water much of the way. Arriving there the settlers made a dam in the Muddy River to divert water out into streams to water their crops which they planted as soon as the land could be made ready. Isaac, then seventeen, was able to do a man's work along with his father.

They made adobes which they used to build a house near the river bottoms. This location proved unhealthy for them and they took down with malaria fever. Lucy had chills and fever dreadfully for a long time. Then they began to wear away from this swampy river bottom, as that was responsible for their sickness. Eventually water was taken out of the river into a ditch higher up the river and out onto the bench land, and they moved from the river bottoms to the bench and built the town of Overton, and they had no more sickness.

It was extremely hot weather and things grew rapidly. The Indians there were not savage but were troublesome. They stole cattle and everything they could lay their hands on. One year the flour gave out before the year's crops matured. The barley ripened earlier so they gathered some and threshed it, grinding it between some stones. When they had enough ready for a batch of bread, Lucy baked some and the family sat down to eat. Disappointment was their portion, for hungry as they were, they could not eat the bread as it was so mixed with sand from the grinding. Albert rose from the table and taking a five dollar bill he had earned to buy himself a Sunday suit, he said, "I'll go down to Pres. Helaman Pratt's and buy all this bill will get of flour. I heard he brought in a load last night from St. George." Presently he came back with forty pounds of flour. Lucy soon had some biscuits made and how good they were and how they were enjoyed.

During the time they lived on the Muddy, the boys would go back to some of the older settlements to seek employment, so as to get enough cash for things they needed to buy. Joseph made

trips to St. George for supplies to carry on his cooper trade. Lucy was employed as a school teacher in Overton. In the summer the days were oppressively hot and did not cool off when night came and it was difficult to get restful sleep. The boys would often make their bed on a straw shed and would go to the ditch and wet their shirts and put them on wet so as to cool off before going to bed.

Soon it became known that this would not be a permanent abiding place for them. When the state of Nevada was created, the Muddy settlements were included in that state. Brigham Young released them from the mission as the Nevada officials were taxing them so heavily, and they were unable to pay such heavy taxes. President Young advised the settlers to move into Long Valley, in southern Utah, which most of them did, first living in the town of Mt. Carmel for a short while. Lucy, however, decided to go back to Manti. Her husband Joseph, and wife Mariah and their children stayed at Mt. Carmel. The United Order was organized there in 1874. The Allens were some of those who joined in living this principle, and later moved to the new site of Orderville in 1875. Joseph went to Manti the following year and brought Lucy back to Orderville. Lucy's daughter Mary Elizabeth, who had married Orville S. Cox, was with them on the Muddy and had also joined the United Order.

Lucy Gunn Allen, their 3rd daughter, was the first wife of Frederick Walter Cox Jr., and lived in Manti. Charles Albert and his wife Harriet A. Fowler lived in Manti for some time, later joining the United Order. He took all his possessions willingly into the Order. He had a team, a new wagon, a colt, some cattle and \$200.

Lucy was in her 60's during her participation in the work of the United Order, but she still was very active and energetic, helping with all its activities, spinning, weaving, cooking, gardening, etc., working indoors and out. One summer day, Lucy was picking peas for the Order table when she became exhausted and went home ill with her arms strained and painful. Her husband called in the Elders to administer to her, and she then became eased of her pain and fell asleep. The brother who had assisted with the ordinance said he received the pain from her arms in his arms which remained with him until midnight.

Joseph and Lucy left the Order in 1884. Their sons Albert and Simeon moved out the year before. Lucy went to Manti with Albert and lived with her daughter, Lucy Cox, until Simeon built a home for her in Ferron. Her husband Joseph came up the next year and they moved to Huntington. Karen Marie and her children remained in Orderville. Lucy's husband Joseph died in Huntington on the 25th of April 1889, while she was in Orderville visiting with her daughter Harriet Lenora, who had married John James Esplin. She spent the remainder of her life with her daughter Nora Esplin, as she came to be known.

In the fall, Lucy would pick apples and other fruits and peel and dry them. She was a very fine seamstress and sewed many articles by hand. She always slept in her own single bed, a four poster, and it stood in Nora's own bedroom.

Lucy bore her testimony many times to the truthfulness of the everlasting gospel and told of her intimate acquaintance with the Prophet Joseph Smith, and said that she knew that he was truly a Prophet of the Lord.

In 1900, Albert went down from Idaho to visit his aged mother who was then eighty-five years old. He stayed with her three weeks. He took her to many places of interest, and they enjoyed themselves very much. The following August she wrote him a letter. The following is quote from that letter:

"August 31, 1900 Apostle Francis M. Lyman was in a meeting in Orderville, previous to a conference in Kanab. He asked if anyone wanted to shake hands with him. At the close of the

meeting, if they wished to, they might do so, so I sat down and waited until he came along, and then I shook hands with him. Bishop (Henry J.) Esplin, husband of her granddaughter Philena, then said, 'Brother Lyman, this is the oldest baptized member of the Church. She was baptized November, 1830.'

"He then asked me some questions and then said, 'Come and go down to Bishop Esplin's with us. I want to bless you.'

"Of course I went with them. He then asked me lots of things, then wrote down my name, age, and by whom and when I was baptized, etc. Then he said, 'I did not know there was such a woman living. I am glad to know you and I want to bless you.' Then he took my chair and carried it into the parlor. Bro. Chamberlain and Bishop Esplin came forward, and Apostle Lyman said, 'Let me lay my hands on first.' He then said, 'Now you lay your hands on carefully.' He then blessed me. The blessing he gave me was the greatest and grandest I ever heard. He said my posterity would every one be saved in the Celestial Kingdom; not one should be lost, and that I would reign as queen at their head. And that when I passed from this life I would not suffer any pain, and that my salvation was sure. This was only but a small part of what he pronounced upon my head."

When he asked about her children she told him she had 12 children, 61 grandchildren, 73 great-grandchildren, and 2 great-great-grandchildren.

In about 1906 a five generation picture was taken of her and four of her descendants, namely her oldest daughter, Mary Elizabeth Allen Cox, Philena Cox Esplin, Philena's oldest son Henry, and Henry's oldest son Rulon, who was then about 6 years old.

Grandmother Lucy enjoyed good health, considering her age, and she lived eight years after this blessing. She fell one day, on the doorstep, and injured her hip, in the fall of 1908, she was 93, and afterward was somewhat lame, but was not ill.

Then one evening she felt a little more tired than usual, and went to bed earlier. Nora, and her daughter, Clara, were sitting by their big fireplace in the living room and felt a rather queer feeling about Grandmother, so they went to her room to see how she was, and found her gone. No struggle had taken place. Her handkerchief was held in her hand. She had just simply gone to sleep—a long, blissful sleep of death, the best reward for a well-spent life—a life of toil and hardship, sacrifice and suffering, ninety three long years. Oh, what a wonderful mother. How her children all love her. Our dear Grandmother, Lucy Diantha Morley, Allen.

She had borne the trials through which she had passed patiently and with fortitude. She was ambitious, and even in her old age was always willing and anxious to help with the work in her daughter's home. Up to the last few months she was able to attend Sunday meetings and often rode a mule with her daughter's family, who lived on a farm. They moved to town shortly before her death. About a year prior to this she had fallen on the doorstep and injured her hip. She recovered sufficiently to get around for some time, then she took to her bed and never rose again. She passed away in her sleep on the evening of October 19, 1908, at the age of 93 years.



REFERENCES:

History of Lucy Diantha Morley Allen, Pioneer Of 1848 In Brigham Young's Company, by Hattie Esplin, granddaughter, Salt Lake City, Utah 1952)

From the film #026319, *History of Early Pioneers of Orderville and Kane County, Utah*.

Treasures of Pioneer Histories; from Luella Allen Gallegoes and her collection of histories; Scanned on to the computer by Lynda Lue Allen Porter, There were some spelling fixes and editing done by her.

Additional information and comments from other sources added by Lenna C. Wilcock, 3/8/2003

GEORGE PALMER, JR.

1795 - 1833

Arranged by Lenna Cox Wilcock in 2003



George Palmer Jr. son of George Palmer Sr. and Hannah Wilkinson, was born 13 July 1795, at Cramahe Twp. Northumberland, Newcastle, Upper Canada. This George is the 4th George in his Palmer ancestry, and is called Junior and also the Younger, when in the same documents shown with his father George, called Sr. in Cramahe Twp. records.

At the age of 17, George Jr. joined the Glengarry Light Infantry Fencibles, at Kingston, Ontario, which is very near the Loughborough Township. He served for three years from 4 April, 1812 to 2 April, 1815.

Four days after he was discharged, on 8 April 1815 George married Phebe Draper, daughter of William Draper Sr. and Lydia Lathrop. They were possibly married by Reuben Crandall, the Baptist Church Minister who was given the right to perform marriages in Cramahe and Haldimand Townships.

Military records and Crown Land Grants show that George Jr. received land from the Crown for services rendered in "The Glengarry Light Infantry Fencibles Regiment," or, "for his Servitude in the War of 1812 with the Americans," this land grant having been witnessed by William Draper, who is no doubt his father-in-law.

This land was located in Cramahe Township, Northumberland, Ontario, Canada, it being granted a little over a year after he had drawn Lot No. 9 in the 4th Concession at Cramahe.

So George and his wife Phebe began their married life at Cramahe, where their first two children were born, Lovina in 1816, and Asahel in 1819. A record in Newcastle District, Cramahe Township shows that he lived by his father George Sr. and his mother Hannah Wilkinson Palmer. The land deeds say that he received 100 acres dated 5 November 1815, which was half of Lot 9, 4th Concession, Cramahe.

The land deed would require that he clear brush, fell trees, cultivate, and build a cabin. George Jr. must not have been interested in farming or did not keep sufficient requirements, for the 1819 records show he had only four acres cultivated of his 96 still to do. Land records are not entered until after this work is done, so it couldn't be entered with the auditor, in his name.

Apparently George Jr. was not a farmer, nor did he wish to farm, or he would have proved up on his land. George was a cobbler, and he wished to sell and move to Haldimand Twp. He finally was able to get the deed in his name, and on 14 December 1820 George Jr. sold to George Drewry, for seventy-five pounds, his one hundred acres in Lot 9. His father-in-law William Draper witnessed the sale.

The George Palmer Jr. family then moved to Haldimand. The census listed him as having two horses there, but no land. That is where Phebe's parents, William and Lydia Draper were living in 1820. They didn't stay in Haldimand very long, but they were there long enough for their third child, William George to be born, 25 August 1821.

They next moved to Loughborough some one hundred miles east, near the Kingston area where Phebe's parents had gone. Here George had a better place for his shoemaking business (Cobbler or other leather works.) His great grandfather, William Preston was a cobbler. They lived on the 200 acres of Phebe's uncle, Thomas Draper Jr's land, which land he had since 1814. The maps show it as a beautiful place of lakes and forest.

Their daughter Eliza was born there 31 May 1824, then Lydia Elizabeth was born 16 October 1826, then son Zemira was born August 1831. (Loughborough Township, Frontenac County, Midland District, in Upper Canada, is now referred to as Ontario Province, since 1867).

This was the time and the place for them to be, for soon the missionaries came to Kingston area. The Church History record states in 1833 Brigham Young with other missionaries organized a branch at Loughborough, where George and Phebe with their six children were living.

Phebe heard of and attended a meeting held by Brigham Young when he visited that area in 1833 to tell his brother about the new Church. She was baptized into the Church of Jesus Christ of Latter Day Saints 17 February 1833, the first of all the Drapers to be baptized. She was followed by her brother Zemira Draper on the 19th, then her sisters Fanny and Lydia in March, and brother Wm Jr. and her father, but not her mother Lydia Lathrop Draper. (Note: Lydia Lathrop Draper, Phebe's mother was baptized and endowed at Nauvoo, Illinois, 25 December 1845.)

George didn't join the Church, but one great grandson says he would have, had it been explained to his understanding. We do know that George lived only a short time after Phebe was baptized, and that their daughter Eliza died from a fire in Loughborough sometime in 1832. That is where George died on 4 December 1833. Perhaps he died from the causes of the fire. George and Phebe's 7th and last child Rhoda Ann was born 15 March 1834, three months after the death of her father.

George must have remained dear in Phebe's heart, for ten years after his death, before the information was given in the newly organized Church that men must do ordinance work for men, Phebe was baptized for her husband George 8 April 1844. She traveled from Bear Creek in Hancock County Illinois, to Nauvoo, about 20 miles from Nauvoo to perform this ordinance, to show her love and desire to be known as his wife in the Eternities. She was at that time married to Ebenezer Brown (28 August, 1842).



The following is a personal incident told among the families of Zemira's children, Jesse Milo, Newell and Joseph Palmer, in the late 19-teens and early 1920's, sent in by Hoyt Palmer, son of Jesse Milo Sr.:

"In the rather sparsely inhabited area of Upper Canada, where George lived there were frequent stories among the inhabitants of a large white wolf, which a number of settlers reported having seen, and which was making inroads among their livestock, killing several small animals.

"While George was out on a winter night, walking through the snow-covered countryside, he saw, a short distance ahead of him, a white object which seemed a slightly different shade from the whiteness of the snow. As he slowed down, his eyes on the suspicious object, he thought he saw it move, and prickles of apprehension raced up his spine, as he thought he might be coming upon the 'white wolf.' In spite of his alarm, he quelled his mounting fears, and, seeing a sizeable stick standing up in the snow, he seized it to use as a club. Then he advanced toward the object, which still stood beside the path he was following.

"As he advanced closer, he again thought he saw it move, but the night being fairly dark, he could not be certain, and as it did not flee nor come to attack him, he walked close enough to give it a hard blow with the club he had picked up. To his surprise, the club came down on an object of more firmness than he had expected, and the stick broke in two. A closer examination showed that the object was merely an oddly shaped, snow-covered stump."



CHILDREN of George Palmer Jr., and Phebe Draper – All born in Ontario, Canada:

1. **LOVINA**, born 20 July 1816, ad Cramahe, Township; 1834, married (1) 1834, Henry Munro; married (2) about 1847-8, Thomas Jefferson Brandon.
2. **ASAH**EL, born 26 January 1819, of Cramahe Township, married Miss Carter.
3. **WILLIAM GEORGE**, born 25 August 1821, Haldimand, Northumberland, died 14 April 1891, baptized early in the Church, dates not available; married (1) (sealed 20 April 1867, Susanna Draper; married (2) Mary Ellen Perdun; married (3) (sealed 20 April 1867) Emma Bateman (Lewis).
4. **ELIZA**, born 31 May 1824, of Haldimand, burned to death 1832, age 8.
5. **LYDIA ELIZABETH**, born 15 October 1826-7, Haldimand Township, died 13 July 1911, baptized possibly early in the Church, no record found; married about 1847, Anthony Bruno.
6. **ZEMIRA**, born 9 August 1831, West Loughborough Township, Frontenac County, died 22 October 1880, baptized probably early in the Church, no record, also baptized 1 March 1850; married & sealed in SLC Endowment House 1 December 1851, (1) Sally Knight. Married in Provo 30 March 1856 (2) Caroline Jacques, later sealed in SLC EHOUS, 19 Dec 1870.
7. **RHODA ANN**, born 15 March 1834, Cramahe Township, died 27 December 1879, baptized 1842, married 1 January 1851, Joseph Anderson Allred.



REFERENCES:

Descendants of George Palmer and Phebe Draper, compiled by Sarah Palmer Collinwood, 1962,
Sources: Temple Records, Early Church Records, Family records of many early descendants, Bible or Family records of Phebe Draper Palmer Brown, Military and Land Records.

Personal Ancestral File Notes from Lois Palmer Allen (sister of Sarah P. Collinwood) living at Mesa, Arizona, 2000, in possession of Lucile Wilcock Brubaker

EXPLANATIONS TAKEN FROM LOIS PALMER ALLEN'S PAF (Personal Ancestral File) NOTES:

Note 1. One book gives data of George Palmer, called Junior and the Younger, when he is shown by records in Cramahe Twp., which reads: then Grants of George Jr from King George Fourth, & for his father George Palmer from King George the third. (– pp 11-25, 27-30, pp 30b, 30c, & pp 30d, 30e & 30f –p 22 of Lois' Notes.)

Note 2. George's Palmer family records, kept by his wife, Phebe Draper Palmer (Brown) and or his brother Isaac, were destroyed by the mob, 1844-47.–p 9 Lois' Notes

Note 3. George's birth date & place, his trade and place on enlistment had been recorded in the Glengarry Light Infantry Fencible Regiment records, but they were destroyed at the Battle of York (the modern Toronto) in April 1815, which Regiment George served under from 4/4/1812 to 4/2/1815, as written by lieut. Col. M.E.S. Laws, Brighton, Sussex, England, a Professional Record Agent, to Sarah P. Collinwood. – p. 9 paragraph 6, Lois' Notes

Note 4. The Cramahe & Haldimand Baptist Church gave his father's acceptance July 7, 1798, & his mother, Hannah Palmer, baptized 1801. His younger brother's patriarchal Blessing given 3 __ 1852, named his parents George & Hannah Palmer, that he Isaac, was born 24 Aug 1806 in Cramahe.– p. 9 of Lois' Notes.

Note 5. George Palmer Jr. at the end of his Military is stationed at his home place, Cramahe Twp, during Feb, March, and discharged Apr 2, 1815. He married Phebe Draper on the 8th April 1815, at Cramahe. They are shown married and in their own household #7.

Note 6. Reels and films purchased by the Wesley Palmer Family Org. from Toronto Archives contain records of George called the Younger on his Military Records and Jr. at the events where he and his father, called George Sr. were listed together in the same documents, such as land records, Patents, Census and Assessment. – p. 23 of Lois' Notes.



COMMENT: These notes are necessarily laced with much legal statistical data, for such records of various kinds are the base upon which this history has been constructed. – Lenna Cox Wilcock

Family Group Record

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Husband George PALMER Jr.				
Born	13 Jul 1795	Place	Cramahe Twp, Northumberland, Newcastle, Upper Canada	LDS ordinance dates
Chr.		Place		Baptized 21 Jun 1881
Died	4 Dec 1833	Place	Loborough Twp, Frontenac, Ontario, Canada	Endowed 22 Jun 1881
Buried		Place	Loughborough, Frontenac, Ontario, Canada	SealPar 14 Jun 1983
Married	8 Apr 1815	Place	Cramahe Twp, Northumberland, Ontario, Canada	SealSp 1 Oct 1924
Husband's father George PALMER Sr.				
Husband's mother Hannah WILKINSON				
Wife Phebe DRAPER				
Born	9 Oct 1797	Place	Rome, Oneida, New York	LDS ordinance dates
Chr.		Place		Baptized 17 Feb 1833
Died	28 Feb 1879	Place	Draper, Salt Lake, Utah	Endowed 24 Dec 1845
Buried	1879	Place	Draper, Salt Lake, Utah	SealPar 24 Jun 1932
Other Spouse Ebenezer BROWN				
Married	28 Aug 1842	Place	Pleasant Vale, Pike, Illinois	SealSp 24 Jan 1852
Wife's father William DRAPER Sr				
Wife's mother Lydia LATHROP				
Children List each child in order of birth.				
LDS ordinance dates				
Temple				
1	F Lovina PALMER			
Born	20 Jul 1816	Place	Cramahe Twp, Northumberland, ND, Upper Canada	Baptized Jun 1834
Chr.		Place		Endowed 19 Dec 1870
Died	5 Feb 1887	Place	Draper, Salt Lake, Utah	SealPar 1 Oct 1924
Buried	Feb 1887	Place	Draper, Salt Lake, Utah	
Spouse Henry I. MUNRO				
Married	1834	Place	Loughborough Twp, Frontenac, Ontario, Canada	SealSp 5 Mar 1857
Spouse Thomas Jefferson BRANDON				
Married	1847/1848	Place	Bluff City, Freemont, Iowa	SealSp 15 Apr 1994
Spouse Newman BULKLEY				
Married	5 Mar 1857	Place		SealSp
2	M Asahel PALMER			
Born	26 Jan 1819	Place	Cramahe Twp, Northumberland, Newcastle, Upper Canada	Baptized 24 Jun 1924
Chr.		Place		Endowed 19 Sep 1924
Died	Abt Mar 1883	Place	Carroll or Calhoun County, Iowa	SealPar 1 Oct 1924
Buried		Place		
Spouse Evaline CARTER				
Married	Abt 1842	Place	Of Kirtland, Ohio Or Nauvoo, Hancock, Illinois	SealSp 19 Sep 1924
3	M William George PALMER			
Born	25 Aug 1821	Place	Haldiman Twp, Northumberland, Ontario, Canada	Baptized 24 Jun 1924
Chr.		Place		Endowed 20 Apr 1867
Died	14 Apr 1891	Place	Provo, Utah, Utah	SealPar 1 Oct 1924
Buried	15 Apr 1891	Place	Provo, Utah, Utah	
Spouse Susan DRAPER				
Married	24 Feb 1842	Place	Pleasantville, Pike, Illinois	SealSp 20 Apr 1867
Spouse Mary Ellen PURDUN				
Married	Abt 1846 (D)	Place	, Dekalb, Illinois	SealSp 1 Oct 1924
Spouse Emma BATEMAN				
Married	1860	Place	of Draper, Salt Lake, Utah	
4	F Eliza PALMER			
Born	31 May 1824	Place	Loborough, Frontenac, Midland, Upper Canada	Baptized 24 Jun 1924
Chr.		Place		Endowed 1 Oct 1924
Died	1832	Place	Loborough Twp, Frontenac, Ontario, Canada	SealPar 1 Oct 1924
Buried		Place		
Spouse				
Married		Place		SealSp
5	F Lydia Elizabeth PALMER			
Born	16 Oct 1826/1827	Place	Loborough, Frontenac, Midland, Upper Canada	Baptized 26 Jun 1917
Chr.		Place		Endowed 27 Jun 1917
Died	13 Jul 1911	Place	Boise, Ada, Idaho	SealPar 1 Oct 1924
Buried	14 Jul 1911	Place	Boise, Ada, Idaho	
Spouse Anthony BRUNO				
Married	1846	Place	of Hamburg, Fremont, Iowa	SealSp 4 Mar 1960

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Family Group Record

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Husband George PALMER Jr.				
Wife Phebe DRAPER				
Children List each child in order of birth.		LDS ordinance dates		Temple
6	M	Zemira PALMER		
	Born	9 Aug 1831	Place Loughborough, Frontenac, Midland, UpperCanada	Baptized 1 Mar 1850 LIVE
	Chr.		Place	Endowed 18 Sep 1855 EHOUS
	Died	22 Oct 1880	Place Orderville, Kane, Utah	SealPar 1 Oct 1924 SLAKE
	Buried	23 Oct 1880	Place Orderville, Kane, Utah	
	Spouse	Caroline JACQUES		
	Married	30 Mar 1856	Place Salt Lake City, Salt Lake, Utah	SealSp 19 Dec 1870 EHOUS
	Spouse	Sally KNIGHT		
	Married	1 Dec 1851	Place Salt Lake City, Salt Lake, Utah	SealSp 18 Sep 1855 EHOUS
7	F	Rhoda PALMER		
	Born	15 Mar 1834	Place Loughborough, Frontenac, Midland District, Upper Canada	Baptized 1842 LIVE
	Chr.		Place	Endowed 16 Nov 1855 EHOUS
	Died	27 Dec 1879	Place Lewiston, Cache, Utah	SealPar 1 Oct 1924 SLAKE
	Buried		Place	
	Spouse	Joseph Anderson ALLRED		
	Married	1 Jan 1851	Place Salt Lake City, SALT LAKE, Utah	SealSp 16 Nov 1855 EHOUS



Phebe Draper, 1797 - 1879

PHEBE DRAPER (PALMER) (BROWN)

Came With Mormon Battalion—1849
Submitted by Ardell Griffeth Archibald,
third great-granddaughter
Springview D.U.P. Camp, Salt Lake City, Utah



Phebe Draper Palmer Brown, the daughter of William and Lydia Lathrop Draper, was born in Rome, Oneida County, New York, October 9, 1797. The Drapers originally came from England to America in 1645, locating near Boston. The family spread through the New England States.

In about 1800 Phebe's grandparents, Thomas Draper and Lydia Rogers, moved to Canada. When she was about 10 years old, in February 1807, her father received word that his mother Lydia Rogers was ill in Richmond Township, Frontenac, Ontario and not expected to live and that she desired to see her son before she died. With the help of an Indian guide who had brought them word, they proceeded to Canada notwithstanding the bitterness of the Northern winter and the fact that they were expecting a new baby within a month or two. They traveled in a sleigh and crossed the eastern end of Lake Ontario on ice. The Indian successfully guided them to their destination where they found Lydia Rogers still alive. She died within a few days after their arrival, at the age of 60.

William did not make the rugged trip back to Rome, as there was good land still available to new settlers in Canada and all of William's brothers and sisters were living there; they too, decided to make Canada their home.

Phebe married George Palmer, Jr. in 1815 in Canada, when she was eighteen years old. To them were born seven children: Lovina, Asahel, William, Eliza, Lydia, Zemira, and Rhoda.

In 1832 Eleazer Miller came to Loughborough, Frontenac County, Ontario, preaching Mormonism, and in 1833 Brigham Young arrived. Most of the Drapers accepted this new religion, but apparently George did not. When Phebe was baptized by Brigham Young on February 17, 1833, he remarked, "So you had to get your backside wet, did you?"

As George died soon after this leaving her a widow with five children and another soon to be born, she no doubt began to make preparations to leave with her brother William or other saints for Kirtland, Ohio to join the saints.

Contrary to the statements that Phebe left Canada with seven fatherless children, her daughter Eliza, whose birth date has been established as 1824, died at eight years of age, having been burned to death, thus placing her death in 1832, before her father's death. Phebe did not leave until after Rhoda's birth in March 1834.

Also, by 1834 Lovina had married Henry Munro and evidently did not come when her mother did, as she had a son William, born in 1835 in Ontario.

Phebe arrived in Kirtland, Ohio, in 1834-35. From that time on her life was one of hardship and struggle. Along with the saints she was driven from Kirtland to Missouri and from Missouri to Nauvoo, Illinois.

How she managed to protect and care for her children during all this persecution can only be left to the imagination. Her trials and burdens were heavy. In 1836 Patriarch Joseph Smith, Sr. visited her at Kirtland and comforted her with a blessing that promised her “If she was faithful and wise she would be blessed with a companion who would be a man of God, and she would be able to bring up her family right; that she would have good happy days.” (Blessing given the day after the Kirtland Temple was dedicated 27 Mar 1836) – *Lois’ notes*, p. 17)

The Saints from Kirtland had hoped to find peace in Missouri, but the persecution became worse than ever, and with the help of her brother William Draper, Phebe crossed the Mississippi River back into Illinois. Ebenezer Brown had accompanied them and the three families settled down the river near Pleasantville, Pike County, Illinois. At this place in 1842, Phebe married Ebenezer Brown, a widower with four young children, his wife Ann Weaver having died 24 June 1842.

Hostilities again broke out and they moved to Nauvoo, heeding the call of their Leader. Again in Nauvoo they had no peace, the Prophet was martyred, and the Saints were forced to leave their beloved city.

On their way through Iowa they learned through Brigham Young and Heber C. Kimball, that Captain James Allen of the United States Army had requested the Saints to furnish 500 able-bodied men to march against Mexico. This was known as the “Mormon Battalion.” The men gathered at Council Bluffs, Iowa; Ebenezer Brown was among those who enlisted. His wife Phebe was chosen as a laundress and cook and her young son Zemira became an orderly to Captain Allen.

Phebe had taken care of Ebenezer’s four youngest motherless children, as though they were her own, until leaving with the Mormon Battalion in the summer of 1846, (23 August) at which time they were left in the care of their older married sister, Harriet, wife of Oliver Shallon. Phebe’s two married daughters, Lovina (Munro) and Lydia (Bruno) stayed in Iowa, but Rhoda, the youngest, was taken into the home of Phebe’s brother-in-law Isaac Palmer and wife Ann, then brought with them to Utah when they emigrated from Winter Quarters. –*Lois’ Notes*.

Phebe had entered Santa Fe on her 49th birthday on October 9th, 1846, but she must have been in good condition, for she was one of four women chosen to continue the march. Ten days later they began the worst part of the appalling march. Food was scarce for men and animals and the search for water was frantic. Their clothing was worn out and they suffered severely from lack of shoes.

Phebe was a kind-hearted woman and throughout the Battalion’s journey, many of the burdens of the soldiers were lightened by her kindness and sympathy.

The March of the Battalion was exceedingly difficult and many sickened and suffered from the difficult and terrible conditions. Most of the women and children and sick soldiers were sent North before the Battalion left Santa Fe.

Great must have been their thanksgiving upon reaching San Diego on January 29, 1847. The next day their commander addressed them saying, “History may be searched in vain for an equal march of infantry, nine tenths of it through a wilderness, where nothing but savages and wild beasts were found, or deserts where for want of water, there is no living creature. There was almost hopeless labor. We have dug deep wells . . . and hewed a passage through a chasm of living rock . . . thus marching, half naked, and half fed, and living upon wild animals (without salt) we have discovered and made a road of great value to our country.”

Ebenezer and Phebe had yet more than one thousand miles to travel before rejoining their loved ones in Utah. As they had no money, they re-enlisted and served more than another year. Her husband was a 2nd Sergeant of Company A. He was not mustered out of service until March 14, 1848. They then started northward until they reached Sutter’s Fort. Here they worked for Sutter and were among the group who discovered gold on

the American River near Sutter's mill. In spite of the lure of gold, they answered the call of Brigham Young and returned to Utah the following year in 1849. Phebe rode a mule named "Ginny" all the way from California.

In the south end of the Salt Lake Valley they found an unsettled cove watered by Willow Creek and here they brought their families. It was later known as Draperville in honor of the first presiding Elder there, who was Phebe's brother William Draper. (Ebenezer Brown, Zemira Draper and also Zemira Palmer served as counselors to William.) Draperville is now known as Draper. The Browns had come to raise and fatten cattle to sell to the immigrants on their way to the gold fields. Soon the fame of the pasture land grew, and more families moved to this locality. Prior to 1852 religious services were held in homes, and apparently schools were, also. Phebe "kept school" for the little ones in Summer time, but we are not told when or where her school was held.

Ebenezer Brown was appointed first postmaster, though his wife Phebe kept the office at her home within the fort. She always took an active part in Pioneer and Church activities. She was a well-read woman and had a fairly good education for that time. She was a very faithful woman in serving the Relief Society of the Church for many years.

Following is a quote from a Draper resident: "Brown was appointed Postmaster, but Phebe was the POSTMISTRESS in their new adobe home at 12661 S 1000 E, Fort Street then. She said her piece at town meetings when needed. A remarkable Christian woman, she visited the sick, helped the needy and took clothing and vittles to those who had lost their homes in fire, storm or whatever cause, and Ebenezer would help rebuild the home when weather set in. The homeless would find a temporary home with the Browns. Phebe walked many blocks to help others when she heard of their need and visited the widows and their children to be assured their wants were cared for, although the rough pioneer exterior showed outwardly, her heart was warm and loving within."—Lois' Notes, p. 18

In 1853 and in 1854, in accordance with the principle of polygamy, Ebenezer took other wives. His first wife was Ann Weaver, who had died 24 June 1842, leaving him with four small children. He then married Phebe later in 1842, but they had no children. He took as his third wife Mary Elizabeth Wright, who later died, 29 March 1870, at the birth of her eighth child, leaving Phebe at the age of 73 with another family to raise. His fourth wife was Elsie Samantha Pulsipher, who also died two years before Phebe, leaving small children. She earned the undying love and devotion of all these children. It is said she also raised some of her grandchildren.

Although she was five years older than Ebenezer, she outlived him. He died 25 January 1878. In her last days she is pictured as a gracious old lady beloved by all and ever faithful to the Gospel of Jesus Christ, distinguished by the cape she wore and the cushion she carried under her arm for the hard benches of the chapel.

The known descendants of George Palmer, Jr. and Phebe Draper number almost 2,000 family heads who honor and revere the sacrifices made of them, and for their lives of devotion to a great cause. Although George never saw the same struggles in the United States as did Phebe, he no doubt did his part in claiming the wild and rugged country of Canada.

George must have remained dear in Phebe's heart and her love for him must have been passed on to her children and grandchildren, as their desires were to have George and Phebe sealed in the temple and their children sealed to them. By special permission of the temple president this sealing took place 1 October 1924. Phebe had previously been sealed in life to Ebenezer Brown, but no children were from this marriage.

Phebe Draper Palmer Brown died in Draper, Utah on February 28, 1879 at the age of 82.



SOURCES for History of Phebe Draper:

Descendants of George Palmer and Phebe Draper by Sara P. Collinwood

The Mormon Drapers, by Delbert M Draper

Heart Throbs of the West, by Kate Carter

Our Pioneer Heritage, by Kate Carter

Bible and Family records of Phebe and her descendants, and PAF notes from Lois Palmer Allen



PATRIARCHAL BLESSING, given by Patriarch, Joseph Smith, Sr. in Kirtland, Ohio, March 28, 1836 to Phebe Palmer who was born in Rome, Oneida County, N.Y., October 9, 1797.

Sister, the Lord hath favored thee from thy cradle. I lay my hands upon thy head in the name of Jesus according to the order of God desiring in my heart to bless thee. If thou wilt ask for blessings thou shall have blessings according to thy desires in righteousness; so shall it be. Thou hast been afflicted and left a widow with children to take care for but the Lord hath been merciful unto thee and given thee power to bear up under thy afflictions, and shall give thee the fullness of his holy spirit to comfort thee. I seal the blessing of a father upon thee because thou hast no father to bless thee nor companion to support thee. But if thou wilt be wise, thou shalt have a companion who shall be a man of God, and thou shalt be able to bring up thy children so that none of them shall be lost.

Keep the commandments and thy life shall be long and thou shalt see good days and happy days, and the destroyer shall have no power to harm thee. Keep the word of wisdom and all the commandments and be a pattern for thy seed. Be wise. Trust in God. He will deliver thee and provide for thee in all things which thou shalt need for thy comfort in this life and an inheritance in the life which is to come. I seal all the blessings which thou shalt need and I seal thee up unto eternal life, in the name of Jesus. Amen.

(Sylvesta Smith, Scribe)

THOMAS WILLIAM JACQUES

1805 - 1871

Compiled by Lenna Cox Wilcock, March 2003



Thomas William Jacques, the fourth of nine children of Alexander and Mary Jane Durling Jacques, was born 8 August, 1805 in Aylesbury, Kings, (Allworth Parish) in Nova Scotia, and died in Provo City, Utah, 23 December, 1871.

His marriage to Sarah Farnsworth took place 7 August 1828. She was born 21 May 1804 or 1805, the daughter of Daniel Farnsworth and Jerusha Ann Earl. They moved to New Brunswick 11 September 1829. Thomas and Sarah had a family of six children, the first being born in Nova Scotia, and the other five in New Brunswick. They are:

Mary Jane, born 1 December 1828, died in Carlton, York, New Brunswick, Canada

Jerusha Ann, born 10 June 1830, md John R. Patterson

Susan (Susannah) M., born 30 December 1832, md George Mathew Dow Phillips, 20 December 1855, at Salt Lake City, Utah

Daniel, born 25 March 1835, died 2 October 1857

George William, born 21 November 1837, md Louisa Adelaid Phillips 6 March 1856 at Provo, Utah

Caroline (my gr-grandmother), born 13 August 1841, md Zemira Palmer 30 March 1856 at Provo, Utah

Missionaries from the Church of Jesus Christ of Latter-day-Saints were sent to Canada and Nova Scotia, some time after the gospel was restored and the Church was organized in 1830. Many Canadian converts seeking religious truth and freedom to worship as they chose, accepted this religion and went to the United States to join with the body of the Church. The Jacques family was among those who heard the gospel and accepted it.

When the Jacques family emigrated from New Brunswick to the United States, the Mormons had already been driven from their first homes in the area of New York, Ohio, Illinois, and Missouri, and had fled westward to the territory of the Great Salt Lake, which later was called Utah. Emigration records show that Thomas' family came to Utah 4 October 1854, in the Orson Pratt and Horace S. Eldredge Company.

When the Jacques family arrived in Utah, they settled in Provo. At least two other families from Canada were living there at the time, for their next door neighbor was Zemira Palmer, and one other family was the George Mathew Dow Phillips family. This Brother George Phillips had been the Branch President of the York Branch in New Brunswick when they lived there. These three families inter-married (see family group sheets).

Later we find that 8 March 1855, at Provo, Utah Thomas Jacques married a 2nd wife, Hannah Eliza Phillips, daughter of this George Mathew Dow Phillips. Thomas had five children by Hannah, his 2nd wife:

Hannah Elizabeth, born 28 April 1857 at Payson

Anna Bell, born 1 January 1859 at Springville

Thomas Mathew, born 22 March 1861 at Provo

Charels Millage, born 23 April 1863 at Provo

Louisa Esmeralda born 19 March 1868 at Provo

“Thomas was one of the first shoemakers in Provo. His brother George was one of the first butchers, so he took the hides and made boots and shoes for the people,” according to Ida Pratt Bigelow, granddaughter of Thomas Jacques and Hannah Phillips. “The wife Hannah was very quiet and pleasant, always helping others and taking care of the family after her husband’s death.”

Hannah was born March 24, 1839 in South Hampton Parish, York County, state of New Brunswick, and died in Provo, Utah September 19, 1905.

Comment about Thomas William Jacques by Sarah Arletta Palmer, granddaughter of Thomas and 1st wife Sarah Farnsworth: “When I was about twelve years old I remember of going on a visit with my mother to Provo to see our folks there. Grandfather Jacques was then nearing his seventieth year and he had not a gray hair in his head. He was a shoemaker. I remember preparing his dinner one day and he sent me out to the garden to get some cucumbers but he called them “cowcumbers.” I went out and looked all over the garden then went back to the house and told “grandpa” as we called him, that I could not find any. He laid down his hammer and apron and went to the garden, bringing back several cucumbers in his hands. He surely had a good laugh at my expense. He died at Provo, but I do not know the date.”

Thomas William Jacques died 23 December 1871, and was buried at Provo.



REFERENCES:

Pioneers and Prominent Men of Utah, p 957

Short History of Thomas Jacques and Hannah Phillips, D. U. P. history given by granddaughter Ida Bigelow

History of My Pioneer Ancestors, by Sarah Arletta Palmer Cox, granddaughter

Family group records

Family Group Record

Page 1 of 1

Husband Thomas William JACQUES					
Born	8 Aug 1805	Place	Aylesford, Kings, Nova Scotia	LDS ordinance dates	Temple
Chr.		Place		Baptized	15 Aug 1844 LIVE
Died	23 Dec 1871	Place	Salt Lake City, Salt Lake, Utah	Endowed	17 Oct 1870 EHOUS
Buried		Place		SealPar	21 Apr 1972 MANTI
Married	7 Aug 1828	Place	St. Mary's Parish, Auburn, Kings, Nova Scotia	SealSp	*Abt 1855
Other Spouse	Hannah Eliza PHILLIPS				
Married	1855	Place		SealSp	
Husband's father	Alexander JACQUES				
Husband's mother	Mary Jane DURLAND				
Wife Sarah FARNSWORTH					
Born	21 May 1804	Place	Aylesford, Kings, Nova Scotia	LDS ordinance dates	Temple
Chr.		Place		Baptized	*14 May 1895 MANTI
Died	Bef 7 Dec 1881	Place		Endowed	5 Feb 1897 MANTI
Buried		Place		SealPar	
Wife's father	Daniel FARNSWORTH				
Wife's mother	Jerusha Ann EARL				
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F Mary Jane JACQUES				
Born	1 Dec 1828	Place	Aylesford, Kings County, Nova Scotia	Baptized	
Chr.		Place		Endowed	
Died	Bef 7 Dec 1881	Place		SealPar	7 Dec 1881 SGEOR
Buried		Place			
Spouse					
Married		Place		SealSp	
2	F Jerusha Ann JACQUES				
Born	10 Jun 1830	Place	North Hampton, Carlton, New Brunswick	Baptized	
Chr.		Place		Endowed	
Died		Place		SealPar	
Buried		Place			
Spouse	John R. PATTERSON				
Married		Place		SealSp	
3	F Susannah JACQUES				
Born	19 Dec 1832	Place	North Hampton, Carlton, New Brunswick	Baptized	
Chr.		Place		Endowed	
Died	5 Oct 1917	Place		SealPar	
Buried		Place			
Spouse	George Mathew Dow PHILLIPS				
Married	20 Dec 1855	Place	Salt Lake City, Utah	SealSp	
4	M Daniel JACQUES				
Born	25 Mar 1835	Place	North Hampton, Carlton, New Brunswick	Baptized	
Chr.		Place		Endowed	
Died	2 Oct 1857	Place		SealPar	7 Dec 1881 SGEOR
Buried		Place			
Spouse					
Married		Place		SealSp	
5	M George William JACQUES				
Born	21 Nov 1837	Place	North Hampton, Carlton, New Brunswick	Baptized	
Chr.		Place		Endowed	
Died		Place		SealPar	
Buried		Place			
Spouse	Louisa Adelaid PHILLIPS				
Married		Place		SealSp	
6	F Caroline JACQUES				
Born	13 Aug 1841	Place	North Hampton, Carleton, New Brunswick, Canada	Baptized	Oct 1854 LIVE
Chr.		Place		Endowed	19 Dec 1870 EHOUS
Died	16 Dec 1877	Place	Orderville, Kane, Utah	SealPar	7 Dec 1881 SGEOR
Buried	18 Dec 1877	Place	Orderville, Kane, Utah		
Spouse	Zemira PALMER				
Married	30 Mar 1856	Place	Salt Lake City, Salt Lake, Utah	SealSp	19 Dec 1870 EHOUS

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Date prepared	12 Jun 2003		

Family Group Record

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Husband Thomas William JACQUES				
Born	8 Aug 1805	Place	Aylesford, Kings, Nova Scotia	LDS ordinance dates
Chr.		Place		Baptized 15 Aug 1844
Died	23 Dec 1871	Place	Salt Lake City, Salt Lake, Utah	Endowed 17 Oct 1870
Buried		Place		SealPar 21 Apr 1972
Married	1855	Place		SealSp
Other Spouse	Sarah FARNSWORTH			
Married	7 Aug 1828	Place	St. Mary's Parish, Auburn, Kings, Nova Scotia	SealSp *Abt 1855
Husband's father	Alexander JACQUES			
Husband's mother	Mary Jane DURLAND			
Wife Hannah Eliza PHILLIPS				
Born	24 Mar 1839	Place	Southampton, York, New Brunswick	LDS ordinance dates
Chr.		Place		Baptized 25 Dec 1852
Died	19 Sep 1905	Place	Provo, Utah, Utah	Endowed 11 Jan 1870
Buried		Place	Provo, Utah, Utah	SealPar
Wife's father	George Mathew Dow PHILLIPS			
Wife's mother				
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F	Hannah Elizabeth JACQUES		
	Born	28 Apr 1857	Place	Payson, Utah, Utah
	Chr.		Place	
	Died	29 Aug 1911	Place	
	Buried		Place	
	Spouse			
	Married		Place	
			SealSp	
2	F	Anna Bell JACQUES		
	Born	1 Jan 1859	Place	Springville, Utah, Utah
	Chr.		Place	
	Died	2 Mar 1927	Place	
	Buried		Place	
	Spouse			
	Married		Place	
			SealSp	
3	M	Thomas Mathew JACQUES		
	Born	22 Mar 1861	Place	Provo, Utah, Utah
	Chr.		Place	
	Died	10 Apr 1929	Place	
	Buried		Place	
	Spouse			
	Married		Place	
			SealSp	
4	M	Charles Millage JACQUES		
	Born	23 Apr 1863	Place	Provo, Utah, Utah
	Chr.		Place	
	Died	3 May 1863	Place	Provo, Utah, Utah
	Buried		Place	
	Spouse			
	Married		Place	
			SealSp	
5	F	Louisa Esmerelda JACQUES		
	Born	19 Mar 1868	Place	Provo, Utah, Utah
	Chr.		Place	
	Died	13 Apr 1932	Place	Salt Lake City, Salt Lake, Utah
	Buried		Place	
	Spouse			
	Married		Place	
			SealSp	

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SARAH FARNSWORTH (JACQUES)

1804 - ?

Compiled by Lenna Cox Wilcock in 2003



Sarah Farnsworth was born in Aylesford, Kings, Nova Scotia, 21 May 1805. She was the first of ten children born to Daniel Farnsworth and Jerusha Ann Earl. She married Thomas William Jacques 7 August 1828 at St. Mary's Parish, Auburn, Kings, Nova Scotia. Their first child, Mary Jane was born there.

Following her birth they moved across the Bay of Fundy to Northampton, Carlton, New Brunswick 11 September 1829, and there the other five of their six children were born. Their children are as follows:

Mary Jane, born 1 December 1828, died in Carlton, York, New Brunswick, Canada

Jerusha Ann, born 10 June 1830, md John R. Patterson

Susan (Susannah) M., born 30 December 1832, md George Mathew Dow Phillips, 20 December 1855, at Salt Lake City, Utah

Daniel, born 25 March 1835, died 2 October 1857

George William, born 21 November 1837, md Louisa Adelaid Phillips 6 March 1856 at Provo, Utah

Caroline, born 13 August 1841, md Zemira Palmer 30 March 1856 at Provo, Utah

Sarah and her husband Thomas and their family were converted to the Mormon Church, by 1852. Their family moved to the United States, where they came to Utah in the Orson Pratt and Horace S. Eldredge Company, reaching Utah in 1854. They settled in Provo where some other emigrants from Canada also settled.

Her granddaughter, Sarah Arletta Palmer, (Caroline's daughter) wrote: "Grandfather and Grandmother Jacques and family crossed the plains in Horace S. Eldredge's Company, as I remember my mother telling of his mules making such a loud noise when they brayed. I am not certain of the date of their arrival in the vallies (sic) but I think it was in the early 50's. Grandmother Jacques broke her leg as she was climbing out of their wagon while crossing the plains, from which she suffered greatly for the rest of the journey.

"After reaching the vallies (sic), one day while lying on her bed on the floor of their little cabin her daughter Caroline stepped on the broken limb and broke it again. The mother was never physically strong and this additional hurt to the slow-healing injury was very hard on her. I think she never fully recovered so she could walk. I think she died in Payson."



*Note: No proven death date of Sarah Farnsworth has been found. Her death is shown on Ancestral File and L.D.S. Church Archive Records to be the same death date as Thomas Jacques' second wife, Hannah Phillips: 19 September 1905. This is highly unlikely and must be considered an error, as Sarah would have been over 100 years old. St. George temple records (film# 0170583) show that Sarah died before 7 Dec. 1881. On that date three of her children (Mary Jane, Daniel and Caroline) were sealed by proxy in the St. George temple to their parents, Sarah Farnsworth and Thomas Jacques. This means they were all deceased by that date. In addition, Manti temple records show a proxy baptism for Sarah Farnsworth on 14 May, 1895 and a proxy endowment for her on 5 Feb. 1897, meaning she had passed away prior to those dates and could not still have been alive as of 1905.

REFERENCES:

History of my Pioneer Ancestors, by Sarah Arletta Palmer
Family group records

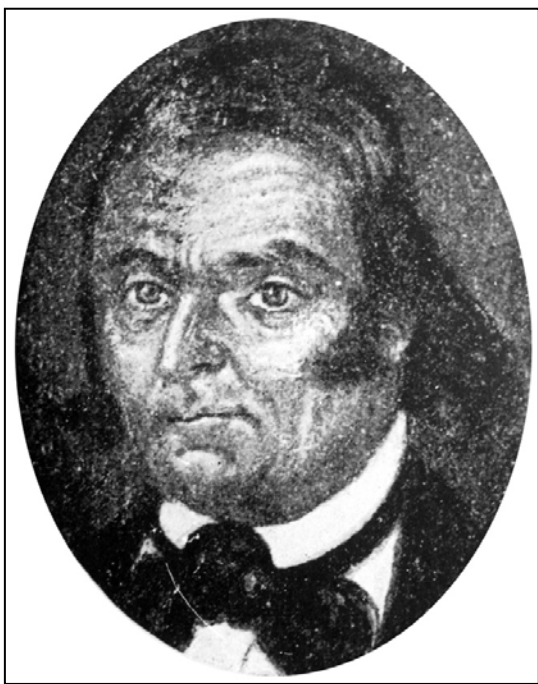


PRESCOTT - FARNSWORTH DESCENDANCY FROM ALFRED THE GREAT

Descendants of Benjamin Farnsworth and Mary Prescott may claim descent from Alfred the Great of England as follows: (From a monograph, "The Descendants of Alfred the Great, King of England 871-901 A. D." Published 1949 Montclair, NJ.)

1. Alfred the Great m. 868 Ealhswith (Alswitha), dau. Earl Aethelred
2. Edward I, b. 875 m. Eadgifu, dau. Sigehelm, Earl of Kent
3. Edmund I, the Magnificent, b. 920 m. St. Alfgifu
4. Edgar the Peaceful, b. 943 m. Elfrida, dau. Earl Ordgar
5. Aethelred II, the Unready, b. 968 m. Alffiaed, dau. Thored.
6. Alfgifu (Elgiva), dau. Aetheired II. m (3) Uchtred, Earl of Northumberland
7. Ealdgyth (Edith), dau. Uchtred, m. Maidred, son of Crinan
8. Gospatric I, son of Maldred, b. 1040, m. a sister of Edmund
9. Gunnilda, dau. Gospatric m. Orm, son of Ketel, Baron of Kendal
10. Gospatric of High Ireby, son of Orm and Gunnilda
11. Thomas of Workington, son of Gospatric, m. Grace_____
12. Ada of Workington, dau. Thomas m. William le Fleming of Aldingham, b. 1150
13. Sir Michael le Fleming III of Aldingham, b. 1197 m. Agatha Hervey
14. Sir William le Fleming, Lord of Aldingham, son of Michael md Agatha
15. Aline (Alicia) le Fleming m. Sir Richard Cansfield, Lord of Cansfield.
16. Agnes de Canfield, dau. Sir Richard and Aline m. Sir Robert de Harington
17. Sir John de Harington 1). 1281, m. Joan (prob. Joan Dacre)
18. Sir John Harington m. Katherine Banastre
19. Sir Nicholas Harington, b. 1345 m. Isabel English
20. Sir John Harington II, Knight of Blackrod m. Ellen Urswick
21. Sir Richard Harington m. Elizabeth Bradshagh
22. Sir William Harington m. Elizabeth Pilkington
23. Sir James Harington, 1), 1448 m. Isabella Radcliffe
24. Alice Harington m. Ralph Standish, b. 1479, son of Sir Alexander Standish
25. Roger Standish, son of Roger and Alice
26. Alice Standish, dau. Roger, in, James Prescott of Standish Parish
27. Roger Prescott, son of James and Alice, m. Ellen Shaw
28. Roger Prescott II, b. 1571/2w. Elene_____
29. John Prescott, b. 1604 at Shevington, Eng., founded Lancaster MA, md. Mary Platts.
30. Jonas Prescott, b. Jun 1648 at Lancaster, MA md. Mary Locker dau. John and Mary (Draper) Locker, at Sudbury, MA.
31. Mary Prescott, dau. Jonas and Mary, md. **BENJAMIN FARNSWORTH**
32. Jonas Farnsworth, son of Benjamin and Mary Prescott, md Thankful Ward
33. Isaac Farnsworth son of Jonas and Thankful, md. Martha Barth
34. Daniel Farnsworth, son Isaac and Martha, md Jerusha Ann Earl
35. Sarah Farnsworth, dau of Daniel and Jerusha Ann, md Thomas Jacques
36. Caroline Jacques, dau of Thomas and Sarah, md Zemira Palmer
37. Almeda Eve Palmer, dau of Caroline and Zemira, md Theodore Cox
38. Arthur Delano Cox, son of Almeda Eve and Theodore, md Cora Haight





Caleb Haight, Sr., 1778 - 1851

CALEB HAIGHT, Sr.

Based on a history compiled by his great-great grandson,

Isaac A. Nelson

Arranged by Lenna Cox Wilcock



Caleb Haight was born August 28, 1778, at Amenia, Dutchess County, New York. He was one of nine children born to Isaac and Martha Bateman Haight. Caleb was the 4th great grandson of Simon Hoyt (Haight) the emigrant ancestor, who came from England on the "Abigail" in 1628. Caleb married Keturah Horton 11 February 1799. She was the daughter of David Horton II and Temperance Owen.

The life of Caleb seems to have epitomized the life of his ancestors. They had pioneered one settlement after another, in this land of America, where they had come to make their homes. These ancestors had been religious and honest, devoting their lives to being good citizens and rearing fine families of children, who were anxious to follow in their footsteps. Some of Caleb's progenitors were Baptists, while some were Quakers. As the life

of this man continued he did everything in his powers to train and prepare his family for their place in the world. Caleb and his wife, Keturah, were of a spiritual nature, and encouraged spirituality in their children.

It can be presumed that Caleb spent his childhood in Dutchess County, which is one of the oldest counties of New York State. By the time America voted for its Independence, in 1776, Dutchess County was one of the most fervent counties in backing the Continental Congress, for most of the inhabitants wanted their freedom from England. Dutchess County furnished a high percentage of soldiers for the Continental Army, as well as furnishing food and provisions for the soldiers.

Caleb was born at the time of the Revolutionary War, when feelings of patriotism were running high in the hearts of the Colonists. It is very probable that Caleb's father, Isaac Haight, served in the War, as he would have been 40 years old when the Declaration of Independence was signed. The Haight family has always thought that Isaac Haight served as a Sergeant or possibly as Colonel of the Color Guard of his Company, because of the fact that Caleb brought an old wooden box with him from New York, guarding it across the rough roads to Nauvoo, and later across rivers, plains and mountains to the Salt Lake Valley, in 1847.

This trunk was full of the paraphernalia of the Revolutionary War including two flags, one being the yellow flag with the coiled snake and the words "Don't Tread on Me," the other one, the first National Flag of our Country, issued in 1777, the original flag of the 13 Colonists. Besides the flags were guns and swords, used at that time. I wonder how often these cherished articles were taken out, and wonderful stories told to wide-eyed youngsters, of their Grandfather, Isaac Haight.

Samuel, Caleb's brother, fought in the Revolutionary War, as did Caleb's wife Keturah's father and Grandfather. They all lived in Dutchess County. Keturah's father, David Horton II served three enlistments from 1776 to 1783. He would spend several months in War Service, then return home to care for his crops, and then would enlist again. Keturah was born during this period of time. David Horton II served in the 2nd Regiment of the Ulster County Militia, in Capt. John Conkling's Company.

Caleb was one of nine children born to Isaac and Martha Bateman Haight: Samuel, Lydia, Isaac, Elizabeth, Benjamin, Caleb, Sarah, David, and Jesse. All of the children were born in Dutchess County New

York. Their father, Isaac, was a farmer, and that part of New York had, black, rich soil, that yielded bumper crops of corn and other foodstuffs. The children were sent to the schools that were available, and received as good an education as was possible at that time. Caleb was educated to be a lawyer, and later he served as a judge. He was practicing law when he found the true Church in 1841.

After their marriage, Caleb and Keturah made their first home in Freehold, where their first son, Oscar was born in 1800, and their first daughter, Harriet was born in 1802. They then moved to Wyndham, Green County, where the rest of their children were born. All of the children, except Oscar, lived to maturity and raised families.

In 1833, according to the Personal Journal of Isaac Chauncey Haight, son of Caleb, the family moved once again. This time to Moravia, Cayuga County, New York. Seven years later Caleb Haight was still living there with his wife and one female child, 15-19 years of age. This no doubt was Catherine Adelia, their youngest child, as all the other children were married by then.

Caleb and Keturah no doubt led a happy and wholesome life, teaching their children to live happily together. They were well-educated and were blessed with material possessions and served in prominent positions in the business world. They were all religious, but the Church of their choice is not known. (Here is however, one item that might somewhat indicate their religious preference. Caleb and Keturah had been married in a civil ceremony or possibly by a traveling Minister. When a Presbyterian Church was completed at Greenville, Green County, New York only a short distance from where they were living, they must have decided that it would be more satisfying for them to have a Church ceremony. They chose 11 February 1801, their second anniversary on which to be married in the new Presbyterian Church.)

Though he was a lawyer, Caleb was also a farmer. For additional income, while living in New York State, he, along with his sons, harvested hemlock and spruce bark in the Catskill Mountains. His bark was sold to the local tanners and used for tanning leather. This was a thriving business in the early 1800's. It is noted from the inventory of the estate of Peter Van Orden, Caleb's neighbor in Wyndham, that he had on hand, hemlock bark and peeled hemlock trees, valued at 33 dollars.

While Caleb was practicing law in Moravia, Cayuga County, New York where they had moved in 1833, he and his family first heard of the new religion from the Mormon missionaries, who were preaching there. The message they taught must have been most surprising as well as startling. They taught that Christ had once again established his Church on the earth, and that a true and living Prophet was leading the Church.

Caleb and Keturah did not accept the new religion in the beginning. It was in 1839 that Pelatiah Brown, a young missionary from the Church of Jesus Christ of Latter-Day-Saints first taught them. Caleb's son Isaac and his wife accepted the message, and were baptized in March of that year. Later Isaac and family left Moravia to join the main body of the Church who were living in the Mormon city of Nauvoo, Illinois.

Isaac soon returned to Moravia from Nauvoo as a missionary from his Church, and succeeded in removing the prejudice which some of his family and neighbors there had against the Mormons. It took courage and conviction to become a Mormon, for Mormons were hated, slandered, ridiculed and persecuted. It was not until 7 June 1842 that Caleb and his wife were baptized. "Isaac Chauncey had the happiness to see his father, Caleb Haight, his mother, Keturah, his brother, David Bateman, and two sisters baptized into the church." – Mildred Neeley Oliver.

A year later, when Isaac was on a second mission to Moravia, his parents and several other members of Caleb's family journeyed with him back to Nauvoo to make it their home, and share in the blessings and persecutions there with the Saints.

According to Land Deed Records of Cayuga County, Caleb Haight and his wife, Keturah, sold their property in Moravia, 22 June 1843, to Caleb Palmer of Sempronius, New York for the consideration of \$5,580. It is evident from this that Caleb and Keturah had been making plans to leave for Nauvoo.

Concerning the journey, Caleb and his accompanying group required nine wagons to make the move. They left Moravia the 13th day in September of 1843, and reached Nauvoo 27th of October. In the group with Caleb were his wife Keturah, his son Isaac, his son David Bateman Haight and family, his daughter Julia Ann Haight Van Orden and family, a niece Adelia Rider Carbine and husband Edmund Zebulon Carbine and family, and some friends.

Caleb's wife Keturah was in very poor condition healthwise when they left Moravia. She had been blind most of her life, and it was questionable if she would endure the journey. She was taken by steamboat much of the way in the care of her son Isaac and also her niece Adelia Carbine. They arrived at Nauvoo 15 October,

Twelve days later, 27 October Caleb's wagon train arrived, and Caleb had the joy of being re-united with his beloved wife. The Prophet Joseph Smith came to see Keturah and administered to her, and to their great joy she received her sight. She lived only a few weeks after that, but she had the joy of actually "seeing" her loved ones, the beautiful Temple, and the Prophet, before her passing.

The week after arriving in Nauvoo, Caleb and Isaac C. had gone to Knox Co. to see the farm that Caleb had purchased. Caleb was very disappointed with it. However, they remained there working for ten days. When they returned to Nauvoo, they found that Keturah's condition was much worse. She continued failing in health until 18 November 1843, when she died peacefully in her sleep, just one month and three days after arriving in Nauvoo. She was buried in the Nauvoo Cemetery, mourned by her husband and children, and all who knew her.

Caleb remained in Nauvoo, living with his sons and daughters for various periods of time. We can well imagine what his life must have been like, without his beloved wife companion, and with all the persecution and trouble the saints were undergoing during that time period. On July 8, 1844 Caleb was baptized in the Nauvoo Temple for his daughter, Eliza Caroline Haight Snyder, and for his father and mother, Isaac and Martha Bateman Haight, (that was before they received instructions that males were baptized only for males.) On 22 December 1844 Caleb Haight was ordained as High Priest, and was very active and faithful as a member of his chosen Church.

Through his son, Isaac, who was very active in the Nauvoo Legion and the Church, it is quite certain that Caleb would have become acquainted with our beloved Prophet, Joseph Smith, as he bore a wonderful testimony of this fact in later years. Caleb was living in Nauvoo, June 17, 1844, and felt the deep tragedy of the murder of the Prophet Joseph Smith and his brother, Hyrum at the Carthage jail. Caleb Haight would live to realize the full import of the dear Prophet's statement at the time he was taken to Carthage: "This is the loveliest place, and the best people under the Heavens. Little do they know the trials that await them." On 1 May 1845, Caleb sold his farm at a great sacrifice. He was now making preparations to travel west with the Saints. He went to live with his son, Isaac C. and his family in Nauvoo.

He was too old to assist much with the building of the Nauvoo Temple, but since everyone was anxious to do their bit, he would go to the temple site and do whatever was assigned to him. Caleb was proud in the tasks assigned to his son, Isaac C. who at this time was called to take an active part in the evacuation of the City of Nauvoo. But before leaving their beautiful city, Caleb went to the temple on 19 December 1845, with several others in the family, including Isaac C. to receive their endowments. The Temple was finally finished, and as many as could, received their endowments. But they had to wait until January, 1846, before the sealing could be performed. On 7 February 1846, Caleb married Sarah Aldridge, who was born in New Ashford, Massachusetts 16 February 1789.

The Saints began their great exodus from the city of Nauvoo in February of 1846. The group Caleb was with left 6 June, 1846. Isaac C. had also sold his farm. He had been called to take charge of 13 families, who were on their way to Winter Quarters.

Caleb was 68 years old when he left Nauvoo. The Haight families spent the winter of 1846-47 in Winter Quarters. When they arrived there Isaac was chosen as one of 23 Bishops who were assigned to assist the Saints, and he also had other various callings. Caleb was assigned to assist the families of those men who enlisted in the army, and who had left to serve their country as members of The Mormon Battalion. He worked along with the others to provide food and shelter for the approaching winter. Caleb had brought several of his law books across the plains with him, but who knows whether or not he used them.

This first winter during the long, cold months, they lived in rude shelters. Many of the Saints became sick, and many died. It was a period of great testing of their faith. Not all survived the test, for when the Saints left the plains of Nebraska and Iowa to come west, several thousand apostatized, some staying in Iowa and some returning to Nauvoo.

Quoting from *Family Ties* by Abram Young, p. 18, "It would be hard to imagine the great Mormon gathering (at Winter Quarters) on the plains of Nebraska in a vast wilderness known as the Indian Territory. And then just across the Missouri River to the east on the plains of Iowa, centered around Kanessville there were many other communities of people. In Iowa alone, there were 80 Mormon settlements built. (One hundred and fifty years later 70 of the towns were still in existence.) There were 500 wards in Nebraska and Iowa to serve some 15,000 people, companies of exiles from Nauvoo which had been arriving at various times during the summer and fall.

"The imposing Council Cliffs had been created by the great Missouri River as it flowed in its southward course. A great herd of over 40,000 head of cattle made the sight breathtaking when looking from the imposing cliffs.

"A great tabernacle was built in Kanessville. Plainly constructed as a log dwelling but still large enough to hold 1000 people. The tabernacle had a platform attached to the building where the Authorities sat. It was from this platform that they gave their sermons. And it was there that many important events took place. It was there that the First Presidency was reorganized and Brigham Young became the 2nd president of the church. The main body of the town was in Kanessville, now renamed Council Bluffs, Iowa. (Across the Missouri River) Winter Quarters is now in the northern suburbs of Omaha, in the town of Florence, Nebraska."

In the spring of 1847, there was much bustling preparing for the first wagon to leave Winter Quarters for the western territory. Brigham Young's first wagon with 148 pioneers left in April. Caleb and Isaac were chosen to go in Captain Daniel Spencer's hundreds. They left 13 June. Those of the Haight's to go with this group were Caleb, his 2nd wife Sarah Aldridge, Isaac and wife Eliza Ann, their two daughters Caroline Eliza nearly 10 years old and Temperance Keturah, 3. Caleb was a member of the Second 50 Wagons, with Ira Eldridge as Captain of this Company.

The company had plenty of wagons and oxen. When they stopped for the night, they herded the stock into a corral made of a circle of wagons. They had no trouble with the Indians, but the water was often bad tasting, as it contained much alkali. There were some Saints who died on the way. They arrived in the Salt Lake Valley 19 September 1847.

They lived at the Old Fort that first winter. This was at the area where Pioneer Park now is. Caleb's son Hector and his family arrived there the next spring, and Caleb traveled north a ways with them to a new area that was just being settled. They experienced much trouble with an east wind when they arrived there. It was with difficulty that they kept the covers on their wagons and so they decided to travel along with the wind—which they did, by going northwest. They finally came to a grove of black willows, on the bank of a creek, which afforded a

very good wind break, and there Caleb and Hector settled and built their homes and had their farms. For a few years their place was called Haight Creek, but was later called Farmington. Although it is not mentioned, perhaps Sarah Aldridge his wife went with him, for she did cross the plains with him, and is listed in his company that came to Utah. Farmington was a good area, for there was much meadow grass which provided good grazing for their stock, and vegetable gardens and fruit trees did well there.

Caleb wasn't able to help much with the heavy work, as he was getting older. He enjoyed visiting with his neighbors and made many friends in that area. The Indians who passed through there were mostly friendly, and they became acquainted with Hector and Caleb. They gave Caleb the Indian name of Tosha Pomp, which means White Hair.

All his life, right up until the day he died, Caleb Haight retained a firm testimony of the truthfulness of the Gospel of Jesus Christ. He stood many times and bore his testimony, stating that Jesus was the Christ, the Son of the Living God. He also proclaimed to the world that Joseph Smith was a true Prophet of God, in this the Dispensation of the Fulness of Times.

In one history of Caleb Haight, it states that he died at his home in Farmington, Utah, while another history indicates that he had become ill in Farmington, then he was taken to Salt Lake, to be with one of his daughters, and that he died there 6 June 1851, at the age of 73 years, having spent three years and eight months in Utah. Caleb Haight was buried in the Salt Lake City Cemetery. (Plot C; Block 7; Lot 7.) My oldest sister, Caroline Nelson Westover states, “. . . I cherish the picture that I have of his (Caleb's) tombstone.”

Caleb Haight's progenitors were Baptists and Quakers, and were spiritual people. The Hights, both numerically and by virtue of their ability and energy, have for many years occupied a prominent place in the annals of the Central Hudson River Valley, in New York State. The family descended from Baron Johannes Von Haight, who went from Normandy to Britain in the 13th Century. The American branch traces their ancestry back to that sterling Puritan, Simon Hoyt (HAIGHT) who came to the Colonies in 1628. Caleb Haight is a third great-grandson of Simon Hoyt.



Our first known ancestor of the Haight family in America was John Hoyt, recorded as being born in England. He had two sons, Simon and John. Our family comes through the son Simon Hoyt. At 22 years of age he married Deborah Stowers who died after 5 years, a few months after the birth of their second son. Then Simon married again, to Jone Stoodley 1617. Following the birth of her fourth child, the wife Jone died.

When he was about 38 years of age, Simon decided to go to the new world which was then a place of safety for the Puritans, the religion of his choice. In the spring of 1628-29 a company of about 350 Colonists sailed from England for the new world. They arrived in Salem, Massachusetts in September. The next year, he with others helped to explore, to lay out, and settle the town of Charlestown, Massachusetts, being one of its first settlers.

He remained in Charlestown about a year and then with a group of enterprising settlers, established the town of Dorchester, Massachusetts in 1630. He became quite well to do there, then left around 1634 or 35 and went to Scituate, Plymouth, Massachusetts, where he married his third wife, Susanna Smith, 2 April 1635. He and his wife built a house and joined a church in Scituate. Simon and Susanna had eight children; the second child is our ancestor, Moses Hoyt, born 1637.

The Hoyt family seems to have been adventurous and in most cases well-to-do. It appears from the records that Simon was an early settler of eight different towns in New England. What an experience of pioneer life he must have had. Scarcely was he settled in one place before he gave up his home with all of his comforts, and started anew to subdue a new portion of the wilderness.

Moses married Elizabeth Budd about 1659 while still living in Connecticut. He then was found to be at Fairfield, then moved to East Chester, West Chester County, Connecticut.

He was apparently well-to-do, for the records show he contributed much for the support of the church minister. He and Elizabeth Budd had three children, the first being Moses, born in 1662 at Fairfield, Fairfield, Connecticut. This Moses Hoyt, Jr. our ancestor, married Elizabeth Shute about 1691. She was ten years younger than Moses.

Moses Hoyt, Jr. is listed as a constable in 1693 at E. Chester, New York, also being listed as a fence viewer. He died 14 March 1711 or 1712 in East Chester, New York. He was 50 years old. He and Elizabeth Shute had nine children, the third, Moses Haight born 28 Oct 1696 in East Chester, being our ancestor.

Moses Haight III married Rachel Dean on Christmas day 25 December 1718. They belonged to the religion called Friend. They had seven children, the sixth being Isaac, born in Dutchess County, New York.

Isaac Haight was born about 1732 in Amenia, Dutchess County, New York. In about 1760 he married Martha Bateman. He and Martha had nine children, the sixth, Caleb Sr. being our ancestor, and father of Isaac Chauncey Haight



The name was originally spelled “Haydt” but pronounced like the anglicized form of Hight. It appears that when the first Hights moved from Germany to England the name was changed to Hoit and Hoyt.

The word *hoit rom hoyt* is an old English word and means to leap or to caper. There is no positive proof found yet of the presence of Hoytes in England before the 15th century. The Haight families in America were located primarily in New England.

– Above information taken from *Family Ties*, by Abram O. Young, pages 5-10, used by permission

REFERENCES:

Caleb Haight & Keturah Horton, a history compiled by their great-great grandson, Isaac A. Nelson. Sources of Information for this history:

personal Journal of Isaac Chauncey Haight

The Historical and Genealogical Records of Dutchess and Putnam Counties, Pt. I & II

Family Records of Caroline Nelson Westover;

Research of Early Church Records, conducted by Horton G. Haight and Mildred N. Oliver

Research of the Early records of Dutchess and Cayuga Counties, and of the Greenville Presbyterian Church, conducted by Horton G. Haight

New York State in the Revolution, p.192

Research of Emigration Records in the LDS Church Historian’s Office, conducted by Mildred N. Oliver

Sketch of the life of Caleb Haight, by Mildred Neeley Oliver

Family Ties, by Abram Owen Young Jr.

History of Caleb Haight, Utah Pioneer, compiled by Caroline Nelson Westover, a 2nd gr. granddaughter

Family Group Record

Page 1 of 2

Husband Caleb HAIGHT				
Born	28 Aug 1778	Place	Amenia, Dutchess, New York	LDS ordinance dates
Chr.		Place		Baptized 1841
Died	6 Jun 1851	Place	Farmington, Davis, Utah	Endowed 19 Dec 1845
Buried	Jun 1851	Place	Salt Lake City, Salt Lake, Utah	SealPar 22 Nov 1940
Married	11 Feb 1799	Place	Greenville, Green, New York	SealSp 2 Mar 1877
Other Spouse	Sarah ALDRIDGE			
Married	7 Feb 1836	Place		SealSp
Other Spouse	Theodosia ALLEN			
Married		Place		SealSp
Husband's father	Isaac HAIGHT			
Husband's mother	Martha BATEMAN			
Wife Keturah HORTON				
Born	28 May 1777	Place	Amenia, Dutchess, New York	LDS ordinance dates
Chr.		Place		Baptized 1841
Died	18 Nov 1843	Place	Nauvoo, Hancock, Illinois	Endowed 19 Dec 1845
Buried		Place		SealPar 23 Nov 1940
Wife's father	David HORTON			
Wife's mother	Temperance OWENS			
Children List each child in order of birth.				
				LDS ordinance dates
				Temple
1	M	Oscar HAIGHT		
		Born	14 Nov 1800	Place
		Chr.		Place
		Died		Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
2	F	Harriet Helen HAIGHT		
		Born	3 Apr 1802	Place
		Chr.		Place
		Died	12 Aug 1892	Place
		Buried		Place
		Spouse	John SOUTHARD	
		Married	Abt 1825	Place
				SealSp
				18 Feb 1992
				JRIVE
3	F	Julia Ann HAIGHT		
		Born	6 Oct 1805	Place
		Chr.		Place
		Died	23 Jan 1865	Place
		Buried		Place
		Spouse	William VAN ORDEN	
		Married	12 Mar 1827	Place
				SealSp
				28 Sep 1893
		Spouse	John Milton BERNHISEL	
		Married	20 Jan 1846	Place
				SealSp
				20 Jan 1846
				NAUVO
4	M	David Bateman HAIGHT		
		Born	18 Oct 1808	Place
		Chr.		Place
		Died	7 Aug 1870	Place
		Buried		Place
		Spouse	Clarissa RICHTMYER	
		Married	31 Aug 1833	Place
				SealSp
				27 Mar 1967
				SLAKE
5	M	Hector Caleb HAIGHT		
		Born	17 Jan 1810	Place
		Chr.		Place
		Died	6 Jun 1879	Place
		Buried		Place
		Spouse	Julia Ann VAN ORDEN	
		Married	18 Dec 1829	Place
				SealSp
				26 May 1964
		Spouse	Catherine WEILER	
		Married	11 Jan 1854	Place
				SealSp
		Spouse	Margaret Jane STEWART	
		Married	17 Oct 1870	Place
				SealSp

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Family Group Record

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Husband		Caleb HAIGHT		
Wife		Keturah HORTON		
Children List each child in order of birth.			LDS ordinance dates	Temple
6	M	Isaac Chauncey HAIGHT		
	Born	27 May 1813	Place Windham, Greene, New York	Baptized 3 Mar 1839 LIVE
	Chr.		Place	Endowed 19 Dec 1845 NAUVO
	Died	8 Sep 1886	Place Thatcher, Graham, Arizona	SealPar 24 Aug 1994 SGEOR
	Buried		Place Thatcher, Graham, Arizona	
	Spouse	Eliza Ann SNYDER		
	Married	31 Dec 1836	Place Moravia, Cayuga, New York	SealSp 24 Jan 1846 NAUVO
	Spouse	Mary SPRING (Murray)		
	Married	16 May 1849	Place Salt Lake City, Salt Lake, Utah	SealSp
	Spouse	Eliza Ann PRICE		
	Married	10 Oct 1853	Place Salt Lake City, Salt Lake, Utah	SealSp 20 Mar 1857 EHOUS
	Spouse	Annabella SINCLAIR (Macfarlane)		
	Married	16 Oct 1853	Place Salt Lake City, Salt Lake, Utah	SealSp 16 Oct 1853 EHOUS
	Spouse	Elizabeth SUMMERS		
	Married	24 Jan 1858	Place Salt Lake City, Salt Lake, Utah	SealSp 24 Jan 1858 EHOUS
7	F	Caroline Eliza HAIGHT		
	Born	2 Feb 1816	Place Amenia, Dutchess, New York	Baptized 9 May 1931
	Chr.		Place	Endowed 8 Jan 1885
	Died		Place	SealPar 4 Dec 1953
	Buried		Place	
	Spouse	Wesley SNYDER		
	Married	31 Dec 1836	Place , New York	SealSp 8 Feb 1992 JRIVE
8	F	Marie Antoinette HAIGHT		
	Born	25 Jul 1818	Place Windham, Greene, New York	Baptized Abt 9 May 1831 LIVE
	Chr.		Place	Endowed 11 Mar 1932
	Died		Place	SealPar 24 Aug 1994 SGEOR
	Buried		Place	
	Spouse	Gael Camp DIBBLE		
	Married	1837	Place	SealSp 18 Feb 1992 JRIVE
9	F	Catherine Adelia HAIGHT		
	Born	28 Nov 1820	Place Windham, Greene, New York	Baptized 27 May 1964
	Chr.		Place	Endowed 21 Jan 1846 NAUVO
	Died	29 Apr 1866	Place	SealPar 24 Aug 1994 SGEOR
	Buried		Place	
	Spouse	Dorr Purdy CURTIS		
	Married	28 Jan 1846	Place Nauvoo, Hancock, Illinois	SealSp 28 Jan 1846 NAUVO

KETURAH HORTON (HAIGHT)

1777 - 1843

Arranged by Lenna Cox Wilcock in 2003



Keturah Horton was born 28 May 1788, at Amenia, Dutchess County, New York, the daughter of David Horton II and Temperance Owen. She married Caleb Haight 11 February 1799, and they made their first home in Freehold, Greene County, New York. Their first two children were born there, Oscar and Harriet Helen.

It was said that Keturah and Caleb were married civilly first, then decided to have a Church wedding, which was solemnized on their second anniversary, 11 February 1801, and was performed in the newly completed Presbyterian Church at Greenville, only a short distance from Freehold.

They soon moved to Windham, Greene County, New York. This was their home town for many years. Seven more children were born to Keturah and Caleb, all seven being born at Windham. Their children were:

Oscar, born 14 November 1800
Harriet Helen, born 9 April 1803
Julia Ann, born 6 October 1805
David Bateman, born 18 October 1807 or 1808
Hector Caleb, born 17 January 1810
Isaac Chauncey, born 27 May 1813
Eliza Caroline, born 2 February 1816
Marie Antoinette, born 25 July 1818
Catherine Adelia, born 28 November 1820

Keturah's husband Caleb was a farmer, and also he had been educated to become a lawyer. In 1833 they moved from the farm at Windham to the town of Moravia, Cayuga County, in New York. There Caleb continued his law practice somewhat. They had apparently been members of the Presbyterian Church until in 1841 at which time they were converted to the Latter-day Saint church and both herself and husband and three of their children were baptized then. At least two children had been baptized previously.

Keturah also took a niece into her home and raised her as her own, quote: "Adelia Rider was the daughter of Keturah's sister Julia Ann Horton who married Nathaniel Rider, but died at age 25, leaving Adelia a motherless child of five. Adelia then lived with her Aunt Keturah who became a second mother to her."— *Sketch of the life of Caleb Haight* by Mildred Neeley Oliver.

By 1840, with the exception of Oscar (who died when young) and their youngest child Catherine Adelia, their children were all married and some of them lived in or near Moravia. Their son Isaac had joined the Mormon Church in 1839 and he and his family had moved to Nauvoo, Illinois which was the headquarters of the Church. Isaac returned to New York as a missionary for the Church in 1843 and Caleb and Keturah decided to make the move to gather with the Saints in Nauvoo. Caleb was then 62 years of age, and Keturah was 55.

Keturah had been in poor health for years, and had been blind since her youth. One source says that at this time she was wasting away from Consumption, and was in such poor health her family questioned whether she could stand the trip. But she had a burning desire to go. She felt that if she could only get to Nauvoo, the Prophet Joseph could bless her, and her sight would be restored. Such was her faith. She was so anxious to "see" Nauvoo and the Temple that the family members had consented to her making the journey, although at the time they left Moravia, they were fearful that she would never be able to stand the hard journey ahead.

There were nine wagons in the company that left Moravia that 13th day in September of 1843. In the group were Caleb, his wife Keturah, their son David Bateman Haight and family, their daughter Julia Ann Haight Van Orden and family, a niece Adelia Rider Carbine and husband Edmund Zebulon Carbine and family, and some friends.

For the first week Keturah stood the rough roads, and jolting of the wagon fairly well, but then her health took a turn for the worse, and she began to fail. After traveling for ten days, the Caravan was forced to stop and rest for two days, due to Keturah's weakening condition. On Sept. 25th the Wagon Train moved out again, with Keturah still lying in the bed, in Caleb's wagon.

The Company arrived in Kirtland, Ohio on the 27th. They were received kindly by the brethren in Kirtland, and stayed over til the next day before continuing their journey.

One incident that occurred on this trip should be mentioned. The old wagon road had been very rough, and the trip very rugged, and it had rained most of the way. Keturah, though very weak from her illness, had a burning desire to be with the Saints in Nauvoo, and to see the Temple of the Lord in that Beautiful City. These desires seemed to provide Keturah with the strength to endure the rough trip, never complaining once, as the old wagon bounced and jolted down the long trail. It was most unfortunate that it was Caleb's wagon that hit a large rock, in one of the streams they had to cross, causing the Covered Wagon to tip over into the rushing water; everything was soaked, including their aged and ailing Keturah. This accident surely served to aggravate her illness, though there had been plenty of dry clothes to change into, and a warm fire to dry everything out.

After discussing it with the family members, it was decided, because of Keturah's health problems, that it would be better for her to make the remainder of the journey by boat. Accompanying Keturah by boat, were her son Isaac Chauncey and Keturah's niece, Adelia Rider Carbine to whom she had been a second mother; who went along to help take care of her, and who undoubtedly gave Keturah the best loving care possible on that dangerous journey. September 28 they parted company with the rest of the family, who traveled on with heavy hearts, not knowing if they would ever see their wife and mother again. By now, Keturah was so ill that she was sometimes delirious.

They traveled by way of steamers, being required to change boats at various ports. At times, Keturah's health was so delicate they feared she would never live to see Nauvoo, but they finally arrived there 15 October 1843. The wagons arrived a few days later and there was a joyful reunion.

The following incident in the life of Keturah Horton was taken from "*The Life of Mary Helen Grant*," found in *The Journal of History*, pages 168 to 202. There will be some duplication of information already given, yet this is priceless. Mary Helen Van Orden Grant was the daughter of William Van Orden and Julia Ann Haight Van Orden who was the daughter of Keturah. She made the following comments:

"When I was eleven years old my Grandfather Caleb Haight, my Uncle Batemen Haight and my father sold their farms and moved their families to Nauvoo, Illinois. My Uncle Isaac and Aunt Adelia were already there. My grandmother Keturah had been blind many years. I cannot remember when she was not blind. In fact she had been blind so long she had never seen any of her grandchildren. As a child it was my delight to go to grandmother's and thread her needles for her, so she could sew, as she was blind. On the way I would stop and gather wild black raspberries which grew in the corners of the fence and string them on the long timothy grass and take them to grandmother, then she would put her hands over my face to feel how I looked. Yet she knew us children apart by our voices. She was very anxious to go to Nauvoo and see the Prophet.

"She believed if he would administer to her she would receive her sight.

"The trip between New York and Nauvoo was very strenuous for all the family. Other members of the family suffered with Black Canker and other diseases brought on by exposure and privation.

“A few days after they arrived in Nauvoo, Brother Joseph came and administered to her, and she received the desired blessing of her sight restored, which lasted as long as she lived and was a great comfort to her. She had desired that she might see her children once more, her grandchildren and the Prophet before she passed away. She lived only a few weeks or months - I do not remember which, but the rest of us arrived in Nauvoo and had the pleasure of witnessing her great joy in the blessing bestowed upon her by the Lord.

“When I first saw her after her sight was restored she said, ‘Mary, I don’t have to feel your face now to know you, I can see you.’ Keturah Horton, wife of Caleb Haight died after many years of sickness a short time after arriving in Nauvoo. Her death on the 18th of November 1843 was a sadness for all the family who loved her so dearly.” In the newspaper *The Nauvoo Neighbor*, it stated that Keturah Haight had died of Consumption. She was 55 years of age.



REFERENCES:

Family Ties; by Abram Owen Young Jr.

A History of Caleb Haight and his Wife, Keturah Horton, by Isaac A. Nelson

History of Isaac Chauncey Haight, arranged by Lenna C. Wilcock

“*The Life of Mary Helen Grant*,” found in *The Journal of History*, pages 168 to 202.

”*Sketch of the life of Caleb Haight* by Mildred Neeley Oliver.



THE HORTON FAMILY

The antiquity of the Horton family is well-proven. Long before the time of Henry Larey, Earl of Lincoln, who died in 1310, Robert de Horton manumitted (freed) a bondman to his manor of Horton. The name Horton in the Anglo-Saxon Language means an enclosure or garden of vegetables. The name is evidently of Latin Origin and had been known in England ever since the conquest. The first family in America of whom there is authentic record came from England in 1633-38. Thomas, Jeremiah and Barnabas Horton were among the early immigrants. Tradition says they were brothers.

The ancestry of Keturah Horton descends through Barnabas Horton, son of (1*) Joseph Horton who was born in Mouseley, Leicestershire, England, 13 July 1600. He came to New England in the ship “Swallow,” Captain Jeremy Horton, master and owner, in 1633-38, landed at Hampton, Massachusetts. Barnabas (2*) went to New Haven, Connecticut, 1640 with Mary Langton and step sons Joseph and Benjamin. In October, 1640 he made a permanent settlement in what is now Southold, Long Island, New York, where his last eight children were born. (New York p. 1002)

The following inscription was taken from the tombstone of Barnabas Horton from the cemetery in Southold, Suffolk, Long Island.

“Here lies burried the body of (2) Mr. Barnabas Horton, born at Mousley, Leicestershire in Old England, and dyed in Southold the 13th day of July, 1680, aged 80 years.”

- (1* Joseph Horton (born abt. 1575, md, Mary Schuyler)
- (2*Barnabas Horton (born 13 July 1600, md. Mary Langton)– #’s 1 & 2 were missing, and added later.
- 3. Caleb Horton born abt 1640, married Abigail Hallock, they had issue
- 4. Barnabas Horton born 23 September 1666, married Sarah Hines (Haynes), they had issue
- 5. Barnabas Horton born 1690, married Mary Sweazy, they had issue
- 6. David Horton Sr. born 1724, married Mary Warren, they had issue
- 7. David Horton born 18 December 1744, married Temperance Owen, they had issue
- 8. Keturah Horton born 28 May 1788, married Caleb Haight.



BETTS FAMILY, ANCESTORS OF KETURAH HORTON

Mary Sweazy born 1680 married Barnabas Horton, previously mentioned. Her father was Joseph Sweasey born 13 August 1653, married Mary Betts. Mary Betts born 14 May 1654 was the daughter of Richard Betts.

This same Richard Betts took part as a delegate to the Homestead Convention in 1655. He was the first of the Betts family to settle on Long Island. He came to Newtowne, in the Colony of Queens, on Long Island, then called Nassau Island, in the province of New York. He was one of the first seven families to settle there. He was a member of the first British Colonial Assembly, held at Hepstead, in the year 1664, to devise laws and regulations for the Ducal province of New York. He was High Sheriff of the Riding of Yorkshire, Long Island, from 1687 to 1691. For many years he was a magistrate and member of the High Court of Assizes. All this information leaves no doubt that our ancestor, Richard Betts, was a man of strong, sturdy, able, and exceptional qualities. All the members of the Betts family have been distinctive in character but none surpass Richard Betts in picturesque sturdiness of soul. Richard Betts died on 18 November, 1713, being 100 years old. A few days before he passed away, he had gone out and dug his own grave. What a man! He was buried in English Kills, Rhode Island. (*Genealogical Dictionary of New England*, by James Savage, Vol. 1, p 173), as printed in *Family Ties*—by Abram O. Young.

WILLIAM SNYDER

1757 - 1844

By Lenna Cox Wilcock in March 2003



William Snyder was born 7 September 1757, at Niles, Cayuga New York. He died at Moravia, Cayuga, New York 2 April 1844. Indian Mound Cemetery, Moravia, New York includes headstones with the following inscriptions: William Snider 1757-1844; Mary C. his wife. (Note spelling variation.)

He married Mary Clark 17 July 1794, at Monmouth, New Jersey.

Their children:

Elnor Snyder born 12 November 1793.

Mary or Molly Snyder born 22 October 1795. She married John Conger.

Elizabeth Snyder born 25 May 1797.

Richard Snyder born 17 March 1800.

Cooper Snyder born 20 May 1802. He married Hannah Bartlett.

William Snyder born 9 September 1803.

Andrew Snyder born 31 July 1806.

Edward Snyder born 6 June 1808.

John Snyder born 15/18 July 1810.

Wesley Snyder born 3 June 1812. He married Caroline Eliza Haight.

Eliza Ann Snyder* born 22 October 1815. She married Isaac Chauncey Haight.

Sally Ann Snyder born 22 October 1815. She married James Brinkerhoff.

Lydia Snyder born 21 July 1817.

Clark Snyder born 20 February 1820.

Julia Ann Snyder born 28 February 1823.

Our Direct Line Ancestor*

According to his son-in-law Isaac Chauncey Haight, William was a prominent man in Moravia. When his daughters, Eliza Ann and Sally Ann, joined the Latter-day Saint (Mormon) Church, he disinherited them, for they brought shame upon him by becoming members of such a despicable Church.

When Isaac Chauncey was called as a Missionary to represent the Church and preach the gospel, he visited the home of his wife's parents and endeavored to change William's attitude and help him to see the truth, but William was angry with him and wouldn't listen. William died two years later.

William's wife, Mary Clarke Snyder, was sympathetic towards her two daughters who had been disinherited. She assisted them financially to purchase outfits and supplies for their great Mormon trek across the plains from Nauvoo, Illinois to Winter Quarters, Nebraska, and from there on to the Salt Lake Valley.

William's parentage is not clearly known. He is linked to the Peter Snyder line, but the dates and places definitely do not fit him into that family. His parents' family group record (not included here) is from the Ancestral File, which is the only source had up to this date, March 2003. We feel the information on that record is incorrect.



Family Group Record

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Husband William SNYDER				
Born	Abt 9 Sep 1767	Place	Niles, Cayuga, New York	LDS ordinance dates
Chr.		Place		Baptized 28 Feb 1877
Died	2 Apr 1844	Place		Endowed 2 Mar 1877
Buried		Place		SealPar
Married	1793	Place	Moravia, Cayuga, New York	SealSp 20 May 1975
Husband's father Peter SNYDER				
Husband's mother Mary SHAVER				

Wife Mary CLARKE				
Born	7 Feb 1767	Place	Niles, Cayuga, New York	LDS ordinance dates
Chr.		Place		Baptized 28 Feb 1877
Died	2 Apr 1855	Place	Moravia, Cayuga, New York	Endowed 2 Mar 1877
Buried		Place		SealPar 8 Feb 1956
Wife's father William CLARKE				
Wife's mother Mary TEFFT				

Children	List each child in order of birth.	LDS ordinance dates	Temple
-----------------	------------------------------------	---------------------	--------

1	F	Elnor SNYDER		
	Born	12 Nov 1793	Place	, Cayuga, New York
	Chr.		Place	
	Died		Place	
	Buried		Place	
	Spouse			
	Married		Place	
				SealSp
2	F	Mary SNYDER		
	Born	22 Oct 1795	Place	, Cayuga, New York
	Chr.		Place	
	Died	24 May	Place	
	Buried		Place	
	Spouse	John CONGER		
	Married		Place	
				SealSp
3	F	Elizabeth SNYDER		
	Born	25 May 1797	Place	, Cayuga, New York
	Chr.		Place	
	Died	5 May 1800	Place	
	Buried		Place	
	Spouse			
	Married		Place	
				SealSp
4	M	Richard SNYDER		
	Born	17 Mar 1800	Place	, Cayuga, New York
	Chr.		Place	
	Died		Place	
	Buried		Place	
	Spouse			
	Married		Place	
				SealSp
5	M	Cooper SNYDER		
	Born	20 Mar 1802	Place	, Cayuga, New York
	Chr.		Place	
	Died	7 Jun 1871	Place	
	Buried		Place	
	Spouse	Hannah BARTLETT		
	Married		Place	
				SealSp
6	M	William SNYDER		
	Born	9 Sep 1803	Place	, Cayuga, New York
	Chr.		Place	
	Died		Place	
	Buried		Place	
	Spouse			
	Married		Place	
				SealSp
7	M	Andrew SNYDER		
	Born	21 Jul 1806	Place	, Cayuga, New York
	Chr.		Place	
	Died		Place	
	Buried		Place	

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Family Group Record

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Husband		William SNYDER			
Wife		Mary CLARKE			
Children List each child in order of birth.					LDS ordinance dates
					Temple
7	M	Andrew SNYDER			
		Spouse			
		Married	Place	SealSp	
8	M	Edward SNYDER			
		Born	6 Jun 1808	Place	, Cayuga, New York
		Chr.		Place	
		Died	10 May 1844	Place	
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
9	M	John SNYDER			
		Born	18 Jul 1810	Place	, Cayuga, New York
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
10	M	Wesley SNYDER			
		Born	3 Jun 1812	Place	, Cayuga, New York
		Chr.		Place	
		Died	27 Mar 1849	Place	
		Buried		Place	
		Spouse	Caroline Eliza HAIGHT		
		Married	31 Dec 1836	Place	, New York
		SealSp			
		Baptized	25 Feb 1879		LIVE
		Endowed	26 Feb 1879		
		SealPar	6 Apr 1949		
11	F	Eliza Ann (twin) SNYDER			
		Born	22 Oct 1815	Place	Sempronius, Cayuga, New York
		Chr.		Place	
		Died	24 May 1888	Place	Cedar City, Iron, Utah
		Buried		Place	Cedar City, Iron, Utah
		Spouse	Isaac Chauncey HAIGHT		
		Married	31 Dec 1836	Place	Moravia, Cayuga, New York
		SealSp			
		Baptized	3 Mar 1839		LIVE
		Endowed	19 Dec 1845		NAUVO
		SealPar	6 Apr 1945		SGEOR
12	F	Sally Ann (twin) SNYDER			
		Born	22 Oct 1815	Place	Sempronius, Cayuga, New York
		Chr.		Place	
		Died	8 Feb 1895	Place	Thurber, Wayne, Utah
		Buried	8 Feb 1895	Place	Thurber, Wayne, Utah
		Spouse	James BRINKERHOFF		
		Married	24 Jan 1836	Place	Sempronius, Cayuga, New York
		SealSp			
		Baptized	Abt 17 Aug 1879		LIVE
		Endowed	Abt 12 Oct 1846		NAUVO
		SealPar	6 Apr 1949		
13	F	Lydia SNYDER			
		Born	21 Jul 1817	Place	Sempronius, Cayuga, New York
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
		SealSp			
14	M	Clark SNYDER			
		Born	20 Feb 1820	Place	Sempronius, Cayuga, New York
		Chr.		Place	
		Died	6 May 1894	Place	
		Buried		Place	
		Spouse	Lucy ANDREW		
		Married		Place	
		SealSp			
15	F	Julia Ann SNYDER			
		Born	28 Feb 1823	Place	Sempronius, Cayuga, New York
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse	William HALL		
		Married		Place	
		SealSp			
		Baptized	28 Feb 1877		
		Endowed	1 Apr 1941		
		SealPar	6 Apr 1949		

MARY CLARKE (SNYDER)

1767 - 1855

by Elmer Cox



Mary Clarke, the fourth child of William Clarke and Mary Tefft, was born 7 February 1767 (?) at Niles, New York. Her father, William Clarke was born 19 February 1736 at Richmond, Washington, Rhode Island. Her mother, Mary Tefft was born 20 September 1734 at Richmond, Washington, Rhode Island.

The children of William Clarke and Mary Tefft were:

William Clarke	born 11 October 1757; He married Rachel Holley
Wells Clarke	born 29 January 1761
Rodman Clarke	born 12 February 1764
Mary Clarke*	born 9 July 1767 (?); She married William Snyder
Rebecca Clarke	born 14 May 1769
John Clarke	born 12 May 1771
Ruth Clarke	born 3 March 1776
Weeden Clarke	born 14 October 1778

William Snyder was born 9 September 1767 at Niles, Cayuga, New York. Mary Clarke and William Snyder were married 17 July 1794, and had the following 15 children:

Elnor Snyder	born 12 November 1793
Mary or Molly Snyder	born 22 October 1795; She married John Conger
Elizabeth Snyder	born 25 May 1797
Richard Snyder	born 17 March 1800
Cooper Snyder	born 20 May 1802; He married Hannah Bartlett
William Snyder	born 9 September 1803
Andrew Snyder	born 31 July 1806
Edward Snyder	born 6 June 1808
John Snyder	born 15/18 July 1810
Wesley Snyder	born 3 June 1812; He married Caroline Eliza Haight
Eliza Ann Snyder*	born 22 October 1815; She married Isaac Chauncey Haight
Sally Ann Snyder	born 22 October 1815; She married James Brinkerhoff
Lydia Snyder	born 21 July 1817
Clark Snyder	born 20 February 1820
Julia Ann Snyder	born 28 February 1823

(* denotes direct line ancestors.)

Not much is known about Mary Clarke. The following quote is taken from the History of Isaac C. Haight, her son-in-law:

“The Haight, although Eliza Ann had been disinherited by her father, were greatly aided by Eliza's mother in preparing and financing their trip west. Although she (Mary Clarke Snyder) never joined the Church, she still rejected the thoughts of disinheritance and forgetting her daughters who had joined the Mormon Church. In 1846, as they were preparing for the trek to the Rockies, she aided them financially in the purchase of wagons and other equipment for the journey.”

Mary Clarke Snyder died 2 April 1855, at Moravia, New York.



HISTORY OF JOSEPH CHATTERLEY

1807 - 1853

By Ella Chatterley Thorley, daughter of Morton Chatterley the son of Joseph Chatterley
With some additions by Zoella Palmer Benson, his great-granddaughter



Into this world 17 April 1807 arrived Joseph Chatterley, the second child of John Bourne Chatterley and Ann Nuttall Chatterley, who had their home in Bury, Lancaster England. There were five other children born to this family: Margaret, Mary, Helen (Ellen), John and Sarah.

Joseph was strong and healthy as a child, and as a man he received a good education and business training, and also he was a master mechanic, a wheelwright, blacksmith and a merchant.

In 1833, at Pilkington, England, Nancy Morton became his wife, loving and beloved. She was the daughter of Thomas Morton and Dorothy Seal.

Joseph and his bride had their own home at Bedford Street and Broughton Road, Salford, England. Here Joseph built a large manufacturing building and sales department where he carried on his trade and established a large and prosperous manufacturing business. Here he became acquainted with James Corlett, a very successful printer who bought his printer's blocks from Joseph.

The home of Nancy and Joseph was a good one, and comfortable, as well as a happy one. Four children, with their noise and laughter, blessed their home, Ann, Morton, Charlotte, and John. They also had an adopted son, James Morton Thorpe. Shortly after Morton was born, Nancy's youngest sister Charlotte, before she passed away, asked Joseph and Nancy to rear her son as their own, which they willingly agreed to do. He endeared himself and they loved him and always considered him as their own. Since he was older than John the children lovingly considered him as their older brother. Both James and John graduated from grade school while in England.

Joseph and Nancy often listened to the LDS missionaries in England, and what the Elders preached rang true to them. After serious thought and gospel investigation, Joseph Chatterley and his father John Bourne Chatterley were baptized into the Church of Jesus Christ of Latter-day Saints on 25 December 1847, by Moses Martin, in Salford, Manchester, England. Joseph was ordained a Priest on September 29 1848 and an Elder on 9 February 1849. It took Nancy a little longer to be truly converted, but she and their son John were baptized three months after Joseph, 23 March 1848.

Soon after becoming members of the Church, Joseph and his family decided to emigrate to Utah where he and his loved ones could live among the Latter-day Saints and worship with them. Some of the workmen employed in Joseph's business also were converted, and decided to go with them.

Joseph's mother Ann Nuttall died in 1850, a few months before he and his family left England for the long trip to Zion. On 2 September 1850, Joseph and his family, and six other families whose transportation he paid, said goodbye to their homes and loved ones in Salford, England, en route to Liverpool. We who have not ventured far from our homes can only imagine the heartaches they felt; we who have ventured far, know. Two days later they were in Liverpool, and on 4 September 1850, the ship *North Atlantic* set sail into the vast ocean with 500 passengers, 357 of whom were Latter-day Saints and their children. Two of the passengers died before the ship reached port, and two babies were born during the voyage. The Latter-day Saint passengers were under the leadership of Elder David Sudworth.

Fifty-eight days they sailed the rolling ocean. It was a very rough voyage, and to all, land was a welcome sight. They landed 1 November 1850 at New Orleans, Louisiana. After a short rest at New Orleans, they boarded the steamer *Sultana* to sail up the Mississippi River to Saint Louis, Missouri. This voyage was a rough and stormy one. The captain and the sailors were sure it was the stormiest trip any of them had ever experienced. Danger, too, lurked near when one of the main beams under the deck broke. Thankful were the Saints, who had prayed so fervently, when they landed safely on 8 November 1850 at Saint Louis, Missouri. All of the Saints appreciated the kind, helpful captain during the time of stress.

In Saint Louis the little group of Saints spent their first winter in this new land, in rented homes. The children went to school, and the menfolk were a busy group manufacturing wagons in which to cross the plains. Joseph was an expert wheelwright. He kept ten of the fourteen wagons he made for his own company. He also purchased horses and oxen to use on the trip.

While Joseph's group was wintering in St. Louis, to their great surprise and joy, Joseph's father, John Bourne Chatterley, and Joseph's youngest sister, Sarah and her husband, John Kay, and their three children arrived with another company on their way to Zion. The widow Catherine Corlett and her four children, ages 6 to 12, (she had five, one died) were also in this group. They joined Joseph's company in Saint Louis during the winter, so that all might cross the plains together. The widow Corlett was very wealthy and it took five wagons to carry her belongings.

After five months, on 4 April 1851 their group left St. Louis. It was springtime, and they were full of anticipation and excitement to be traveling through the great country of America. And within each heart was a prayer and a hope as they drove through the seemingly endless stretch of grassy plains. The group relied upon prayer and faith almost constantly to maintain their courage and strength on the long, hard trek.

They traveled west as far as Kanesville, Iowa, known as Council Bluffs, which place was the outfitting station for all emigrating Saints to prepare them for the arduous journey from there to the Salt Lake Valley. John Brown was the head captain, and there was an under-captain for every ten wagons. Joseph was captain over his ten wagons, driving one of the wagons himself. His father drove one wagon, and the other teamsters were James M. Thorpe, John Kay, James Beard, Ned Wood, Mr. Tout, James Grundy, Andrew Lee, and Robert Sharkey.

At night the men took turns standing guard, fifteen men with the wagons and fifteen men with the cattle. How often their turns came only the weary men knew. There were but sixty wagons in the company. Each Sunday was a day of rest for all and a day to worship and be thankful. Captain Brown was a Mormon and so willed it. Religious Services were held each Sunday of the entire trek. Captain Brown was a kind man and managed the entire trip without serious difficulty. He was amiable and agreeable with all, and his orders were carried out without objection throughout the entire trip. There were non-Mormons in the company, but Captain Brown was kind and considerate and treated all alike.

Along the way this company met some families who had turned back, having been attacked by Indians. These people were allowed to join Captain Brown's company and again set out for Salt Lake City. They all arrived in Salt Lake City during September 1851, where they spent about two weeks.

President Brigham Young then called the company to proceed on South to Iron County, Utah, to help settle a new colony and to start the iron works there, where specialists were so urgently needed. They arrived in Iron County in November 1851 and settled on the north side of Coal Creek. They called the settlement Little Muddy. Here they spent the winter. Their first home in this new country was made by Joseph setting the wagon box off on the ground and fixing it so it would be comfortable.

Joseph and the other men and boys built a square court with walls made of sagebrush to protect them from the wind. Here each morning and evening the Saints gathered for prayer, and Sunday evening services

were held. They also constructed a corral or stockade to protect their animals. Joseph bought a house from the Ross brothers, took out a partition, and made it into the first schoolhouse.

In the spring Joseph moved his family to a better location southwest of Coal Creek. The new settlement was known as the Old Fort. These new converts from over the seas found out that their Indian neighbors could be a menace, both to themselves and to their animals. The families lived inside forts or in settlements, as there was added safety in numbers. The men found it necessary to carry guns at all times, as they went to and from their farms or for wood in the mountains.

Joseph, with his knowledge of working with metals, along with the other men, was eager to build a furnace to develop the iron industry. They erected a furnace; they manufactured flat irons, cranes and iron dogs for fireplaces, and made many other articles that were badly needed by the people in Utah.

They also, as a matter of course, broke up new land for farming. Men, women, and children gathered the materials for new homes, the sustenance of life, and for the progress and development of the region. Joseph built a four-room adobe house on what is now First East Street and Center Street in Cedar City, Utah.

“In the following winter, Joseph Chatterley and his wife, Nancy, made the long trip by team to Salt Lake City, to report the progress of the iron mines which Joseph had been called by the Church authorities to help develop. They were accompanied by Mrs. Corlett who became a second wife to Joseph Chatterley, on the 21st of February 1852, the ceremony being performed by President Brigham Young. . . .” –From a history of Joseph Chatterley written by Catherine Thorley Jensen.

For whatever reasons known only to herself, sometime after Joseph took another wife, Nancy and her children didn’t stay with him.

On 4 September 1853, when Joseph was getting out of his wagon to open his farm gate, somehow his clothes caught on his gun. The gun discharged, shooting him through the upper part of the arm. Blood poisoning set in, and he passed away three days later, 7 September 1853. He was but 46 years of age. His tombstone states that he was the first person to be buried in the Cedar City cemetery at the present site.

Joseph’s 2nd wife, Catherine was expecting a baby, and quoting Catherine Thorley Jensen, a 2nd great-granddaughter: “As a dying request he (Joseph) asked that his child, if it be a boy, be named after him. The baby was a girl, however, being born one week after the father’s death, and was named for both her father and mother, Josephine.” Her mother Catherine died 3½ years later, 19 November 1856. Joseph’s 1st wife Nancy lived for 10 more years, passing away 5 August 1863.

This addition by Zoella Benson, a great granddaughter of Joseph Chatterley:

The daughter Josephine (called Jody) married Samuel Wood and theirs was one of the families who moved to the San Juan Country a year after the first group had settled there.

Jody Chatterley Wood was set apart by the church authorities to act as a nurse and midwife in that area, going for miles around on horse-back to help out in sickness. Although she had eight children of her own, she never failed to answer the call for help when summoned. Her name came to be a legend in that area. Articles have appeared in the *Improvement Era* and other publications about her.



JOSEPH'S AND NANCY'S CHILDREN grew up to be very active, prominent citizens.

John, the oldest, born 4 July 1835, was a very active man in the community. He was a school teacher, postmaster, mayor, notary public, and the city recorder. He was choir leader after John Macfarlane moved to St. George. He held the position for many years.

He also was the president of the dramatic association for a long time, and he was a member of the band. John married Sarah Whittaker, who was very active in community and church affairs. They became the parents of nine children, three of them dying in infancy. Their children growing to maturity were Sarah Ellen (Nellie), Joyce, John M., Charlotte (Lottie), James, and Nancy (May).

Ann, born 3 March 1837, married John Macfarlane. They lived in Cedar City until they were called to pioneer St. George. John was a talented musician, writing several hymns, one of which is a well-known Christmas song, "Far, Far Away on Judea's Plains." Ann was appointed by the church to work with the Indians. Ann was the first wife of three wives in a polygamous family. John Macfarlane married two other women. Ann and John were the parents of five children: John M., Isaac, Bella (Morris), William C., and Annie (McQuarrie).

Morton, born 3 March 1844, married Christina Mackelprang. Morton was a blacksmith, and he also did freighting. "Steine" and Morton became the parents of four children: Nancy, Ella, Joseph, and Minnie. Minnie is still alive (1965). She is in her late eighties and lives in Lehi, Utah. Morton died at age 38 from a stroke. Steine married again and had other children.

Charlotte, born 25 June 1844, married Thomas Walker. Thomas, a rugged character, was a sawmill operator and he had a ranch on the mountain where he ran a dairy herd each summer. Charlotte was a practical nurse and did a good deal of nursing in the community. She was the mother of eleven children, ten growing to maturity. Those growing to maturity were Owen, Thomas, John, Joseph, Archie, Carl, Fan, Edith (Gregory), Morton, and Josephine (Isabell). At this date (May, 1965) Josephine, Carl, and Archie are still living.

James Morton Thorpe, adopted son, was the son of Nancy's sister, Charlotte. Before she died, Charlotte asked them to take care of him, so they raised him as their own child. He was about two years older than their oldest child John.

Joseph Chatterley was always active and energetic, always guided by high moral principles, ever ready to assist in sound enterprises for the good of the people. His untimely death was very unfortunate. Ours is a good heritage. The challenge is before us.

"A tribute should be paid to Joseph Chatterley, a true man, a faithful friend, an uncompromising Latter-day Saint, a man of great character, with many skills and efficiency, with kindness and consideration for all mankind. In the records of Cedar City his death is called a serious loss to the country. 'His last resting place marks the first place that was up-turned for burial of the dead in Cedar City, Utah.' Passing years tend to minimize the importance and dim the reality of worthy souls who have passed on, but to those who knew him reverence is paid to a great person." – Catherine Thorley Jensen



Note: Statistical records show that Joseph received his endowments 21 February 1852; also his marriage and sealing to Catherine Clark Corlett in Salt Lake City POFI (President's Office) on the same date. This was before the Endowment House (1855) and the temple (1897) were finished.

Family Group Record

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Husband Joseph CHATTERLEY					
Born	17 Apr 1807	Place	Bury, Lancashire, England	LDS ordinance dates	Temple
Chr.		Place		Baptized	25 Jun 1847 LIVE
Died	7 Sep 1853	Place	Cedar City, Iron, Utah	Endowed	21 Feb 1852 EHOUS
Buried		Place		SealPar	13 Jul 1933 SLAKE
Married	26 Oct 1834	Place	St. John, Manchester, Lancashire, England	SealSp	18 Jun 1891 SGEOR
Other Spouse	Catherine CLARK (Corlett)				
Married	21 Feb 1852	Place	Provo, Utah, Utah	SealSp	21 Feb 1852 POFFI
Husband's father	John Bourne CHATTERLEY				
Husband's mother	Ann NUTTALL				
Wife Nancy MORTON					
Born	6 Jan 1805	Place	Manchester, Lancashire, England	LDS ordinance dates	Temple
Chr.		Place		Baptized	10 Jan 1856 LIVE
Died	5 Aug 1863	Place	Cedar City, Iron, Utah	Endowed	21 Mar 1857 EHOUS
Buried		Place		SealPar	7 Jan 1972
Other Spouse	Joseph HUNTER				
Married		Place		SealSp	
Wife's father	Thomas MORTON				
Wife's mother	Dolly or Dorothy SEEL				
Children List each child in order of birth.				LDS ordinance dates	Temple
1	M	John CHATTERLEY			
Born	3 Jul 1835	Place	Salford, Lancashire, England	Baptized	28 Mar 1848 LIVE
Chr.	6 Sep 1835	Place	Radcliffe, Lancashire, England	Endowed	21 Mar 1857 EHOUS
Died	2 May 1922	Place	Cedar City, Iron, Utah	SealPar	18 Jun 1891
Buried		Place	Cedar City, Iron, Utah		
Spouse	Sarah WHITTAKER				
Married	12 Mar 1862	Place	Cedar City, Iron, Utah	SealSp	28 Apr 1866 EHOUS
Spouse	Joyce DANCE				
Married	28 Apr 1866	Place	Salt Lake City, Salt Lake, Utah	SealSp	28 Apr 1866 EHOUS
2	F	Ann CHATTERLEY			
Born	3 Mar 1837	Place	Salford, Lancashire, England	Baptized	Sep 1847 LIVE
Chr.		Place		Endowed	3 Nov 1857
Died	10 Jul 1926	Place	St. George, Washington, Utah	SealPar	18 Jun 1891
Buried		Place			
Spouse	John MCFARLANE				
Married		Place		SealSp	
3	M	Morton CHATTERLEY			
Born	3 Mar 1840	Place	Salford, Lancashire, England	Baptized	1849 LIVE
Chr.		Place		Endowed	10 Oct 1867 EHOUS
Died	17 Jan 1881	Place	Cedar City, Iron, Utah	SealPar	18 Jun 1891
Buried		Place			
Spouse	Kirstine MAKKEPRANG				
Married		Place		SealSp	
4	F	Charlotte CHATTERLEY			
Born	22 Jun 1843	Place	Salford, Lancashire, England	Baptized	8 May 1866 LIVE
Chr.		Place		Endowed	9 Oct 1866 EHOUS
Died	3 May 1915	Place		SealPar	18 Jun 1891
Buried		Place			
Spouse	Thomas WALKER				
Married		Place		SealSp	

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Family Group Record

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Husband Joseph CHATTERLEY				
Born	17 Apr 1807	Place	Bury, Lancashire, England	LDS ordinance dates
Chr.		Place		Baptized 25 Jun 1847
Died	7 Sep 1853	Place	Cedar City, Iron, Utah	Endowed 21 Feb 1852
Buried		Place		SealPar 13 Jul 1933
Married	21 Feb 1852	Place	Provo, Utah, Utah	SealSp 21 Feb 1852
Other Spouse	Nancy MORTON			
Married	26 Oct 1834	Place	St. John, Manchester, Lancashire, England	SealSp 18 Jun 1891
Husband's father	John Bourne CHATTERLEY			
Husband's mother	Ann NUTTALL			
Wife Catherine CLARK (Corlett)				
Born	21 Oct 1812	Place	Lezayre, Isle of Man, British Isles	LDS ordinance dates
Chr.		Place		Baptized 2 Apr 1992
Died	19 Nov 1856	Place	Cedar City, Iron, Utah	Endowed 21 Feb 1852
Buried		Place		SealPar
Wife's father				
Wife's mother				
Children List each child in order of birth.				LDS ordinance dates
1 F Josephine (Jody) CHATTERLEY				Temple
Born	10 Sep 1853	Place		Baptized 2 Apr 1992
Chr.		Place		Endowed 25 Dec 1871
Died	10 Feb 1909	Place	Monticello, San Juan, Utah	SealPar
Buried		Place		
Spouse	Samuel WOOD			
Married	25 Dec 1871	Place	Salt Lake City, Salt Lake, Utah	SealSp 25 Dec 1871
				EHOUS

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NANCY MORTON (CHATTERLEY)

1805 - 1863

Collected by Lenna Cox Wilcock in 2003



All of those of you who have a trace of the blood of Nancy Morton Chatterley can be justly proud of your heritage. She was a woman of strong character and faith. She was proud of her role as a wife and mother. She taught her children the value of work, to accept responsibility and be dependable and live by the Golden Rule.

She was born 24 December 1806 in Radcliffe, Lancashire England. She was the daughter of Thomas and Dorothy Seal Morton. We don't know the extent of the family she was reared in, or anything about her early home life. Perhaps she received the normal amount of schooling that was afforded the young people of her day.

Nancy was well prepared to take on the responsibility of a home and family when she married Joseph Chatterley at Radcliffe about 1834. Joseph was a few months her junior, having been born 17 April 1807 at Bury, Lancashire England. His parents were John Bourne Chatterley and Ann Nuttall.

They made their home in Salford, England, Bedford Street and Broughton Road, where Joseph owned a home and a growing business. Here he carried on his trade as wheelwright and master mechanic. They were very happy and prosperous. Business grew rapidly, making it necessary to employ more and more men until a larger building had to be built.

Nancy knew the joy of motherhood when she gave birth to John on 4 July 1835. He was sturdy, strong and healthy, possessed a pleasant disposition, and had a natural love for children. Their second child, a daughter, was born 3 March 1837 and was named Ann. All were very happy about the new arrival. Shortly after this, Nancy's sister Charlotte died, leaving a little son, James Morton Thorpe, about four years of age. Before her passing, she asked them if they would take him and raise him as their own, which they willingly did. He endeared himself and grew in their hearts. He was always loved by them as their own child. The children felt that he was their big brother, since he was older than John. On 3 March 1840, another brother was born, on the anniversary of his sister Ann's birthday. He was given the name of Morton, his mother's maiden name. Their last child, a girl, was born 22 June 1843. She was christened Charlotte for Nancy's youngest sister who had passed away.

Nancy and Joseph were very fond of children and took great pride and joy in their family, giving them every opportunity for learning. James was always spoken of as their own. He was put in school as soon as he came of age, and John soon followed. They both graduated from grade school while in England.

It was 1847 when Joseph and Nancy first heard humble Mormon Elders explain the truths of a new religion. They often went to hear of this new religion that was being preached, until it rang true to them. We might say that the Church of Jesus Christ of Latter-day Saints was comparatively new in England, because, according to Jenson's Church Chronology, this church had only been organized seven years when the Prophet Joseph Smith received a revelation to send Missionaries abroad to preach the Everlasting Gospel. Hence, on 20 July 1837, Heber C. Kimball and others arrived in Liverpool England to open up that the British Mission.

Joseph Chatterley was baptized, along with his father John Bourne Chatterley, on the 25th of December 1847. It took Nancy just a little longer to be converted enough to be baptized. Nancy, with her son John, a lad of 13, was baptized 23 March 1848 by John Watts, Manchester Conference. The following year, Ann and Morton were baptized by their father, Joseph Chatterley. (NOTE: The group sheet submitted by Kathleen H. Trimmer gives June 1849 as the time that Nancy Chatterley became a member of the Church of Jesus Christ of Latter-day Saints.)

From the time the Chatterleys became affiliated with the Mormon Church they began making preparations to emigrate to Zion. They sacrificed much in giving up their comfortable home and income property to cast their lot with the Saints in America. Yet this they cheerfully did, feeling that their religion was worth it. Some of the workmen in Joseph's employment had also become members of the LDS Church and were anxious to emigrate with their employer. On 4 September 1850, they left England on the ship, *North Atlantic*.

According to the book *Heart Throbs of the West*, Vol. 12 page 463, this was the 49th chartered ship that had left Liverpool carrying Mormon Saints across the Atlantic Ocean. David Sudworth and Hamilton G. Park were the men in charge of the 357 souls on board.

At the time the Chatterleys left their home to make a new start in a strange land, Nancy was 44 years old, Joseph was 43, her oldest son John was 15, Ann was 13, Morton was 10, and Charlotte was 6. The sea voyage was rough and miserable. The first day on the water, all were seasick but five. John was one of the five. He often spoke of the voyage as a pleasure trip to him. As they progressed, terrible storms lashed at their ship until it was only through their faith and prayers that their lives were spared. The food became scarce and the water bad. It was a welcomed sight when New Orleans was reached on 1 November 1850. It was a lengthy voyage, 58 days. All were happy to land safely.

In 1850 New Orleans, population about 100,000, was the third largest city in the young United States and wealthiest of all at that time. There were Church men stationed at New Orleans to help the Saints get on board steam boats to take them up the Mississippi River to St. Louis. Here they rested a few days, then boarded the steamer, *Sultana*. The Mississippi was a broad and teeming avenue of commerce, a dark and mysterious highway. It was a very rough voyage, giving them the feeling that their faith and prayers had landed them safely at St. Louis, Missouri.

It was here that the Chatterleys, along with the rest, spent the remainder of the winter making preparations to journey on to Utah the next spring. The children were put in school, and all found plenty to do. Joseph, being a wheelwright and master mechanic by trade, spent the time making wagons to transport his own group across the plains, as well as having some wagons to sell to others to help out with their expenses. The men purchased horses and oxen for teams and prepared other necessities for the trip. Because of perfect love and understanding, which made them all congenial and sympathetic under all circumstances, harmony existed.

After five months in St. Louis, on 4 April 1851, they started on the long journey to Salt Lake City, a journey which lasted five months. They traveled to Kanessville, (Council Bluffs) Iowa, which was the out-fitting place for the saints to proceed on to the Valley. Here they were all assigned to the John Brown Company. From the book, *Pioneers and Prominent Men of Utah*, we learn that the Joseph Chatterley family, his father, Joseph's sister Sarah and her husband John Kay and family, and the widow, Catherine Corlett and her family were in this company. There were 50 wagons in the group, with a sub-captain over each 10 wagons. The Brown Company left Kanessville 7 July 1851 at 6 a.m. Each Sunday was a day of rest and worship, which proved a great benefit to both man and animal.

An interesting, day-to day account by Mrs. Jean Pierce, one of the company, is recorded in Vol. 12, *Heart Throbs of the West*. On July 8th an incident occurred which was of great concern to Nancy Chatterley, Quote: "July 8 – Ferried over the Elk Horn in safety, except one of the Chatterley's company, who caught his hand in a chain, bursting one of his fingers, making a rent 1½ inches long. Mrs. Joseph Pierce and I sewed it up and dressed it as well as we could under the circumstances."

In the same book there is a brief history of Nancy's son John written by his daughter Nancy May Chatterley Walker. She tells about her father, as a young man crossing the plains, going out with Mr. Brown to hunt game. John came upon his brother Morton, with James and Tom Corlett teasing five or six Sioux Indian boys about their own ages. John put a stop to their fun and sent them back to the wagon train. He and Mr. Brown had not gone far, when a small group of Indians appeared on horseback and began firing upon them. Perhaps they

just wanted to scare the whites, because they soon went away without hurting them. The Indians were still hostile and troublesome to the immigrants.

The John Brown Company arrived in the Valley of the Great Salt Lake on 28 September 1851. (One source gives the date as 5 September.) They were there barely two weeks when President Brigham Young asked them to proceed right on south to Iron County to help strengthen the settlement there, and to assist the earlier settlers in the manufacture of iron. The group reached Coal Creek in Iron County 11 November 1851, and settled on the north side of the Creek. They called the settlement “Little Muddy.”

In *The History of Iron County*, we find that 1 January 1851, under the direction of the Iron Mission President, George A. Smith of Parowan, a group moved to Coal Creek, which became known as Cedar City, to establish a settlement closer to their work of producing iron. (Parowan is 20 miles from Cedar City.) These earlier settlers were attempting to mine the rich iron ore from the hills some 40 miles west of Cedar City.

The first winter was mild and the men constructed a fort to protect the people from the Indians. As temporary winter quarters they set the wagon boxes off onto the ground, side by side, facing south. To the north of them 50 yards, a stockade was thrown up to protect their animals. In the center of the row of wagons, and in perfect line with them was built a square court with a wall of sagebrush to break the wind. Into this court they gathered for prayer night and morning.

Thus, Nancy’s first home in Cedar City was in their wagon box set off onto the ground there in the “Little Muddy” settlement. In the early spring they moved to a better location to what is known as the Old Fort, southwest of Coal Creek. Here also they lived in a wagon box, until Joseph could build better quarters for his family.

The religious affiliations went forward under the able direction of Mathew Carruthers, the Presiding Elder. They had a court built of sagebrush where all met for prayer night and morning, and the Sunday worship services were well attended. In front of this court was raised a fine liberty pole that was ceremoniously dedicated with prayer and stood as a symbol of freedom and liberty under the law.

Joseph, having a knowledge of metals, erected a furnace and manufactured flat iron, cranes, and iron dogs for fireplaces. Also, he manufactured many other items which were badly needed in the Utah territory. They also broke out new land for farming and gardening, and their son John received good experience in both iron works and farming.

The women and children were also busy. As time went on, Nancy Chatterley, and her pioneer neighbors made everything they used, some of these were—medicines from herbs, cloth from wool, hats from straw, glue from hoofs and horns of animals, candles from tallow, rope and string from oose (Yucca) leaves, soap from cottonwood ashes leached out and combined with fat, dyes from plants and mineral, salt from Little Salt Lake, and molasses or sweet from vegetables.

Leavening for bread was salt-rising or sourdough. Weed greens, sego bulbs, wild ground cherries, berries—serviceberry, elderberry, bullberry, and gooseberry – wild onions, pinenuts and acorns were used to help out the food supply.

Nancy loved pretty things. One of her cherished possessions was a quaint English brass candlestick.

In 1852 the pioneer settlement decided to celebrate, with fitting ceremonies, their first Independence Day in their new homes. Ann Chatterley, then a girl of 15 years of age, decided to make a flag for the occasion. She used three skirts of her own that she had brought from England, one red silk, one white marino, and one blue cotton. This flag graced the liberty pole for the celebration; thus, she was called the Betsy Ross of Utah. What a happy day they spent. All appreciated that they were in a land they called their own.

Nancy's and Joseph's family definitely were a strength in the community. They had high hopes for the future in this new land. During the summer Joseph built a home so they would be warm and comfortable for the coming winter. They also raised a garden, as did most of the settlers.

But they couldn't see into the future. Then two sad events happened in Nancy's life, both of which brought her much sorrow. In 1852 her husband married a second wife, the widow Catherine Corlett, which Nancy handled for a while then left.

The following year—1853—was the saddest of Nancy's life. Her husband died 3 September 1853 as a result of an accident. His gun accidentally went off shooting him in the arm, which then became infected. One week later after his death, his second wife Catherine gave birth to a daughter. This brought great sorrow to both wives, but to Nancy the loss of her husband placed her in a state of confusion. In a new and undeveloped country, alone with the family to look after, she felt she should go back to England. None of the children were willing, and she would not leave them, so she settled down to make the best of life. But she never overcame the heartbreak she suffered through losing her companion, in two ways.

In 1855 Joseph Hunter persuaded her to marry so they could help each other raise their children. They lived together in his home. Afterwards he said her children ate too much. They did not think it more than they could provide for themselves, so they went back home and lived by themselves.

Her daughter Ann was married in December 1854. John went back to St. Louis where he could get work. Brother Pugmire, a very good friend of the family, wanted Morton to make his home with them and learn the blacksmith trade from him. Lottie was only nine.

Nancy then worked her way to prosperity, raising pet lambs until they had a large herd. The money Joseph left her was used to establish a store. She had very little chance to wear the beautiful dresses and other nice clothes she had brought from England. She felt she was not made for this country she was in. After Joseph's death she could never bring her mind to wearing them.

She was faithful to the end, which came ten years after that of her husband, and quite unexpectedly as she never complained, made the best of life, and worked to the end. The records at hand give the death date of Nancy as 15 August 1863 in Cedar City, Utah, the little community which had been her home for nearly 12 years. She was 57 years of age.



COMMENTS BY THE WRITER, NORA LUND:

Nancy Chatterley's life was not without its heartbreaks, however. May your writer be forgiven for putting her own interpretations on to the story she heard from family members of Catherine Corlett.

In their journey south from Salt Lake, the Chatterley's assisted the widow Catherine Corlett and her family with their livestock and belongings. Joseph Chatterley and James Corlett had been good friends in England and had joined the Mormon Church about the same time. They had made plans to emigrate to Zion with their families, but before they were ready to leave England, James Corlett had died, leaving his widow quite well off financially. When the Chatterleys left England in 1850, Joseph encouraged Catherine Corlett to come also, promising he would do what he could to help her and her family.

Just how much Nancy resented the assistance that her husband, Joseph, gave the attractive young widow, Catherine Corlett, we are not prepared to say. We find in "Aunt Jode's story," that the last part of January or 1st of February 1852, Joseph Chatterley was sent to Salt Lake City to report the progress of the Iron Mission. He took his wife Nancy and Mrs. Catherine Corlett with him. We don't know if Joseph had in the back of his mind

marrying the widow at this time or not. Any man taking another wife in the days of plural marriage was supposed to get the consent of the first wife—we don't know whether he did or not in this case. The fact remains that on 21 February 1852 in Salt Lake City, Joseph Chatterley married Catherine Corlett.

We don't know just when the full impact dawned on Nancy that now she must share her husband with another woman. Joseph had been "her man" for 18 years, and she loved him. She had been willing to come with him across the ocean, across the plains, and endure all the hardships of making a home for him and his family in the wilds of Southern Utah. But to share him with another woman, when her youngest child was only eight years old, was about more than she could take—she was hurt and angry. The Chatterley matrimonial ship had pretty rough sailing, after that. Some stories say she left him.

We can just imagine her grief, and perhaps remorse, when Joseph died 7 September 1853 when his gun accidentally discharged a few days before while he was in the nearby hills after wood. The bullet lodged in his arm and he got infection. This was just a short time before Catherine gave birth to his child, named Josephine, called "Jody." Catherine did not live long after this, and Jody was reared by her half-sister, Mary Corlett.

THE REST OF THE STORY

Your writer (Nora Lund) was told that Nancy married Joseph Hunter as his plural wife and had one child. (I found the date once that it was 1855 when Nancy married Bro. Hunter, but I can't find it again). On 18 January 1972, Dixie Penrose Lloyd and I made a trip to the Genealogical Library to find proof of some of the things that I had heard. We found a group sheet of Joseph Hunter and his first wife, which gave Nancy Chatterley among his three or four other wives. However, we found no sheet of him and Nancy listing a child.

Your writer hopes that the way she heard the following story from members of Catherine's family is correct and will meet with the approval of Nancy's posterity the way I have told it. I feel that it is important in Nancy's history.

Nancy Chatterley's children and Catherine Corlett's children, after the death of their mothers, became greatly concerned about the temple ordinances of their parents. Ann Chatterley Mcfarlane of St. George, who was an ordinance worker in the St. George Temple, spearheaded a change to be made in things. With the consent of all the children concerned, Ann Mcfarlane, and other family members laid their problem before the Church Presidency, who straightened everything out to the satisfaction of all concerned.

This is it as your writer understands it: Nancy Morton Chatterley's marriage to Joseph Hunter was annulled. On 17 June 1891, she was sealed to her husband, Joseph Chatterley for all eternity. On 18 June 1891, their children John, Ann, Morton and Charlotte were sealed to their parents. They were all living with the exception of Morton, who died in 1880.

I don't have the date at hand, but it could have been the same time, that the marriage of Joseph Chatterley and Catherine Clark Corlett was annulled and Catherine was sealed to her husband, James Corlett. Their children were sealed to them, as was Josephine Chatterley Wood. Be it understood that the descendants of Josephine will follow the Corlett blood line and be a part of the Corlett family for evermore.

We are sure that Nancy was relieved and happy when this work was done, which sealed her to her husband Joseph, as man and wife, and their children to them as a family unit. We are sure that they are progressing in our Heavenly Father's Kingdom.



REFERENCES:

History of Nancy Morton (Chatterley)

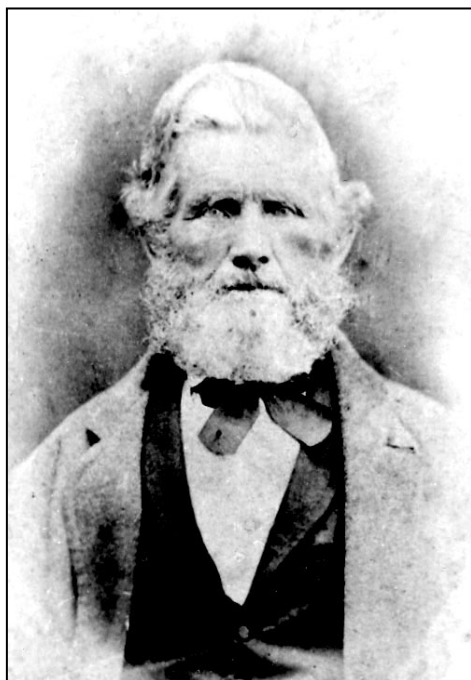
Submitted by a great-great granddaughter, Dixie Penrose Lloyd

Arranged by Nora Lund, DUP historian, January 1972

Additions from another *History of Nancy Morton Chatterley*, author unknown

CHILDREN OF JOSEPH AND NANCY MORTON CHATTERLEY:

John Chatterley	born 4 July 1835	married Sarah Whittaker
Ann Chatterley	born 3 March 1837	married John H. Macfarlane
Morton Chatterley	born 3 March 1840	married Christina Mackelprang
Charlotte Chatterley	born 22 June 1843	married Thomas Walker
James Morton Thorpe,	orphan son of Nancy's sister, Charlotte, adopted	



BIOGRAPHY OF JAMES WHITTAKER

Written by Charlotte Chatterley Perkins Jones
and Hattie Maria Thornton Snow, granddaughters



James Whittaker was the son of Samuel and Sarah Whittaker. He was born March 8, 1809, in Preston, Lancashire, England. James married Rachel Taylor August 2, 1829, at Rochdale Old Church, Lancashire, England. And as if in accord with his oft expressed desire, he passed away without a moment's illness, March 3, 1880, at Cedar City, Utah.

He joined the Church of Jesus Christ of Latter-day Saints, in the town of Heywood, near Bolton, Lancashire, England, in the early 1840's, and decided to come to America, where he could associate with the body of the Church. With his son, James, who was then just a lad, he crossed the ocean and made careful investigation, as to what a family would need, to be as comfortable as possible while crossing the plains and getting to Utah.

James Whittaker, 1809 - 1880

Being a well-to-do merchant of the middle class, he had always provided well for his family, and desired to lessen the hardships of pioneering, by careful planning. After a few months, he returned to England, and with his wife, made preparation to bring the family to America.

He, with his wife, Rachel Taylor Whittaker, and four children, James, Ellen, Mary, and Sarah, real gentle English folk, bless their hearts, left their comfortable home, for the gospel's sake, January 9th, and sailed from Liverpool, January 22, 1851. They sailed in the ship, *George W. Bourne*, and landed in New Orleans, USA March 20, 1851, being two months on the water. There were about 250 Latter-day Saints on this boat. They were under the Presidency of William Gibson, Thomas Margetts and William Booth.

They sailed up the Mississippi River to St. Louis, which in itself, was quite an experience for an English family. The American customs, with the Negro service, were strange and amusing, as well as difficult.

Here preparations were made for the westward trek. No family ever crossed the plains in those days without much hardship, but grandfather made the best plans that could be made at that time. They were the proud owners of two wagons and one yoke of oxen and one yoke of cows. The cows were milked in the morning, the milk placed in a well-covered churn, and when they reached camp at night, there would be a lump of butter floating on the milk. Having milk and butter was a luxury many families did not have.

Grandfather also brought dried fruits, dried fish, and other kinds of concentrated foods from England, which his family enjoyed on the trek. Being of a generous nature, many hungry mouths were fed from his supply.

Grandfather believed that the Lord helped those who helped themselves. He was industrious and frugal, and taught his children to be the same. Due to these qualifications, he was always able to provide food and clothing for his family.

They arrived in Salt Lake Valley, in the fall of 1851, and made their camp on the Jordan River, near where the old bridge at 9th West and 1st North, later was built. They had crossed the plains in Captain Morris Phelps' Company.

Grandfather was called by President Young, to go south to Cedar Fort, Iron County. They were among the first settlers to arrive there—in the dead of winter, just before Christmas. This Fort was located on “Coal Creek,” or “Little Muddy,” as it was then called. Two years before, in 1849, Parley P. Pratt and his company had camped on this spot, and designated it for settlement. It was later designated “Cedar Fort,” on account of the dense growth of cedar trees all over the valley. Later the families moved to higher ground near the mountains, which was a safer location. Immediately, they set about preparing a little home in old Cedar Fort, for the family to live in during the winter.

With courage, and a cheerful determination to meet the ups and downs of pioneer life uncomplainingly, they were very successful in building up a livelihood in a short time.

As soon as springtime made it possible to get out on the land, the father, with his son, James, and his little daughters, Mary and Sarah, ploughed and planted twenty acres. Industry, frugality, and honesty were ever the motivating factors of their lives. The oldest daughter Ellen had married Henry Lunt by this time.

When it was decided to vacate the Fort and move to higher ground near the mountains, grandfather took two lots in the North East corner of Cedar City, as this location was named, and later built a very comfortable home, where they resided ever after. A large barn, built in the corner of the lot, was a veritable wonderland to his grandchildren.

The town lots were planted to orchard and garden. He also took up many acres of farmland. He engaged in farming and livestock raising. After a few years, the cattle and horses were sold to good advantage and he then engaged in bee culture, very successfully, which occupation he followed to the day of his death. We are sure it was the sweetest honey ever gathered. It may have been our childish fancy, but it was to us the sweetest honey we had ever eaten. We really wonder if the clover and alfalfa blossoms had more and sweeter honey in those good old days than they do in this age of drought and pests.

A few years after arriving in Cedar, James married Catherine Winchester. She was an advanced old maid, who had come to Utah, with a group of immigrants, expecting to be taken care of in marriage. This was a sore trial to grandmother, but she bore it without a murmur.

Aunt Kate, as she was called, was very eccentric, but was kind and good to grandfather. She was a good nurse and served her family and neighbors well. She lived to be a very old woman and in her declining years, she lived in the home of John and Sarah Chatterley, and was carefully cared for by them and their children.

Grandfather was a yarn dresser by profession. Being industrious, thrifty and resourceful, he built a loom and wove cloth made from wool that was home raised and home spun, the texture of the cloth comparing favorably with coarser cloths of today, being very firmly woven, with a smooth finish. The color was always gray, and was made into men’s suits by the women folks of his household, and believe it or not, he looked like an English gentleman, which he had a right to do in his homespun suits.

He had a fine physique, being about 5 feet 10 inches tall, weight about 155 lbs., well proportioned; very kindly beautiful blue eyes, and as we knew him, snow white hair, worn rather long, inclined to wave, and a snow white beard well trimmed.

To his family and grandchildren, he was everything that was good and noble, and we loved him dearly. “Among my fondest recollections of happy childhood days,” says Charlotte, “was helping Grandpa harvest his squash, melons, corn, and other vegetables gathered from the upper lot and hauled down to the barn in a good sized lumber hand wagon, which he had made.”

Character: Grandfather, James Whittaker, was considered by all who knew him, as an honest, dependable, God-fearing man. He was friendly and charitable to his neighbors and his fellow townspeople. His

thrift, industry, and frugality gave comfortable living to his family and fine impetus to his neighbors, to do their best too.

Having a deep religious nature, and a firm testimony of the truthfulness of the Gospel of Jesus Christ, and of the Divinity of the mission of Joseph Smith, made him a pillar of strength in the church and the community in which he lived.

He was a member of the first bishopric that was organized in the Cedar City Ward, May 12, 1852, Bishop—Philip Klingonsmith, 1st Counselor—Benjamin Hulse, and 2nd Counselor—James Whittaker.

His wife, Rachel, was a member of the first Relief Society organization and later became President, in which capacity she served for many years. His son and daughters were all chosen to positions of responsibility in the church, when the ward was organized, and they were active as long as they lived there.

Children of James and Rachel Taylor Whittaker:

Ellen Whittaker, the oldest daughter, was 1st secretary of the Relief Society, which position she held from November 20, 1856, to November 6, 1879—23 years. She married Henry Lunt, on March 24, 1852, at Parowan, Utah. He had been baptized into the church in Birmingham, England, on October 6, 1849, being the only one of his family to join the church. He sailed from Liverpool, January 10, 1850, and after two months sailing, arrived in America. After five months more of journeying, he arrived in Salt Lake Valley.

He, Henry Lunt, remained there until December 7th, when he joined the company of President George Albert Smith, and started south, to form a settlement in Iron County. It took them five weeks to make the journey—265 miles, but they arrived at Center Creek, (Parowan) January 13, 1851. Here they built a stockade for defense against the Indians and established the settlement at Parowan.

On November 1st, of that same year, Brother Lunt was made captain of a company of 23 men, to go 18 miles further south and establish Cedar Fort, which later became Cedar City. This was in November, and it was in December, just one month later, that James Whittaker and his family arrived on Christmas Eve, to cast their lot with the pioneers of Southern Utah.

It must have been a glad day for Henry Lunt, when the Whittaker family arrived, for thus he met the beautiful English girl, whom he married just three months later. Ellen was small in stature, but she was religious, well trained, and cultured, and she blessed every hour of his life and magnified and glorified the principle of plural marriage, which they later embraced. He later married three other women. This gave them children, as Ellen never had any.

James Whittaker Jr., the only son of the family, was keenly intellectual and had natural business ability. He was an expert mathematician. He had a good bass voice and had good training in music.

He led the Brass Band, in Cedar City, and was Ward Clerk. In later life, he was Choir Leader at Circleville, for many years.

On March 12, 1856, he was married to Mary Ann Arthur, by her father, Christopher Arthur. They, the Arthur family, had come to Cedar City, in the spring of 1854. She had accepted the Gospel and was baptized in a large tank on the ship, as they were crossing the ocean. She was a beautiful girl, very modest and retiring in her nature.

James and Mary Ann lived two years in Cedar City, then moved to Minersville, Beaver County, where they engaged in dairying and farming. They later moved to Greenville.

James drove ox teams back to the Eastern States, with barrels of butter with which he bought the first grain reaper ever brought to Southern Utah. While the machine merely cut the grain down, it was hailed as a “paramount wonder of the age.” He later settled at Beaver, and became Superintendent of Beaver Co-op.

In the fall of 1877, the family moved to Circleville, Piute County, which became their permanent home.

James, like his father, had good business ability, so by this time, he had accumulated considerable means, and soon became prominent in the business and the industries of that community. He established a store for general merchandise, and bought the first “Starved Rooster” threshing machine, that was brought into the valley. In 1890, he built and ran the first roller mill in Kingston, and the roller mill now in operation at Junction was built and first owned by the Whittakers.

They both were known far and near for their honesty and uprightness of life, and for their kindness to the poor and the needy. Ten children were born to James and Mary Ann—five girls and five boys. Nine grew to maturity.

Mary Whittaker, the second daughter of James and Rachel, was tall, brown eyed, and beautifully serene. She married Amos G. Thornton, who came to Utah in 1852, with his parents and settled at American Fork. In 1854, he was called by President Brigham Young, to go on the Southern Utah Indian mission, with Jacob Hamblin and others. Rufus Allen was their first President and their headquarters were at Fort Harmony, a few miles south of Cedar City.

Though most of his time was taken up with the hazardous work of trying to Christianize and civilize the Indians, Amos found time to heed cupid’s call, and on December 18, 1858, he and Mary were married by Father Whittaker at the Whittaker home.

The next spring, 1857, they moved 28 miles west and helped to settle Pinto. Amos was chosen as the first presiding elder of the branch and later when Pinto Ward was organized, July 11, 1867, he was appointed 1st Counselor to Bishop Richard Robinson. On March 17, 1874, Pinto was organized in the United Order, with Amos as general business agent. He was associated with the Co-op Cattle Company and had charge of the Co-op Sheep Company, for many years.

Early in the year of 1880, Eliza R. Snow and Zina D. H. Young, came to Pinto, and organized the Primary Association. Mary W. Thornton was made President, which position she held for 18 years and 6 months. When the Relief Society was organized there, May 9, 1860, with Emma E. Coleman President, Mary was chosen 1st Counselor, Ann G. Knell, 2nd Counselor.

Mary had the gift of song and gave of her talent in this and in every way to help build up the new colony.

She and Amos, together, built their lives through hardships, toil and sacrifice and finally created a home from which emanated true hospitality. Real joy came to all who gathered there. The Thornton home was always a gathering place, where old and young alike were entertained. Whether it be an old-fashioned spelling match, a quilting bee, a rag bee, or a supper, or a picnic, or a party for the Primary, all were welcome.

There were nine children born to Amos and Mary—three boys and six girls.

Sarah Whittaker, the youngest child of James and Rachel, was married to John Chatterley, a young man of intellect and ability, March 12, 1862. He arrived at the Fort a few days before the Whittaker family. He came from Manchester, England, with his parents. They crossed the plains in 1851.

He was the second school teacher in Cedar City, and kept the first Co-op store. He became choir leader, and band leader, and was Postmaster for many years. John was a real comedian and was the head of the Home Dramatic Company for many years.

John and Sarah lived happily together, and were active in civic and religious affairs. From their home emanated a constant stream of hospitality. It was always a gathering place for young people—their children's friends. They ate, sang, and danced, under the shelter and loving guidance of this home. They had seven children.

When the Primary Association was organized in Cedar Ward, February 6, 1880, she was made 1st Counselor to President Mary Ann Stewart; Josephine C. Wood was 2nd Counselor.

The Whittaker children were all musical and Sarah had her full share. She sang with a voice as clear and beautiful as a nightingale.

In the homes of all these Whittaker children, there prevailed a religious cultured dignity, which radiated sheer joy and suppressed rowdyism. It was their heritage from their parents, and from their progenitors across the sea.



OBITUARY

Taken from *Journal History* January to March 1880.
Filed in Church Historian's Office, Salt Lake City.

Death of a Veteran Saint

"We learn from President Lunt of Cedar City, of the death on the 3rd inst. of his father-in-law, Elder James Whittaker Senior, of that place. He was a man over 70 years of age, and was apparently in perfect health the very day he died. It was about half past six in the evening, just after partaking of a hearty supper that he was suddenly taken. He had partly raised out of his chair to stir the fires when he sank back in his seat and was dead in an instant. The disease was pronounced by the verdict of a coroner's jury, apoplexy of the heart.

The funeral was held on Sunday the 7th inst., and was largely attended, the deceased being a man who was beloved and respected by all who knew him. He came from Lancashire, England, joined the church at an early day, associated with the Prophet Joseph, at Nauvoo, afterward returned to England, and brought his wife and children into the church, and emigrated to Utah in 1851. He went that same year with Brother Lunt to settle Cedar City, and has been there ever since as a true and faithful member of the Church.

As an instance of the honesty and integrity of his heart, Brother Lunt mentioned that once when the scarcity of wheat had raised the price to \$7 per bushel, Brother Whittaker, having a surplus, disposed of it to the poor, who were in need of bread, and would accept but \$2 per bushel, the Tithing Office price. The example is certainly worthy of emulation."

The Deseret Evening News. Thursday, March 25, 1880.



Note: Slight alterations and additions by Lucile W. Brubaker, 24 March, 2003.

Family Group Record

Page 1 of 1

Husband James WHITTAKER				
Born	8 Mar 1809	Place	Preston, Lancashire, England	LDS ordinance dates
Chr.		Place		Temple
Died	3 Mar 1880	Place	Cedar City, Iron, Utah	Baptized 7 Dec 1967 SLAKE
Buried		Place		Endowed 9 Oct 1855 EHOUS
Married	2 Aug 1829	Place	St. Chad, R., England	SealPar 25 Mar 1930
Other Spouse	Catherine WINCHESTER			SealSp 14 Nov 1852
Married		Place		
Husband's father	Samuel WHITTAKER			
Husband's mother	Sarah WHITTAKER			
Wife Rachel TAYLOR				
Born	16 Apr 1808	Place	Heywood, Lancashire, England	LDS ordinance dates
Chr.		Place		Temple
Died	28 Jul 1876	Place	Cedar City, Iron, Utah	Baptized 16 Feb 1850 LIVE
Buried		Place		Endowed 9 Oct 1855 EHOUS
Wife's father	James TAYLOR			SealPar 14 Nov 1852
Wife's mother	Alice TURNER			
Children List each child in order of birth.				LDS ordinance dates
				Temple
1	F	Ellen WHITTAKER		
Born	6 Jun 1830	Place	Heywood, Lancashire, England	Baptized 16 Feb 1850 LIVE
Chr.		Place		Endowed 8 Mar 1854 EHOUS
Died		Place		SealPar 8 Sep 1955 SGEOR
Buried		Place		
Spouse	Henry LUNT			
Married		Place		SealSp
2	M	James WHITTAKER		
Born	27 Apr 1833	Place	Heywood, Lancashire, England	Baptized 16 Feb 1850 LIVE
Chr.		Place		Endowed 21 Mar 1857 EHOUS
Died	1 Jun 1907	Place	Salt Lake City, Salt Lake, Utah, USA	SealPar
Buried		Place		
Spouse	Mary Ann ARTHUR			
Married		Place		SealSp
3	F	Mary WHITTAKER		
Born	18 Nov 1838	Place	Heywood, Lancashire, England	Baptized 14 Feb 1852 LIVE
Chr.		Place		Endowed 9 Oct 1861 EHOUS
Died	14 May 1914	Place	Cedar City, Iron, Utah	SealPar 8 Sep 1955 SGEOR
Buried		Place		
Spouse	Amos Griswold THORNTON			
Married		Place		SealSp
4	F	Sarah WHITTAKER		
Born	16 May 1841	Place	Bank Top, Sharples, Lancashire, England	Baptized 14 Feb 1852 LIVE
Chr.		Place		Endowed 28 Apr 1866 EHOUS
Died	2 May 1903	Place	Cedar City, Iron, Utah	SealPar 8 Sep 1955 SGEOR
Buried		Place	Cedar City, Iron, Utah	
Spouse	John CHATTERLEY			
Married	12 Mar 1862	Place	Cedar City, Iron, Utah	SealSp 28 Apr 1866 EHOUS

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Date prepared	12 Jun 2003		



Rachel Taylor, 1808 - 1876

BIOGRAPHY OF RACHEL TAYLOR (WHITTAKER)

1851 Utah Pioneer in Captain Morris Phelps' Company

Written by Charlotte Chatterley Perkins Jones and
Hattie Maria Thornton Snow, granddaughters



To more fully visualize character, a study of the physical and social environment in which it was nurtured needs careful attention. Hence the following as the home setting of the Whittaker family.

“Heywood, near Bolton, Lancashire, England, was a village surrounded by a very verdant country and has much scenery of a highly picturesque description. There are quiet, green valleys, murmuring waters, rustling trees, cloudless summer skies, and children playing neath wildwood leafed screen, with blooming honey dew and flowers of every color. The town was very old and the people religious.

“Following is a picture of Sunday morning in those homes nestled so securely among all this beauty. Breakfast, consisting of oatmeal porridge and butter cakes, accompanied with a world of good and gentle admonitions, was soon over and the children dressed for chapel. At the toll of the Chapel bell of the Heywood Cathedral, the children strolling forth so clean, so fresh, so glad and sweet, looking as clean as a new pin from tip to toe.” Quoted from a book, *Heywood and its Neighbors*.

This picture is typical of the Whittaker home and could one turn back the pages of time, we would see the four Whittaker children strolling peacefully, happily with their neighbors to Sunday School in the Heywood Cathedral and a fond mother standing in the door, watching their departure.

This mother was Rachel Taylor Whittaker, daughter of Alice Turner Taylor and James Taylor. She was born 18 April, 1808, in this same town of Heywood, that has been so beautifully pictured for us. Here she grew to womanhood in a cultured religious environment. On August 2, 1829, she was married to James Whittaker, a fine vigorous young Baptist, in Rochdale Old Church, Lancashire, England. She was a Methodist, and the strict discipline under which she was reared in this faith, had much to do in moulding a splendid character which gave her poise and self control. These characteristics contributed much to the success of her life.

The most important events that came to the lives of these young people in the next twelve years, were the births of their children, Ellen, James, Mary, Sarah. They were tenderly nurtured and given the best educational opportunities the times afforded.

The schools in England at that time were mostly private, with special instructors in the arts and trades to which young people were apprenticed. They were all taught the fundamentals of education: Ellen learned sewing and Millinery. James studied Music and business, and worked with his father in the mercantile business; Mary learned needle craft as applied to sewing, knitting and art work. Sarah studied Music. These few years of intensive training received in Old England, proved of great value in the future lives of these children. Henceforth, experience in subduing and conquering a wilderness, was their teacher.

Early in the 40's the gospel message came to them and they accepted it. Leaving the comforts and loveliness of their home in Old England, they sailed for America to make their home in the Western wilderness with the body of the Latter-Day-Saint Church. Leaving Liverpool January 22, 1851, they arrived in New Orleans

March 20, 1851. They proceeded up the river to St. Louis and there made preparations for crossing the Plains. Details of this trek have been given in Grandfather's biography.

Arriving in Salt Lake Valley, in September 1851, they were allowed to stay there scarcely a month when Pres. Young called them to proceed to Southern Utah. The roads were bad and it took five weeks to make this 278 mile trip in the dead of winter.

They arrived at Cedar Fort, Christmas Eve, after eleven months of travel. Imagine, if you can, that first Christmas Eve in America. Grandmother's heart must have turned in fond memory to the comfortable home across the sea, where all her brothers, sisters and loved ones were thinking of them and mourning for them as dead as they disappeared in this new Western world. But they were not discouraged, or did they for one hour wish to turn back. The warmth and energy of religious fervor actuated them now as always and soon through cooperative help of all in camp, logs were hewn and cabins were built, and the newcomers at least had shelter. Wood was plentiful and so they had fuel for heat, and coal was in the canyons near by.

Grandmother, undaunted by the looks of desolation, immediately set about helping to establish the new house where her family could be comfortable and happy. Their log cabin took on a homey atmosphere that comes only through thrift and industry. She soon established herself among the people of the little colony, as she went among them in her gentle English way, ever ready to help other women to learn to meet the crises of life that daily confronted the Pioneers, and there were many in those pioneer days who felt like giving up. Like an angel of mercy, nursing the sick, sewing, mending, encouraging, she went about. Wherever there was work to be done or service to be rendered, she was there.

When the first Relief Society was organized in Cedar City, November 20, 1856, she was chosen second counselor to President Lydia O. Hopkins. Annabella Haight was first counselor—and her oldest daughter, Ellen W. Lunt was chosen secretary, which position she held until November 7, 1879, giving 23 years of faithful efficient service.

On June 4, 1868, the Relief Society was reorganized and Rachel Taylor Whittaker was chosen President, with Annabella Haight and Mary Higbee her counselors. She held this position until June 3, 1875, having been active in the presidency 18 years, 7 months and 14 days. I suppose her release then was occasioned by failing health, for she died the next year, July 8, 1876.

Grandmother was about 5 feet 9 inches tall, had brown eyes and brown hair. She had a pleasing personality, was quiet and unassuming, but firm and dignified in her conduct always. She believed and exemplified the maxim "That Cleanliness is akin to Godliness," and her home radiated an atmosphere of both cleanliness and Godliness.

Charlotte Chatterley Jones, co-author of this sketch has these fond memories, to record. "Although I was not quite eight years old when Grandmother died, I remember some of the lessons she taught me. She said to me more than once, 'Charlotte, when you are talking to anyone, turn your face toward the person you are talking to.' I have never forgotten it. She had a number of the brightest stars she had named for us children, and Mother, being a very busy woman, Grandmother often came to our home on Main Street, to help put us children to bed and to help with the evening household duties. In the summer evenings we would sit in the door yard. Grandmother in the old wooden rocker, would show us our star, and tell us that particular star was watching over us. I'm sure it helped us to be much better children. There were no finer people ever came to this country than James Whittaker and his family. May we and our children after us ever prize this sacred heritage they have left us."

When babies came to her daughters, Mary and Sarah, Mother Whittaker was the nurse who took care of them, and when Amos had to go on long trips through Arizona and New Mexico, to labor with the Indians, Mary took refuge with her father and mother, and often times lived with them for weeks at a time. Her two first babies

were born in their home, and the second baby, a son, Amos, was born while his father was out on that hazardous journey when young George Albert Smith was killed by the Indians and other missionaries had to travel day and night to escape being murdered themselves. Besides the regular hardships of food shortage and general privation, there was the constant threat of Indian depredations.

Had these biographies been written 40 years earlier they could have been much more complete, much more intimate, for there were those who could have recorded much important detail that we do not now know. But at this distance through the years, we, their granddaughters have penned down as best we could gather and remember these few facts and this tribute of love.

This we do know, that they were Pioneers of Utah who came in 1851, and we too know that all dates here given are correct.

A local author of considerable fame expresses for us just how we feel—She says, “I wonder how many of us really feel what a splendid thing it is to be a daughter or granddaughter of pioneers, and what it means! It means courage; it means faith; it means sacrifice; it means almost all the finer qualities that a man or woman can have in his or her character, to be a son or a daughter of the pioneers.”

May the characteristic fortitude and truthfulness of these Whittaker grandparents continue on through many generations present and yet to come.



Comment by Erma Sewell Lewis, great-granddaughter:

About 1865, Grandfather James Whittaker Sr. took a trip to Salt Lake City to Conference and to transact some business. While there he met a young woman who had just come in with some emigrants. He was advised by some of the authorities of the Church to take her as a plural wife. He obeyed the counsel and married her in Salt Lake City; then she accompanied him home to Cedar.

Grandmother, in the meantime, did not know anything about this marriage, as there were no telephones or telegraph lines between Salt Lake City and Cedar City. When Grandfather brought her into the home and introduced her to Grandma as his second wife, this cultured and self-possessed woman did not chide him but bade her welcome to their home. Grandma was too fine a woman to say anything bad about this strange woman or the principle of plural marriage, but accepted it gracefully. My mother told me that Grandmother received such a shock when she was introduced to her as his wife, a shock she never recovered from.

This good woman was known in the family as Aunt Kate; and after dear Grandma died, she took good care of Grandpa dear for several years until he died.





Isaac Morley, Sr., 1786 - 1865

came to America to make a home and to live their religion as they saw fit. They landed in Salem Harbor, Massachusetts.

Living close to the ocean shore, Isaac was familiar with the lives of the fishermen, the noise of the sea waves pounding on the shore, the fishing schooners in the Bay, the sound of the fog horns, the lighthouse on the shore. But he was not a fisherman, rather he was trained as a cooper, making barrels and casks and other items from wood. In those early days families had farms and animals, where they necessarily worked to raise their food from their gardens. And they made their own clothing from wool from their sheep and linen from their flax plants. In New England, wood was plentiful from the nearby forests and nuts and berries and various fruits grew wild in their native habitat. Living thus, they became well-rounded people, able to care for their own needs. Isaac was a product of such an environment.

In those days there seemed to be a great unrest in the hearts of men—a keen desire to go to the vast unknown, similar to the desires in the hearts of men to be free from religious intolerance and political controls.

While still a young man, Isaac went to “The Western Reserve” as it was then called. The territory was later subdivided into Ohio and some of the surrounding states. He may have traveled many miles alone, searching for the ideal spot for his future home.

(NOTE: The land in Ohio had been made available to settlers thus: “After General Anthony Wayne and his U.S. troops had driven the Indians westward from the Lake Erie section in 1794, another four million acre tract, known as The Western Reserve, was opened for settlement in the northeast corner of Ohio, along Lake Erie. This land could be purchased for about two thirds of a dollar per acre. This great tract of land was north of the 45th parallel and south of Lake Erie to a point 120 miles west of the Pennsylvania border. Ohio became a territory in 1794 and a state in 1803.) – *Western Reserve Historical Society, Cleveland, Ohio*

The piece of land which Isaac finally chose was spacious and level. It had two crystal clear spring of water running through it, which was of vital importance. The soil was rich and deep. This particular spot was to become known years later as the Kirtland area and was located in Geauga County, later Cleveland, Ohio. Young

ISAAC MORLEY, SR.

Prepared March 2003 by Lenna Cox Wilcock, 6th generation

When a great man dies he leaves himself in the characters of his descendants. His nobility is planted in their faces, his courage in their soul, his integrity in their lives, his love of truth and devotion is in their hearts. He cannot die as long as his noble posterity lives in the earth,—he will still live on.

This version of the life’s story of Isaac Morley is a compilation of many writings, based primarily on one written March 1957 by a great-granddaughter, Florence A. Cheney:
Isaac Morley’s Ancestors and Forbears
Other references listed at end of this history.



Isaac Morley, Sr. was born 11 March 1786, at Montague, Hampshire Co. Massachusetts. He is one of twelve children born to Thomas and Editha Marsh Morley. His forbears were among the thousands who sailed to America in the 1600’s from England, to escape the tyranny of King Charles the First of England. They

Isaac was one of the first to clear away some of the virgin forests from land areas of that region and plant it to crops, and thus he can be termed one of the founders of agriculture in the state of Ohio.

After constructing a log cabin on the spot of his choice, Isaac returned to his home in Montague, (some sources say Salem), Massachusetts. He was by now 26 years old, and ready to marry his childhood sweetheart, Lucy Gunn, who was also 26 years of age. This sacred ceremony was performed at Montague 20 June 1812. She was also born at Montague, and was two months older than he, being born 24 January 1786. (They were married two days before war was declared between the United States and Great Britain, known to us as the war of 1812.)

Isaac and his wife started their married life together by traveling 600 miles to their new home through wilderness area, much of it perhaps uncharted, but Isaac knew the way. They took with them on their ox-drawn wagon, equipment which couldn't be obtained after they got there. This would include a spinning wheel, cards for wool, dishes, linens, clothing; all kinds of grain and garden seeds, gardening tools, Isaac's cooper tools, and an abundant food supply. Also a start of domestic animals—two of each kind, of pigs, sheep, fowls. And the oxen which pulled their wagon were undoubtedly the beginning of his future cattle herd.

They started their trip 23 June, and it was probably mid summer when they arrived at their new home. Isaac had made a neat little fireplace in the cabin. He could make all the furniture they needed, and could also make barrels, kegs, churn, keelers, small containers or buckets, with his skill as a cooper.

Isaac and Lucy were now planted where the Lord could make good use of them in a few years, where the Saints would gather and the Lord would have a temple erected to do his work. Isaac's house was the very first built in the area that later came to be called Kirtland.

They were barely settled down when a man appeared and told Isaac that he was called to the service of his country, to fight against the British. What a heart-breaking thing it would be to leave his beloved new bride in the heart of the wilderness, not knowing the trials she would face, nor whether he would even live to return to her. She alone would have to care for the animals and the crops, and do other necessary labors.

However, he answered the call, and served as a Captain of the Ohio Militia. He served in that capacity for about three months at which time he became too ill to continue, and as soon as he was able to travel he was brought back home by one of his friends. What a relief, and a time of rejoicing for them both! Lucy had come to no harm. She had seen no human being in all of those long lonely three months of his absence.

Life in the wilderness changed as other settlers moved to that area. People flocking to the west soon built the community into a village, where they constructed business buildings, a school house and a church house.

Isaac accumulated a considerable amount of property, and became a very prosperous farmer. He tilled the ground and raised wheat, oats, buckwheat, and barley. He planted a large orchard, and they had their nuts from the native trees that grew on the land. They also had all the products of the maple trees: sugar, molasses, and vinegar, and the children had their candy.

Isaac made a distillery and made peppermint oil from the great abundance of peppermint that grew on their hills. This, with sassafras bark, he sold to his neighbors.

He made all the things he was trained to do in the cooper business – tubs, barrels, buckets, churns, and sold them to his neighbors. He was a very thrifty and industrious man.

He raised sheep so they had wool for his wife to spin and weave. They raised flax from which they made their own linen. They made their own cloth and thread for years. They wove, dyed, and pressed the fabric, and as the place grew, tailors came in who made the men's suits from it.

Isaac and Lucy had seven children, all being born in Kirtland, six girls and one son, commencing with Philena who was born 2 October 1813, then Lucy Diantha, Editha Ann, Calista, Cordelia, Theressa Arathusa, and ending with Isaac Junior who was born 2 May, 1829. Their fourth daughter, little Calista lived but two years. They sent their children to school and taught them at home to be honest, thrifty, and industrious.

In the year 1829 Isaac's parents, Thomas and Editha moved to Kirtland, Ohio, where they spent the last 17 years of their lives on a farm. While there he worked mostly at his trade. Apparently some of his other children moved west also, for two of them, Arthusa and Diantha are mentioned later in Isaac's history. Diantha married Titus Billings.

Some information about Thomas: "Thomas E. Morley was a man of great strength, large of stature, weighing over two hundred pounds. He was a wheelwright by trade and was considered a temperate man. Though he used tobacco and drank tea, he took no intoxicants. His family belonged to the Presbyterian Church.

"A short time before his death he walked five miles to see his oldest daughter Arthusa. Returning about dark that night he retired to his bed and never rose again. It was the first time he had ever been ill. In a few days he died, being 78 years old. In six weeks his loving wife followed him." – Cheney. (This would place his death sometime in 1846.)

Isaac thus was raised in the Presbyterian faith. He and his family joined the Campbellite Church in 1828, it being better known later as "The Church of Christ." The founders of this religion, Alexander Campbell and Sidney Rigdon had broken away from other churches and tried to follow more strictly the teachings of Christ. These people thought they had found the right Church when they joined the Campbellites.

This small group, living in and around Kirtland, amongst whom was the Morley family, had formed an organization which they called "the family", through an effort of the people to live as the early Christians are said to have lived: "And the multitude of them that believed were of one heart and one soul, and neither said any of them that ought of the things which he possessed was his own, but had all things in common." (See *Acts* 4:32.)

About the same time, back east in Fayette, Seneca County, New York, another new Church was organized, 6 April 1830, and subsequently, missionaries were sent out to spread their gospel and increase the membership of their Church.

In the fall of that year, two of these missionaries, Parley P. Pratt and Ziba Petersen arrived at Kirtland. Many of the settlers there recognized the truth as these missionaries taught them of the restored gospel of Jesus Christ, with its attendant Priesthood authority of a living Prophet (Joseph Smith) and Apostles. With grateful hearts they joined this "Church of Jesus Christ of Latter Day Saints," the long-awaited restored Church of Christ. This "new" church contained all the truth of the Campbellite Church, and, more importantly, additional truths which the other lacked.

The Morley family was among the first converts to Mormonism in that region. Isaac, his wife Lucy Gunn, and their three older daughters were baptized November 16, 1830 by Parley P. Pratt. Thus the Morley family was launched on a career of which they had not the faintest idea. Isaac Morley was then ordained to the ministry as an Elder, the same day as Sidney Rigdon, Lyman Wight and Edward Partridge.

There were enough people in Kirtland converted and baptized to form a thriving branch of the Church. Newell K. Whitney was made President of the branch, by Parley P. Pratt.

Within a couple of months the new Branch was having problems. Strange and foolish notions had crept in, not that the people were willfully doing wrong, but because, being new in the Church, they did not understand. The Prophet Joseph Smith was at that time living in Fayette, New York, approximately 260 miles from Kirtland,

Ohio, and Brother Whitney sent a request to him to come directly to Kirtland to straighten some things out. That was in January 1831.

In his own words, the Prophet Joseph tells of this situation: “The branch of the Church in this part of the Lord’s vineyard which had increased to nearly one hundred members, were striving to do the will of God, as far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome this.”— *History of the Church*, p. 146

The Prophet and his wife, Emma arrived 2 February, they came in a sleigh and were made welcome visitors at the home of Newell K. Whitney and stayed there for a short time. What an exciting and wonderful privilege it was to the Kirtland Saints, including the Morley family to meet the Lord’s chosen latter day Prophet!

In speaking of the Prophet, Isaac’s daughter Cordelia said, “He and his wife came to Kirtland, Ohio. (They) came to father’s house and made it their home through the winter . . . A small frame house was put up on father’s lot for him to live in.” During this time a strong friendship was formed between the two families. Joseph was much younger, but Isaac recognized in him the Prophet of God and ever after revered him as such. Joseph received many revelations while living at this house in Kirtland, and also he did some new translation of the Bible.

Telling about the construction of the house for the Prophet to live in, Cordelia wrote: “I well remember the incident that happened to me while the men were doing the inside work on that house . . . One day the men had gone to dinner. I went with another little girl into the room to play. We got upon the work benches and ran to catch each other. She was after me. I came to the corner, jumped and fell. I dislocated my shoulder. They picked me up and carried me home . . . I had to carry my arm in a sling for a long time.”— See *Before and After Mt. Pisgah*, by Clare Christensen, p. 58.

Lucy Diantha, another of Isaac’s daughters, wrote that she heard from the lips of the Prophet more of the principles of the restored gospel which was, to her, like drinking from the fountain of living water. She did not tire of listening to the conversations between him and her father who had been appointed to assist in taking charge of the newly organized branch of the church at Kirtland. Lucy Diantha and her sisters did the housework for Emma Smith when she had the twins, Joseph and Julia. These twins were the children of John Murdock whose wife had died at their birth. (See *History of the Church*, p. 260.)

(The twins were born in Orange, Cuyahoga County, Ohio, April 30, 1831. Emma Smith, the Prophet’s wife had given birth to twins, a boy and girl—on the same date. They lived but three hours, and Emma took the motherless Murdock twins in the fond hope that they would fill the void in her life occasioned by the loss of her own. (See *History of the Church*, p. 260, footnote.) She received them when they were only nine days old.

Cordelia also told how her oldest Sister Philena, while helping in the Smith home wanted to move a large trunk from the parlor into another room. Philena requested that Joseph Smith help her carry it. Joseph sprang from his chair saying, “Yes I will, with all of my heart and part of my muscles.” (Another tradition says that he was requested to help carry a feather mattress upstairs, and his reply was “. . . with all of my heart and part of my liver.” *Both could be correct.*)

Previous to the time the Prophet Joseph Smith came to Kirtland, he had received revelations from the Lord informing him that the branch of the Church at Colesville should assemble together at the Ohio, “. . . for, behold, they pray unto me in much faith.” The Colesville Branch was about 75 miles from Fayette. This small Branch seemed to be extra faithful, for eventually they had the honor of laying the first log for the first house to be built in Zion.

The Prophet Joseph was told that “the enemy in the secret chambers seeketh your lives., and that they might escape the power of the enemy, and be *gathered* unto me a righteous people . . . wherefore, for this cause I

gave unto you the commandment that ye should go to the Ohio, and there I will give unto you my law, and there you shall be endowed with power from on high.” They were also told that they would be given a land of promise, and they were also commanded to care for the poor and needy, and to seek the riches of eternity.

The “enemy” referred to had already evidenced great opposition to the work of the Lord. From the moment that Joseph Smith had told of his vision in the grove, he had been slandered and reviled and pursued, with threats against his life. He had been tarred and feathered, and hounded from place to place.

Before the Book of Mormon was published, bitter hatred caused much severe persecution even against the *believers* of the golden plates story, or of anyone disposed in favor of Mormonism, but especially against Joseph Smith. Most of the efforts to destroy the Prophet were instigated by preachers of the various sects of Christian churches in that area, for their own creeds were threatened by his teachings.

Upon embracing Mormonism Isaac Morley and his family, along with all the other Mormon Saints were targets for evil men’s brutality and hatred, where many would be beaten and driven from their homes with nothing but the clothes on their backs, sometimes in the dead of winter.

For the next nine years, Isaac was to have a key role in helping to alleviate the suffering, of the homeless, the hungry, and the ill, for on 4 February 1831 the office of Presiding Bishopric was created in the Church, and Edward Partridge was made Bishop with John Corrill and Isaac Morley as his counselors. (Note: Isaac held this position until 1840 when Bishop Partridge died.)

And right soon after, on 9 February, the Law of Consecration was given to the people of Kirtland and vicinity, and was first embraced by the Saints of the Colesville Branch who had been settled at Thompson, a place not far from Kirtland. And here we see the provident hand of the Lord regarding his suffering children, for those who had, shared with those who had not.

After the Prophet Joseph Smith and his family had moved to Kirtland, in February, it soon became the headquarters of the growing new Church. With the migration of the Colesville Saints from New York, there had been difficulty in finding places for them to locate. Bishop Partridge, Brother Corrill and Isaac Morley had immediately gone to work administering to their relief, and also to the other immigrating Saints, looking after the poor and needy and assigning them places to live, and seeing to all temporal matters. The saints in Ohio were told to share their lands with their brethren, to purchase lands, build the city of New Jerusalem, to which people from all nations would come, and to follow the counsel of the brethren. It was a great blessing to the poverty-stricken Saints at that particular time.

The Lord continually encouraged his Saints, by giving them wonderful promises, if they would be obedient and faithful. As early as 2 January, He had told his people that He would give them a land of promise, a land flowing with milk and honey, which would be the land of their inheritance and for the inheritance of their children while the earth should stand, if they would seek it with all their hearts, and that they would be a free people. This was all conditioned upon righteous obedience. (See *Doctrine and Covenants* 38:18-21.)

They needed this encouragement, for in early Spring, many false reports, lies, and foolish stories, were published in the newspapers. These were circulated in every direction, to prevent people from investigating the work, or embracing the faith, and the Saints were threatened and reviled. So 7 March 1831 the Lord directed them to leave and go settle farther to the west:

“Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me.”

“And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you.

“And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; . . . it shall be called Zion.”— *D&C* 45:64-67

The people had been anxious to find out where the land of Zion was to be, and during the June conference 7 June 1831, a revelation was given to Joseph Smith making known that Independence, Missouri and the region round about was the Zion to be. In this revelation 28 men were commanded to journey to Zion in preparation for the land of Zion to be dedicated. These fourteen pairs of Elders were called to travel two by two and preach the gospel on their way to Missouri. which would fulfill the commandment to go forth into the western countries and labor, as stated. — (See *D&C* 52:3 and following verses.)

Isaac was ordained as a High Priest by Lyman Wight on 3 June 1831, and the partner whom Isaac received to travel with him to Zion, (Jackson County,) Missouri, was Ezra Booth. (See verse 23 of Section 52.) They left on 15 June, traveling the entire distance of a thousand miles on foot except the crossing of streams, preaching by the way. They arrived the last of July along with the faithful Colesville Branch of 60 people from the Susquehanna area in New York State.

In speaking to the Elders as they assembled there in Missouri, at the culmination of their journey, the Prophet told them that Missouri was the land appointed and consecrated for the gathering of the Saints. This was the looked-for land of promise, and the place for the City of Zion! And Independence was the center place, and also near there was the spot for the temple to be built! What a time of rejoicing!

He also told them, in a revelation, at the conference 1 August 1831, in Jackson County Missouri, that they couldn't behold with their natural eyes the glory which God had for them, which would follow much tribulation, “for after much tribulation cometh the blessings.” But *the time wasn't yet*, for the Lord needed to *try their obedience*, and *test their hearts*, to see who might be prepared to bear testimony of the things which were to come. He told them they would be honored in laying the foundation and in bearing record of the land upon which the Zion of God should stand!

And truly what an honor and a blessing it was in the life of Isaac Morley to be present and participate in the founding of the land of Zion! The Prophet recorded it as follows: “On the second day of August, I assisted the Colesville branch of the Church to lay the first log for a house, as a foundation of Zion in Kaw Township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. On the third day of August, I proceeded to dedicate the spot for the Temple, a little west of Independence.”

This was a great day in the history of the Church and a high privilege for Isaac Morley. For here some future day the city of Enoch should come down and unite with the city of Zion and constitute the New Jerusalem. (See *D&C* Sec. 57.)

The Prophet and several of the Brethren then returned to Ohio. Kirtland continued to be an important area, and the temple was yet to be built there, but Isaac remained in Jackson County and helped to establish the Church there, and see that the Saints who continued to arrive were settled and cared for.

As foretold, a time of testing the hearts of the saints, and the trying of their obedience came. For Isaac Morley, it was at this time. No detailed explanation is given, but just one month after the conference, a rebuke was administered to Ezra Booth and Isaac Morley and Edward Partridge, which is recorded in the *D&C* 64:15-17, 20, September 2, “Behold I the Lord was angry with him who was my servant Ezra Booth, and also my servant

Isaac Morley, for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord, withheld my spirit. They condemned for evil that thing in which there was no evil, nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned . . . And again, I say unto you that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.”

To his credit Isaac chose to remain faithful. “It must not be concluded from these rebukes that Isaac Morley was a very sinful man—far from it. He had his weaknesses as all other men have and he likely committed a grievous error upon this occasion; but of this he sincerely repented and was forgiven of the Lord as later events will show. Ezra Booth, on the other hand, went from bad to worse, even to the point of an attempted assassination of the Prophet Joseph Smith, at Hiram, Ohio, in collusion with other wicked men.”—*The Gospel in Action*, p. 115.

After this chastisement, Isaac Morley and Bishop Partridge sent word back to Kirtland for their wives to sell their homes and bring their families on to Independence, Missouri. Lucy left Titus Billings, a brother-in-law of Isaac in charge, with instructions to sell the property, and the wives with their children took only those belongings which they could take with them. It took longer than two months to make the trip, and the weather had been very cold, and they suffered much inconvenience, but arrived safely. What a joyful occasion when Isaac’s family was finally met by Isaac with his wagon to take them to their log cabin which he had built for them there in the land of Zion. It was fortunate that none of the children were married so all the family might come together. Philena was 18 and Lucy was 16, Editha 13, Cordelia 8, Theresa 5, and their only boy, Isaac Jr. was about two.

Cordelia said that she was so anxious to become a Mormon that in January of 1832 her father cut a hole in the ice and baptized her.

The land of Missouri is a delightful place, a veritable garden of Eden. Independence is 338 feet above the Missouri River and 1575 feet above sea level. Elder Rigdon wrote a beautiful description of the land of Zion, found in Vol 1 of the *History of the Church*, p.151. He mentions the prairies, the gorgeous flowers, the meadows, streams, forests of trees which included many kinds of nut trees, the beautiful shrubbery of various kinds of berries and fruits; the rich black soil from three to ten feet deep, the wild animals and game animals, plus various kinds of fowls, and of it all being the heritage of the children of God.

By 1832, 130 souls had been gathered to the land of Zion, with others arriving as they could. In the spring, Isaac Morley moved near to the town of Independence. There he built a house of hewn logs and cleared land to plant crops.

The responsibilities resting upon the shoulders of Elder Morley as a counselor to Bishop Partridge were very great. *He was one of the prime movers in nearly all matters pertaining to the Church in Missouri*, and more members kept arriving from the east, needing to find places to settle. And as the membership grew, citizens of Missouri became alarmed and concerned and wanted to get rid of the “Mormons.”

On 13 July 1832, he was at a special conference held in Independence for the purpose of dividing the Church in the land of Zion into branches, for better convenience of holding meetings, organizing the Church, etc. Then at a meeting held in the home of Sidney Gilbert, at Independence, 2 December 1832, John Corrill and Isaac Morley were the ones appointed to go forth and get it done, to “. . . set in order the different branches of the Church of Christ in the land of Zion, and see that there are high priests or elders set apart; that meetings are held and that the officers and members do their duties. . . to consider the qualifications of members of the priesthood relative to going on missions.”

The following June, 1833, at the Latter-day Saint conference held in Independence, the Prophet gave instructions that Isaac Morley be ordained second bishop in Zion, with Christian Whitmer and Newel Knight as his counselors. Edward Partridge was still first bishop, and John Corrill was third bishop.

Isaac's family had been living in the first little log house he had built at Independence, and along with his responsibilities of caring for the temporal concerns of the "poor and needy," and trying to avoid conflicts with the anti-Mormons, he had begun a larger house of hewn logs. The hewn logs fit closer together and would have made a comfortable home. The house was never finished.

Most of the Mormon settlers in Jackson County were abolitionist in their views, while most of the earlier Missourians were from the slave states. Sharp political differences soon combined with the religious and social tensions. The non-Mormons proceeded by violence and terror, to force the Mormon colony to find refuge in nearby counties. Hatred had grown in the hearts of these earlier settlers and their threats, mobbings, beatings and other crimes caused much suffering to the Saints.

The mob passed Isaac's house every day swearing to burn them out if they did not leave. Cordelia Morley wrote: "We were threatened day and night. They told us they would burn our houses down over our heads. We got so afraid of them."

On 20 July 1833, a mob of about 500 men came into the area armed with rifles, dirks, pistols, clubs and whips, and began to destroy the houses and property of the Mormon settlers. They surrounded homes, threatened the families; windows and doors were broken, belongings tossed out and strewn in the streets. Edward Partridge and Charles Allen were dragged from their homes and tarred and feathered. The Mormon printing press was destroyed and the parts and papers thrown in the streets. The mob said that if the Mormons did not leave Jackson County they would be killed. Three days later the leaders sought to make peace by six of the leading brethren offering their lives to satisfy the mob if they would let the brethren alone. To this the mob agreed. The six men who were brave enough to give their lives to this noble cause were: Edward Partridge, John Corrill, John Whitmer, William W. Phelps, Sidney Gilbert, and Isaac Morley.

They were immediately cast into prison, there to await the hour of their doom. After three days, the mob informed them that the next day between 10 and 12 o'clock they were to be killed and gave them each a half hour in which to bid farewell to their families. Each man was accompanied by two guards. Upon arriving home Isaac called his loved ones together that he might eat and pray with them once more. (Imagine eating a meal under such stress!) He invited the guards to eat with them—one did so, but the other remained stubborn and refused to do so.

During the repast, Brother Morley asked the guards if this was a land of liberty and freedom and if it was lawful to persecute and drive the Saints as had been done. He proclaimed the word of God to them. While the one wept, the other remained unmoved—still angry.

When the time was up, they were ready to take him back. The hardened guard spoke in a harsh tone these cruel words: "Now look upon your father for the last time, for after tomorrow you shall have none." Then they hurried him back to jail with the other brethren.

That evening the families of the prisoners all assembled at the home of W. W. Phelps where they prayed every half hour during the night for the Lord to deliver their devoted husbands and fathers. The next morning the mob gathered around the prison at the appointed hour. Some wanted to shoot their victims, other to hang them, still others wanted to inflict a long torturing death by tarring and burning them. Thus they contended, and the more they talked the more troubled they became.

Soon the prison guards forgot all duty and all were lost in the depths of a fight. And as Proverbs says: "The wicked is snared by the transgression of his lips, but the just shall come out of trouble." (Chapter 12:13)

In the midst of this strife the prison door was opened, the prisoners walked out and passed the mob. Just as Sidney Gilbert was passing he was struck and knocked down with a gun, but he was not harmed and he arose and ran away. The mob had no power to hinder their escape and they returned home.

Isaac Morley's family was sitting dumb with sorrow and horror, listening for the signal of the martyrdom of their loved ones, when to their surprise and joy he walked in the door. Their prayers were answered!

Isaac told them there was no time to lose; the enemy might be after him. He carved a hooded cane and, hanging a parcel of clothes on his shoulder, he again bade farewell to his loved ones and was soon out of sight in the forest. He had gone about five miles when a voice said to him: "Go back to your family and if they perish, perish with them."

After an absence of about four hours he again met his family and friends. Close by his house grew a large cornfield, in the midst of which grew a great tree. "I often carried him food while he was hiding there." There he lived for over a month. The Saints were driven from Independence and went to Far West where they lived two or three years. (From the Sketch of Isaac Morley by his daughter Lucy Diantha Morley Allen, taken down by Diantha Esplin.)

But the mobs didn't keep their word to cease their ill treatment of the people. All efforts on the part of the leading brethren to obtain protection, by appealing on behalf of their constitutional rights were of no avail.

The Saints in Jackson County, Missouri, continued to be driven, burned out and robbed of all their possessions all during that summer of 1833. Swearing cursing men continued to surround homes, breaking down the doors, throwing rocks through the windows, threatening the women that the roofs would be torn off over their heads if they didn't leave, and the fathers who didn't escape were beaten and abused unmercifully. The women and children fled trying to find places of protection.

The angry citizens were determined that by Monday November 5th any Mormons who remained in Missouri would be massacred indiscriminately. It was commonly declared among the mob that Monday would be a bloody day.

Before Monday arrived, during the night of Thursday, 1 November 1833, the store of Gilbert and Whitney was broken into and the goods were scattered in the street. The next morning, Friday the 2nd, and Saturday, the 3rd, women and children fled in every direction before the merciless mob. Some fled to the prairie, others crossed the Missouri River into Clay County in an effort to find safety. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and pursuing others with horses. The Saints tried in vain to get protection through the court. "Many of the exiles settled on the Missouri River bottoms—a sickly place where at one time, there were not enough well people to wait on the sick." The tragic events of the first four days in November 1833 are recorded in *History of the Church*, Vol. 1 pages 247-431.

The shores of the Missouri river began to be lined on both sides of the ferry with men, women and children, with what goods, wagons, boxes, chests, and provisions as had been salvaged. By night hundreds of people were seen in every direction, hungry, cold, some sick. Some were in tents, some in the open air around their fires, while the rain descended in torrents – husbands, women and children, some enquiring for each other, not knowing where they were or if they were still alive.

The Brethren were kept busy, especially the Bishops who were in charge of taking care of the temporal needs of the exiles. Many of the men and boys spent hours cutting trees and providing hastily built protection from the wintry storms and cold. Some tried to improve their lot by going into other nearby counties.

The night of 13 November 1833, a sight appeared to the bivouacked saints along the Missouri River, never to be forgotten. Quoting Elder Parley P. Pratt: "About 2 o'clock the morning of November 13 we were called up by the cry of signs in the heavens. We arose, and to our astonishment all the firmament seemed involved in splendid fireworks, as if every star in the broad expanse had been hurled from its course and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction

with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God.” – *History of the Church*, by Joseph Smith, Vol. 1, p. 440

Stephens in his *History of the United States*, p. 455, thus speaks of the same event: “During the fall of 1833 occurred a natural phenomenon of a most wonderful character. This was on the night of the 13th of Nov. It was what is known as the ‘meteoric shower’ or the ‘falling of the stars’; it was witnessed with amazement and astonishment throughout the entire United States.” – Same as above, *H.C.* by Joseph Smith, p. 440.

Joseph Smith, who was in Kirtland added, “. . . The appearance was beautiful, grand, and sublime beyond description. It seemed as if the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints.”

Concerning the troubles which had befallen the Saints at Independence, Missouri, the Savior told them through his Prophet in a revelation 22 June, 1834 (D&C 105), “Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people – Behold, I say unto you, were it not for the transgressions of my people, speaking concerning this church and not individuals, they might have been redeemed even now.

“But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.”

Following the expulsion of the Saints from Jackson County in the winter of 1833-34, certain of the Brethren, among them Isaac Morley, were instructed by Joseph Smith to address a letter to the Governor of Missouri setting forth the attitude of the Latter Day Saints with regard to their constitutional rights, with an appeal for protection in these rights. This plea fell on deaf ears.

That winter was very difficult, and one of sore trial for the Saints. Quoting Isaac’s daughter, Lucy Diantha, “. . . There were from twelve to fifteen hundred saints sought refuge over the Missouri River into Clay County. They made temporary homes along the ‘inheritance,’ but the promise of the Lord had been on condition of faithfulness in keeping His word. This, some of them had not done.”

So bad was the plight of the exiled Saints, and so terrible their suffering that the Lord directed the Prophet to organize a body of volunteers in the east to carry wagon loads of food, clothing, bedding, and other needed supplies to their plundered and suffering brethren who had been driven from Jackson County. The Prophet Joseph himself led the group, known as Zion’s Camp, of about 150 persons. Oliver Cowdery and Sidney Rigdon and a few of the older men were left to work on the Kirtland Temple and look after affairs there. The trip took from the early part of May until 23 June, 1834, a trip of 600 miles from Kirtland in the northeast corner of Ohio, across Indiana and Illinois, to the western side of Missouri.

The proffered help and assistance was received with joy and gratitude by the waiting Saints. As is ever the case, the innocent have to suffer with the guilty, but they have a test of soul that is also necessary, for every one who would qualify for God’s Kingdom must be tested and proven to be counted worthy of such a place.

Upon Joseph’s arrival with Zion’s Camp, an organization of the Presidency and a High Council was made on 3 July 1834. The High Council was for the purpose of settling important business that might come before them which could not be settled by the Bishop and his council.

Before returning to Kirtland, the Prophet gave instructions to the High Council stating *that if he should now be taken away, he had accomplished the great work the Lord had laid before him, by organizing the High Council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion and establishing truth in the earth.* The Prophet and his party then returned to Kirtland.

The High Council of Zion assembled at Clay County, and Edward Partridge, Isaac Morley, Orson Pratt, and Zebedee Coltrin were sent to visit and minister to their scattered exiled brethren. That is when Isaac Morley and Edward Partridge went on their mission to Massachusetts. See: *Membership of the Church of Jesus Christ of Latter-day-Saints*; 1830-1848, p. 628.

When Zion's Camp was disbanded, Joseph Stewart Allen who had been a member of the Camp, stayed in Clay County, instead of returning to Kirtland. The Morley family was staying in a house that had been built in the unhealthy Missouri river-bottoms. They were sick, the mother becoming so sick that her life was despaired of. Joseph Allen learned that the father, Isaac Morley had been called away from his family to serve a mission. He came to their aid by renting a better, more healthful place – a farm located on Log Creek, five miles south of Far West, and helped them move there. Joseph stayed with them for about a year, assisting them in the father's absence. During this time, Isaac's 19-year old daughter, Lucy Diantha and Joseph Allen became attracted to each other and decided to marry. On 2 September 1835 they were married by the Prophet, Joseph Smith.

Isaac returned from his mission to Massachusetts, and was blessed to be able to live with his family and take care of them again. But not for long, for he was soon to leave on another mission, this time early in 1836 from Clay County Missouri to Kirtland, Ohio. (Two years prior to this time, on 23 June 1834, see D&C 105:35-39, Isaac Morley and other leading elders of Zion had been chosen and called by revelation to come to Kirtland, Ohio, to receive an endowment in the holy house of the Lord. The temple was not finished at that time – in fact, construction was only begun in 1833.)

Accompanying Isaac on this journey from Missouri to Kirtland was Calvin Beebe. They had received instructions to preach by the way and bear testimony whenever opportunity afforded.

Elder Morley gave a report of his journey in the following words: "On 17 February 1836 we left Clay County, Missouri, for Kirtland on a mission to preach by the way without purse or scrip, and in making our report to the bishop in Kirtland we are happy to say that in trusting the promises of the Lord we have been amply rewarded. We have proclaimed the gospel to the people forty times in our travels to this place. We have had many private interviews with the people to the new and everlasting covenant and have held eight meetings on which we spent (?) days. We have baptized two, and found friends in all our travels. According to our record we have traveled 876 miles through the states of Missouri, Illinois, and Ohio. We have the names of all the counties and principal towns through which we passed in our travels to Kirtland, and we believe we can point out to the traveling Saints the best road to travel from Kirtland to Clay County, Missouri."

They arrived there the last of March in time to attend the dedication of the Temple on the 27th. There he received the promised blessing of endowment, the date not being given.

Upon completion of his mission, Elder Morley with others left Kirtland on 9 April 1836, to return to Missouri. The Prophet accompanied them a short distance and after staying with them overnight, blessed them in the morning and returned to Kirtland.

After Isaac arrived back in Clay County, his family took up some land near Far West, Ray County (which later became Caldwell County.) Isaac's family by then consisted of all of his six living children, plus Lucy Diantha's husband Joseph Stewart Allen, and their first baby, Mary Elizabeth Allen, born 15 August 1836.

In addition to his many other positions of trust in the Church, at a general assembly of the Saints held 7 November 1837, Isaac was ordained as Patriarch of Far West by Joseph Smith, Sidney Rigdon and Hyrum Smith,

to act specifically in that capacity for Far West. And at the conference, 10 November 1837, Edward Partridge was sustained as bishop. He again chose as his counselors Isaac Morley and Titus Billings. (Elder Billings was married to Isaac's sister Arthusa.) A vote was taken to enlarge the city of Far West and make it two miles square. The work was begun in widespread co-operation and diligence. —*Before and After Mt. Pisgah*, p. 89.

The city of Far West was the spot that had been dedicated as the Land of Zion. The Morleys thought their move to this place would be permanent.

Yet the Saints were not safe even there. Trouble had been brewing for some time, but in 1838 it was getting serious and violent. After a succession of serious incidents, on 27 October 1838, Lieutenant Governor Lilburn W. Boggs issued his famous "Extermination Order" which declared that the Mormons were to be treated as enemies and must leave the state of Missouri or be exterminated.

At the same time that Governor Boggs' hateful propaganda was arousing the citizens of Missouri to anger sufficient to commit mass murder, the enemy within was also plotting the destruction of the Church. The apostate leader of this movement within was Doctor Sampson Avar. Through his flattery he gained the hearts of many of the brothers in the Church, eventually binding them with an oath to everlasting secrecy to everything he would reveal unto them. He called his group the "Danites." It is fortunate that the eyes of the men of this group were opened and they rejected his plot, which fell through. — *History of the Church*, by Joseph Smith, pp. 179-82.

On 30 October 1838 the Massacre at Haun's Mill was perpetrated by the mobs. With such implements as butcher knives and corn-cutters, they cut down some, also shot and killed others indiscriminately, both young and old. It has gone down in history as a most cold-blooded, pre-meditated attack of murder.

And on the same day a large group of armed soldiers approached Far West and encamped around it. The Militia of Far West Saints guarded their city that night, and the following day they prepared wagons which they placed as a type of fortification. The women and children gathered up their most valuable effects, fearing a terrible battle wherein their homes would be burned.

Then Colonel Hinkle, carrying a flag of truce to the enemy, betrayed the Mormons at Far West. Hinkle made a treaty with the mob; the troops marched out of the city; the brethren gave up their arms, trusting in the treaty. Then the mob, under Governor's orders, marched back into the city under pretense of searching for arms, tore up floors, upset haystacks, plundered the most valuable articles, destroyed property, and violated the chastity of women. About 80 men were taken prisoners, the remainder were ordered to leave the state. — *History of the Church*, by Joseph Smith, p. 152. (Hinkle was later excommunicated.)

During the days following, the armed forces abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased their fancy. (See *History of the Church*, p. 234.) The Saints had to leave their crops and houses, and live in tents and wagons in that inclement season of the year. (See p. 207 of same reference.)

The presiding civil authorities harassed and imprisoned the saints, plundered and burned out, until all seemed a hopeless cause. There is nothing quite so sickening and nerve-wracking as to see the cozy little beloved cabin, with all earthly possessions, lit by a burning torch by an angry mob and see the cruel flames lick up all the earthly possessions, the last of the food, the bedding and clothing, all in a terrible roar of blackened smoke and red flames streaming skyward as the last cries of a desolate prayer for which there came no answer!

The members of the Church being forced to flee from the state of Missouri crossed into Illinois, a distance of 200 miles, finding refuge near Quincy. The Prophet and a few of the leading brethren had been arrested 31 October 1838 at Far West.

Isaac Morley was among the 53 leading brethren of the Church taken as prisoners there at Far West. On 1 November the Prophet Joseph Smith recorded, “. . . Myself and fellow prisoners were taken to the town into the public square, and before our departure we, after much entreaty, were suffered to see our families, being attended all the while by a strong guard.” On the sixth: “The prisoners at Far West were started off to Richmond, under a strong guard.” They had been forced at gun point from Caldwell, back to Jackson County, and from there into Clay County, and on the ninth, to Richmond where they were confined in a filthy dungeon without trial for weeks, charged with the several crimes of high treason against the state, murder, burglary, arson, robbery, and larceny. (See *History of the Church*, Vol. 3, p. 193. On p. 209 is a list of the prisoners.)

Cordelia said that her father Isaac was taken prisoner at the temple grounds in Far West. Upon his request, he was allowed to bid his family good-bye. Two of the mob armed with guns went with him to his home. He told his family that he didn’t know why he was being taken or what was to be done with him or how long he should be gone. “He planned a little for mother how to do, then kissed her good-bye and said, ‘Be brave;’ he kissed us children also.” She said that he was led away amidst their cries and pleadings. They hurried him to the others they had taken prisoners. They drove their prisoners “fifty miles through mud and water like so many hogs going to slaughter.” They put their captives in Richmond jail.

According to Cordelia, “Father Morley had an Indian blanket. This he would lay down upon the floor. A part of it was his bed; the rest of the blanket was thrown over him for a covering. His boots were his pillow. His food was corn bread to eat and cold water to drink. At the end of three weeks he was tried. As nothing could be found against him, he was set free to return home as best he could.” Cordelia said that when he returned he was very badly used up, his face was swollen until he looked unnatural. (Cordelia wrote this at Manti, Utah, in June 1907, when she was 83 years old.)

On 28 November the prisoners were all released or admitted to bail, except six, which included the Prophet and Parley P. Pratt who were kept in the Richmond jail to stand trial. “During the investigation we were confined in chains and received much abuse.” – *History of the Church*, Vol. 3, p. 212

It was during that imprisonment that Joseph Smith rebuked his guards. The Prophet and a few others were chained together and kept in a pitiful condition. Sunday, November 11: “While in Richmond we were under the charge of Colonel Price from Chariton County, who allowed all manner of abuses to be heaped upon us. During this time my afflictions were great, and our situation was truly painful.” Parley P. Pratt tells of this time, “. . . In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc. which they had committed among the ‘Mormons’ while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children. . . . On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as nearly as I can recollect the following words: ‘Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!’”

“He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until the change of guards.

“. . . but dignity and majesty have I seen but once, as it stood in chains at midnight, in a dungeon in an obscure village in Missouri. – *Autobiography of Parley P. Pratt*, found in *History of the Church*, Vol. 3, p. 208

These men were in jail until the middle of April, 4½ months. On Monday, 15 April 1839 the jail guards became intoxicated, and the Prophet and other brethren saw their opportunity and escaped, traveling back to Far

West where, after midnight, they met with some of the other Twelve, to lay the cornerstone of the temple, and to leave from there to go on their missions to the Isles of the Seas, according to the revelation, and which the mobocrats swore would never come to pass. *History of the Church*, pp. 320, 339

That bitter cold fall in November of 1838, hundreds and hundreds of Saints were huddled on the banks of the river waiting a crossing, with little to eat, no shelter save the trees by the stream, no bedding and no change of clothing. So dangerous was it for any of the leading brethren to be seen in Missouri that the moving of the Saints to the Illinois side had to be conducted by Brigham on that side and his life was in jeopardy.

Between 12 and 15 thousand Saints were in this awful final expulsion from Missouri. Those people were settled and organized into wards and stakes as much as could be managed in the state of Illinois who welcomed the sad refugees.

Isaac Morley's family was in this group driven from Missouri in 1838-39. They left Far West 6 February 1839 with the Saints from there. Those from Adam-Ondi-Ahman having gone in November of '38. Isaac moved to Quincy, Illinois, after camping out 21 nights, a distance of 200 miles, through the cold and mud. They settled near the town of Lima in Adams County.

There were three families— totaling 16 individuals—that pitched their tents together in the backwoods, Edwin Whiting, his wife and two children; the Morleys with five children (all but Lucy Diantha) and Fredrick Walter Cox, with his wife (Edwin Whiting's daughter) and two children, and probably Amos Cox, who years later married Philena, Isaac's oldest daughter. (Cordelia later became a plural wife of F. Walter Cox, Amos' brother.) Cordelia wrote: "Father pitched his tent in the back woods. This was our home and *all* the one we had. It was cold weather, the snow was falling fast. There was but little to eat and scant clothes to wear. The body of a log house had been put on the ground for a claim. This, father bought. He covered the house and the family moved into it without a door, window or floor. Father fixed the house as best he could. The next summer he built an addition, cleared the land and we were settled again."

These three families established a nucleus that soon came to be called The Morley Settlement, about 10 miles from Lima and 30 miles south of Nauvoo, partly in Hancock and partly in Adams County. Other saints who were driven out came to this settlement until soon there were three or four hundred people there. (They later called the place Yelrome, which is Morley, spelled backwards.)

Hyrum Smith came to the Morley settlement in October of 1840. Members were summoned there from the other little settlements around. On October 23 a stake of the Church was organized, called Lima Stake. Patriarch Isaac Morley was made president with John Murdock as 1st Counselor and F. Walter Cox as 2nd counselor. Joseph Stewart Allen was made counselor in the Elders' presidency.

This gave a gleam of sunshine they long remembered in the darkened days ahead.

The Latter-day-Saints at the Morley settlement enjoyed peace during 1841. Their lives began to show for it. The cooper shop of Isaac Morley was turning out barrels, and other businesses were busy, and a fair degree of material prosperity resulted from their labors. There were dances and social affairs to add to the interest of life. Amos Cox and Sam Gifford played the violins at the dances. Isaac had unmarried daughters of marriageable age, Philena 27 years old, and Editha Ann 23 years old.

During that second year, more land was cleared. There were good vegetable gardens and farms. They had no fruit except the wild fruits; strawberries, raspberries, blackberries, and plums which were abundant. In the fall they gathered the wild walnuts, butternuts, hickory nuts and stored them for winter. Cordelia said, "We would spend some of the long winter evenings cracking nuts, and not a few jokes with them."

There had been eight stakes in Illinois. These eight stakes were, as long as they continued, the Church of Jesus Christ of Latter-day-Saints. The Lima Stake was the sixth stake of the Church to be organized.

Father Morley built a small school house where his daughter Cordelia taught school—she was about 20 years old. She had 21 barefoot pupils 8 to 12 years, and she said, “Oh, how I loved them!” She also attended a school in the evening for adults.

Father Morley’s cooper shop was built adjoining their house, where the young folks would gather in the evenings, clear the brush and rubbish away, and make merriment in dancing, playing games, and having spelling matches.

They had a few years of peace and prosperity, up until 1844. Then persecutions began again from their old enemies. Some of the brethren were arrested and placed in the jails.

The year of 1844 was an eventful one. It was an election year in the United States, and the Prophet Joseph Smith was running as a candidate for the presidency, as was also Henry Clay and James K. Polk. Part of Joseph’s platform suggested removing the Negroes back to Africa. This didn’t set well with the Missourians, for many of them were pro-slavery.

On 15 June several men called on President Isaac Morley at his home and made demands with three choices: that he use his influence with the saints in Lima Stake to take up arms and march with the mob against Nauvoo; that the Mormons leave the area of Lima and go to Nauvoo; or that the Mormons in Lima Stake give up their arms and remain neutral.

Isaac was a Colonel in the Nauvoo Legion, and Joseph Smith was Lieut. Governor of the Nauvoo Legion. Col. Morley wrote to Gov. Smith and informed him of the situation, and received back instructions. But apparently it didn’t please the enemy.

On June 27th, folks in the Morley Settlement heard of the Prophet’s and Hyrum’s martyrdom. This is how Cordelia recorded it: “Yes, we heard of the martyrdom and did not believe it. Warren Snow says, ‘I am going to know about this.’ So he saddled his horse and rode to Nauvoo. He came back at midnight, rode up to the gate and called to Father Morley, who went to the door. Brother Snow said, ‘It is too true, for I have both seen and handled the corpse.’ What a time it was, dark and gloomy – the wind blew, the thunder roared, lightning flashed and the very heavens poured forth their tears.”

(NOTE: A description of the burial of the bodies of Joseph and Hyrum mentions a storm similar to Cordelia’s comment above. It reads: “After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightening, occurred, and obliterated all traces of the fact that the earth had been newly dug.” – *History of the Church*, Vol. 6, p. 128)

And what a time of darkness and gloom it was for the Saints wherever they were. Weeping and despair was everywhere. But life must go on, and the Prophet’s death did not destroy the Church. The Quorum of the Twelve Apostles still had all the authority and keys which the Prophet had, and under the direction of the senior Apostle, Brigham Young, Church affairs continued, and the building of the Nauvoo Temple continued, and the Saints were able to continue with their church callings and daily activities.

For a while there seemed to be a short space of easement from mob violence, then in February 1845, the persecutions from the mob flared up and became worse. In spite of the mobs, people in Yelrome (Morley Settlement) planted their crops and tried to carry on that year.

The leading brethren especially were in danger and worked away from their homes much of the time. It may have been in July or later that Isaac Morley was advised by Brigham Young to move his family to Nauvoo for greater safety. Father Morley rented a house in Nauvoo and moved his family there. Solomon Hancock was left in charge at Yelrome.

September 10th, an armed mob entered Yelrome. Any men seen were pursued as they fled for safety to wherever they could hide. The enemy set fire to the haystacks and the houses and everything that would burn, as the women and children tried frantically to save what they could. The ruthless mob showed no mercy to old, young, or sick. The Saints watched helplessly as their belongings were destroyed before their eyes, and only heaps of ashes remained, and their cattle taken possession of and driven away.

“All people, helpless women and children were robbed of their shelter and necessities of life. Oh, the inhumanity of our countrymen—for they left ruin and desolation where had been happy prosperous homes. Although he was not living there, Isaac Morley’s home, cooper shop, and ripe grain field, lay amongst the blackened ashes of his neighbor’s homes in the Morley Settlement.” – by Cordelia. (This is dated 1845.)

President Solomon Hancock sent word to Brigham Young informing him that the mob had burned all the houses on the south side of the brook. Brigham Young promptly requested that every man in Nauvoo who had a team to go immediately to the Morley Settlement, and help President Hancock in removing the sick, the women and children, goods and grain to Nauvoo. Men with 134 teams responded and went to bring the homeless to Nauvoo, where efforts were made to assist them in getting settled there.

At a conference held in Nauvoo in 1846, Patriarch Morley was set apart as a counselor to John Smith, president of the Nauvoo Stake, and the following year he was appointed to the high council of that stake.

The following month, late in the afternoon on 10 December, the Nauvoo temple opened for endowments. Most of the thirty or more who entered the temple that afternoon were Church leaders and their wives. Lucy Gunn Morley’s name was listed on the 11th. Isaac Morley was with the company of eighty-seven who attended on the 22nd, although he and others had received their endowment in the Prophet’s office in 1843, and he had also received some kind of endowment and blessing in the Kirtland Temple in April of 1836.

Certain of the leading brethren, about fifty-four in number, belonged to what was called The Quorum of the Anointed, Isaac and his wife Lucy being among this group. They met every week for instructions, and were trained and prepared to officiate at the endowment sessions and to work at the veil. It so happened that William Law and his wife were also members of this select Quorum, and were among those closest to the Prophet before his death, and when the Laws were excommunicated (18 April) they knew the innermost transactions and proceedings of the leaders. William Law is believed to have been the main instigator of Joseph’s martyrdom.

Recorded on pages 395 to 398 of the Nauvoo Temple record, were the marriages of Isaac Morley for time and eternity. Before leaving on the western exodus he married six more wives. Three sealings took place on 14 January 1846. The first was to his wife Lucy Gunn, the next was Isaac’s marriage to Abigail Leonora Snow (sister of Lorenzo Snow and Eliza R. Snow), and the third marriage was Isaac to Hannah Blakeslee Finch. On January 22, Isaac Morley took three more wives: Hannah Libby, Eleanor Mills, and Harriet Lucinda Cox. On 27 January, Isaac married Betsey Pinkham (in the Nauvoo Temple, for time only), thus totaling seven wives.

There is little information about these other women, but all of them were widows and single women among the Saints, with no way of supporting themselves. By accepting the principle of plural marriage, these women would then belong to a family, and would have a husband to protect and care for them and their children. *(See end of this history for full information on wives and children.)*

The Prophet Joseph was a seer, a revelator, and a restorer, and as such he was commanded to restore all things, hence he must restore the law of plural marriage, it being an eternal celestial law. The Lord required it even though the trials of the people were such that the law could not be given to the entire Church. Still the law was given to the Prophet and he revealed it to the leading brethren and then they were under obligation to live it. There were but few to whom he revealed it.

This is what the Lord said: “Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you, for those who have this law revealed unto them must obey the same.

“For all who will have a blessing at my hands shall abide the law which is appointed for that blessing thereof as were instituted before the foundation of the world.” – *D&C* 132:3, 5

This command came as a severe trial to the brethren, as well as their wives and families. Brigham Young said: “I was not desirous of shrinking from any duty, nor of failing in the least to do as I was commanded, but it was the first time in my life that I have desired the grave, and I could hardly get over it for a long time . . . and I have to examine myself from that day to this and watch my faith and carefully meditate lest I should be found desiring the grave more than I ought to.” *Journal of Discourses*, Vol. III p. 266

He also said he saw the trouble and persecution that it would bring upon the whole people. “But the Lord revealed it and it was my business to obey it.”

Persecution and harassment had been the Saints’ lot even *after* the martyrdom of their Prophet and leader. For when the Church didn’t collapse at the Prophet’s death, which they believed would happen, the enemies of the Church were not satisfied, and they resumed their terrorist tactics. An agreement had finally been made between the enemy and the leaders of the Church to the effect that if the Saints would all leave, they would be allowed time to prepare and also they would be allowed to leave peacefully. The decision was made. Brigham Young said, “We must make ready to leave—there is no other recourse.” This time they would go so far away they would be out of the reach of their enemy. Joseph had prophesied that they would eventually migrate west to the Rocky Mountains. The Salt Lake Valley became their goal.

Nauvoo was a beautiful city with splendid homes and fine arrangement beside the great Mississippi River. The beautiful temple on the hill overlooking the city, all must be now abandoned to the enemy.

Men, following the instructions of their leader, went with heavy hearts to make preparations to leave: the making of wagons and tents, the selling of property, if possible, sometimes at a very great sacrifice, the getting of supplies for the journey, the purchase of oxen and teams—the whole city hurrying to be ready.

Mothers made the warmest things they could for their children. Food was procured and cooked and dried, and everything was considered in the taking. The whole city of twenty thousand was a hubbub of fearful anxiety and excitement and sad expectancy.

The enemies of the Saints did not honor their contract to allow the Saints to leave peacefully. Their hateful feelings increased, and they became impatient for their removal before the arrival of spring. Assisted by the Governor of the state, Thomas Ford, Governor and Commander in Chief, they resorted to acts of deceit and violence, which treatment convinced the Mormons, that to save their lives they would have to leave in mid-winter, not being anywhere nearly prepared to endure the intense cold and snow, and before many of them had been able to sell their property.

The first companies, it was decided, were to cross the Mississippi River on 4 February 1846. There was a great worry about crossing the big river, about boats and barges in which to get their teams and wagons across. But the mercy of God had not forsaken them. The night before they were to cross was so cold that the mighty river froze completely over, and to the depth of two feet, sufficient for wagons, animals, and people to cross in

safety. After reaching the other side, they made temporary camp seven miles into Iowa, at what they called Sugar Creek.

There the exiles tried to protect their families from the biting wind, and the snow which was several inches deep. There was not sufficient shelter, only their wagons, and some tents, and hastily erected lean-to's. Without sufficient clothing, shelter, or food, their suffering was indeed pitiable, and cannot fully be comprehended. Others joined them in the ensuing days, battling the drenching storms and biting winds. The combined groups who camped on Sugar Creek broke camp, loaded their wagons, and left there 1 March to push onward toward their western goal.

Why were the people cast out of Missouri and why they were evicted from Nauvoo? “. . . wherefore they must be chastened and tried even as Abraham, who was commanded to offer up his son. For all those who will not endure chastening, but deny me, cannot be sanctified. Behold I say unto you, there were jarrings, contentions, envyings, and strifes, and lustful and covetous desires among them, therefore by these things they polluted their inheritance. Therefore let your hearts be comforted concerning Zion for all flesh is in my hand. Be still, and know that I am God.” – *D&C Sec. 101:16*. “Zion shall not be moved out of her place, even though her children are scattered.” – *D&C Sec. 101:17*

The Lord had a double purpose, seemingly, in bringing the saints from Missouri and Illinois, to further test and prove them, to sift out the chaff from the wheat, and to plant them in the mountains. There were many who left the Church during the Far West and Nauvoo periods, and many others, because of unchristianlike conduct, were cut off from the Church by the leaders.

Isaac and Lucy Morley didn't leave Nauvoo when their married children and families left, in late March. It is recorded in several sources that Isaac, being older, remained in Nauvoo for a more favorable time, very probably for the purpose of avoiding the rigors of harsh weather. As already stated, he had taken six more wives according to the principle of plural marriage. Whether they all went with him across the plains, is not known. His 2nd wife had a son by him, which died and was buried at Winter Quarters. – *Before and After Mt. Pisgah*, pp. 122-23-24, 129

Isaac's daughter Cordelia had recently married, and was in a state of nausea from her pregnancy. She stayed to go west with her parents. Two departure dates are recorded by Cordelia, May 4th and May 8th. Cordelia's husband F. Walter Cox had given Isaac his best span of oxen to help him move. Several way-stations, or stopping-over campsites had been established by the first companies, where those following could rest and prepare to go on. Mt. Pisgah was the place at which Isaac's family—the Allens, Coxes, and Whitings had stopped. Their group had stayed there long enough to build cabins, till the ground and plant crops. Isaac stopped but a short while at Pisgah then went on to Winter Quarters.

Brigham Young, far ahead with the advance parties, knowing that the pioneer groups couldn't reach the valley of the Great Salt Lake that year, called a halt, and the busy anxious men “set to” to build a temporary city—Winter Quarters. Teamsters went to the hills for material, many dugouts were hastily made, and log cabins sprang up like mushrooms. Brigham Young had a gristmill erected and also a big log tabernacle.

Life was desolate and grim, with very short food supplies. Many Saints had died along the trail as a result of over exposure, excitement, trial, disease, lack of food, and many contributions to poor living. They needed time to prepare for the winter, and to procure provisions and equipment for traveling the much longer distance from Nebraska to the Salt Lake Valley. Some of the men found work in distant towns, earning much needed income, so they could buy flour and wheat.

The following spring in April 1847, Isaac Morley left Winter Quarters with the main body of Brigham Young's party, to proceed westward. There were no roads at that time, so this group blazed a road. They cut through unbroken prairie land and valleys and mountains. Isaac was one of this historic one hundred and forty

eight who constituted the Pioneer Company that entered Salt Lake Valley 24 July 1847. (See *Journal History of the Church*, December 31, 1848, Supplement, page 7.)

Some of the Pioneers settled down and stayed there in the Valley during the winter of 1847-48. President Brigham Young and his counselors, together with other leaders, left the Valley in August, 1847 to return to Winter Quarters to arrange for the migration of the second big company to go to the valley in the spring of 1848. (See *Our Pioneer Heritage*, Vol. 1, p. 119.) Isaac Morley came back with this group.

On 3 January 1848, Lucy Gunn Morley passed away. (Some sources say she died of black canker; some say typhoid fever.) She was buried at Winter Quarters (Omaha) Nebraska. She had stood faithful and true by Isaac's side, since they left Salem, Massachusetts in 1812, through all the vicissitudes of trial, test and hardship. Now she was gone. It left an empty place in Isaac's fond heart. It caused him to mourn that she could not have lived to see them established in the west. (She is buried in grave #4 13th row, Camp of Israel, Omaha, Nebraska. – *Pioneers and Prominent Men of Utah*, p. 1044)

And in his heart of hearts, Isaac was thankful for that grand sealing in the Nauvoo Temple where he had received his wife for eternity! But now he had other wives to care for. And as a Patriarch in the Church, Isaac continued to give blessings. Also there was to be much important work for him to do in settling and colonizing the future state of Utah.

The word of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, west bank of the Missouri River, January 14, 1847, before leaving Nauvoo:

“Let all the people of the church of Jesus Christ of Latter Day Saints and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God.

“Let the companies be organized with captains of hundreds, of fifties, of tens, with a president and two counselors at their head under the direction of the Twelve Apostles.” – *D&C* 136:1-3

Good order was to be preserved in the camp, no shouting, prayers were to be said and lights out at 9:00 p.m. Drivers of teams must walk beside their oxen, and not leave without permission. – *Heart Throbs*, Vol. 9

By June 1848 three companies had left Winter Quarters under the direction of President Young, Kimball and Willard Richards. Isaac Morley crossed the plains in the 1st Division, of Brigham Young's Company. He was made Captain of 100, with Reynolds Cahoon and William W. Major as counselors. The rendezvous for outfitting the teams and final preparations was the Elk Horn River.

Isaac Morley was superintendent of the first division. It is interesting to note what went with that first company of saints in 1848. This first division was composed of 1,229 souls, 397 wagons, 74 horses, 19 mules, 1276 oxen, 690 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 32 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow. Quite a heterogeneous collection! This division left the Elk Horn River 1 June 1848, and arrived in Great Salt Lake 20 September 1848. – *Our Pioneer Heritage*, Vol. 8, p. 512

All three companies had arrived safely in the valley by October, 1848. On 8 October the fall Conference of the people was held in the Bowery of the Old Fort, at which time it was decided to distribute the lots, or “inheritances,” as established by the Orson Pratt Survey, among the people.

At this writing, a list of those of his family accompanying Isaac to the Valley is not complete. Isaac's and Lucy Gunn's children had all been sealed to them in the Nauvoo Temple 3 February 1846, and all were married before they left on their westward trek, except the youngest one, Isaac Jr. who was then 19 years of age.

Arriving in Salt Lake Valley, Isaac Morley was relieved of the responsibility he had carried on the trek. That first year he and his families stopped a few miles north of Salt Lake City, at Sessions settlement which later was called Bountiful, a name derived from the Book of Mormon. Soon after this he established his own community, "Morley's Settlement." Joseph Stewart Allen and wife Lucy Diantha Morley and their children had come to the Valley in Isaac's company, and they with many others of Isaac's relatives and friends lived together in this new community. There is no record showing how many of these accompanied Isaac to Utah, but some lived with him there.

We can poorly imagine the condition the Saints were in. Great was the hunger that first winter! However the winter had been mild and the brethren had planted 870 acres of grain by March. But the crickets had done their work on their grain fields, so the Saints had resorted to digging sego bulbs and other roots, gathering what greens they could find, and had mountain rush tea and berries to supplement their meager rations as spring and summer came.

Isaac Morley was appointed President of the High Council of the newly organized Salt Lake Stake 14 February 1849, and was elected the first Senator of the new Provisional State of Deseret. However this did not interfere with a call, four months later, to take charge of settling the Sanpete Valley. (See *The Saint and the Savage*, by K. R. Boren.) Also he still was a Patriarch.

On 14 June 1849, a delegation of the Ute Indians, under Chief Walker appeared to Brigham Young in Salt Lake City and requested colonists for Sanpete Valley. (Usually the whites retained the Indian names for places. Sanpete was the name of a great Chief who once lived in Sanpete Valley and Sanpitch was the name of a river there.) This was the first request from Indians for white settlers. Isaac Morley was 63 years of age when he was called to this duty, but he was still full of zeal and willingness to serve. His counselors were Seth Taft and Charles Shumway.

Chief Walker and his sub-chiefs specifically requested that the paleface settle Sanpete Valley to bring knowledge of his God and ways of his growing roots and animals, to his people. Subsequently President Young sent Joseph Horne, W. W. Phelps, Ira Willis and D. B. Huntington south with the Indians to ascertain the feasibility of "Wah-ker's" unique request. This first exploring party reached the valley 20 August 1849. Exploring the valleys of what is now Sanpete County, and possibly the Sevier River watershed and valleys, the appraisal party returned and reported that colonization of the area seemed both feasible and desirable. — *Early Manti*, by A. B. Sidwell, p. 20

At the 1850 April Conference, Isaac Morley was glad to meet with the Saints, where he made a request of one hundred men to go with him to strengthen the settlement, and added, "I do say that no one may live there who is in the habit of taking the Lord's name in vain." President Young put this to a vote. Motioned and carried that Father Morley have his hundred men. (Taken from an unidentified News clipping)

The Sanpete Valley is on the eastern side of the Rocky Mountains—or the Wasatch mountains, through which valley runs the major road now known as Highway 89. It is many miles south, then east of Salt Lake City. To get to the valley, one must go over the mountain or find a canyon connecting the two valleys. There was a canyon called Salt Creek Canyon going east of where Nephi is now. This is the route they took. It was a long difficult journey from Salt Lake City.

The first company of settlers consisting of 50 or 60 families reached the present site of Manti on 22 November 1849. Those of Isaac Morley's family, who went with him to settle Manti, were three of his wives Hannah Blakesley Finch, Leonora Snow, and Harriet Cox, and also Joseph and Lucy Diantha Morley Allen, and Isaac Morley Jr. (Orville Cox and Elvira Mills went also.)

Quoting from *Early Manti* we learn: "Through an unbroken wilderness, with the stupendous Wasatch mountains frowning down on every side, edging and waiting in the leaden green of the lifeless sage flats and the

naked limbs of tree and bush, denuded of their foliage, Grand old Nebo, around whose western and southern base we had been winding, stood with his snow capped peaks like a sentinel above us.

“Rain, that most dispiriting of storms, fell thick and chill, making the road, if road it could be called, of this sturdy little band more difficult and dangerous than it otherwise would have been. Every abrupt turn of the canyon appeared to be the end, yet they cheerfully journeyed on; their destination being Sanpitch, to them, like the garden of Hesperides, to the ancients—a fabled land.

“These undaunted travelers were both a military and civil body; Nelson Higgins representing the military authority, and Isaac Morley, Seth Taft, and Charles Shumway, the ecclesiastical and civil power.

“With pick and shovel in hand, filling a gully here, smoothing a projection there, and often walking all day, while the women drove the teams, these hardy Pioneers made their way through Salt Creek Canyon (Nephi Canyon.) The journey from Salt Lake City to the Sanpete Valley occupied one month, breaking new roads, fixing fords, and building dug-ways. The forty families worked industriously, sometimes only moving forward two or three miles in a day. One six mile stretch in Salt Creek Canyon occupied them a whole week. The only settlement between Salt Lake and Manti was Provo, consisting of a little fort of green cottonwood logs.”

Upon emerging from the Salt Creek Canyon, Father Morley pointing with his finger to an eminence rising in the distance, said, “There is the termination of our journey. In close proximity to that hill, God willing, we will build our city.” Several men wanted to move on further down south, one of them saying, “This is only a long narrow canyon, and not even a jack rabbit could survive its desert soil.” But Father Morley, in his usual terse and predictive manner, said, “We behold the stake driven by P. P. Pratt in his exploration of this valley, this is our God appointed abiding place; and stay I will, though but ten men remain with me.”

It had taken two weeks to get through Salt Creek Canyon, and now they worked to their utmost strength, for it began snowing on them there, and it was far from being a desirable winter’s home. That winter was one of the hardest, with the heaviest snowfall for many succeeding years. It was recorded that the snow was four feet deep on the level. Upon arriving at their destination, 19 November 1849, Father Morley advised the settlers all to move to the south side of the hill, or stone quarry, as they might thus be protected from the icy blasts from the north. So camp was made by this sheltered spot, which is now Temple Hill, being crowned by the beautiful Manti Temple. That first winter many of them lived in dugouts, and some in their wagon boxes.

The colonists had brought 240 head of cattle to the valley with them, and during this first hard winter only about 100 survived. The men and boys had to help the cattle find feed by shoveling snow in the meadows, as the snow lay four feet deep. They sharpened the cattle’s horns by filing them, to enable them to protect themselves against the wolves and coyotes. The Indians camping nearby eagerly observed when an animal died, and would immediately appropriate it for their use.

In February when the sun started coming out, the brilliant reflection on the encrusted snow soon rendered nearly all the men snowblind, and the little boys would lead the men to their areas of labor.

Isaac Morley, being in charge of the settlement, helped the citizens make their plans, and directed their activities. It was May before the snow was gone so that the men could begin to clear the ground and begin their farming. Then there were irrigating ditches to dig and the usual labor of clearing, plowing, and planting.

Also they must go to the canyons for logs to make their log cabins, saw lumber on the sawpit, which was the most primitive of saw mills, and make everything as comfortable as possible in their new home.

They were in almost constant danger from Indian raids. The Indians had their encampment near, and the settlers were obliged to witness many heartrending cruelties practiced upon the prisoners and objectionable members of their own tribe.

That first winter Chief Walker's Indian band came into the valley and camped in their tents in a semi-circle around the hastily devised dwellings of the Mormon settlers. And they never knew from one moment til the next what to expect from them. What a problem Isaac Morley had in diplomatically handling the Indian situations. His policy was to keep peace, to share their food with the Indians when possible, and to be friends, for they considered the red-men to be their brothers. The women especially, were friendly with the squaws and children.

According to some histories, Isaac Morley was a good friend of the Indian Chief, Walker, who would visit him from time to time. K. R. Boren stated that Isaac was the one who gave the name of "Manti" to their city, for he believed their hill to be the same hill Manti mentioned in the Book of Mormon. (Alma 1:15.) Walker had told him the hill was sacred to his ancestors, for they once had an altar on the hilltop where human sacrifices had been performed. He also told Isaac that there were ancient caverns beneath the hill. – *The Saint and the Savage*, by K. R. Boren

Besides the extreme cold of that first winter, some other problems Isaac's group had that first year, were the scarcity of food, crude tools and equipment, and at one time even rattlesnakes, for it seemed that "as springtime neared and the weather warmed, the settlers were surprised on one occasion by a weird hissing and rattling apparently coming from all points of the hill where the settlers had dug their temporary dwellings. Great writhing spotted-backed rattlesnakes appeared. They had come from caves above the rocky ledge that had been their shield and shelter from the piercing northern winds and storms. They would come in their homes, crawl in the cupboards, beds, everywhere, and the men were all recruited to destroy them. The estimation was that 300 were killed that first night. Amazingly not one person was bitten, and for several evenings the killing continued. The hungry Indians eagerly devoured the snakes, considering them a delicacy." – *Early Manti* – Mrs. A. B. Sidwell, pp. 7, 8.

Education had always held a high priority with the Mormons, and here in Manti, along with their individual duties, they found time to build a bowery and a log house erected for school and for Sabbath Services. They felt that it was quite commodious. Here in the long evenings of the winter of 1850-51 Orville S. Cox taught a singing and dancing school. Sarah Petty was the first school Ma-am. That winter of 1850-51 Jesse W. Fox also taught school.

President Young made his first visit to the Sanpete Valley 8 July 1850. The development of the Valley taken from *Heart Throbs of the West*, Vol. 9, pp. 54-56 reported: "This was an occasion to be celebrated. They loaded and fired their one piece of ordinance (cannon). The magnetism of his presence always produced like enthusiasm wherever he visited, and meetings and banquets were the order of the day."

The first supplies were brought in on hand sleds for the colonists. The first gristmill was erected the year of 1850. Capital was furnished by Brigham Young and Isaac Morley. This mill was a welcome boon, for up to that time all the grinding had been done on a hand mill, a concern resembling a huge coffee mill that was passed from house to house.

The season advanced, the grain ripened, the stock fattened, and haystacks of mammoth proportions graced the great public stack yards, and that autumn found the colonists better prepared in many respects to meet the rigors of such a winter as they had already experienced.

By the spring of 1851 the people were moving upon their "city lots" as fast as possible, then their little burg was transformed into a full fledged city.

In April, Pres. Brigham Young visited Manti again, and on the 30th day of that month he organized a high council of twelve. Father Isaac Morley was the first Stake President, and his assistants were Titus Billings and Edwin Whiting. John Lowrey Sr., was the first Bishop, W. R. Berten the first Sunday School Superintendent. J. W. Probic, and R. W. Glen opened the first store. James Workman had the first carding machine; Riley G. Clark

ran the first tannery; Amasa E. Harrison set up the first spinning jenny, and John Tatton Sr. manufactured the first felt hats. This evidenced that industry was beginning to boom in their little community.

Being a characteristic of every Mormon community to seek amusement to liven up their lives, it wasn't long before the first theater in Manti was put on in the Council House with John Crawford the first president. Many a long dreary evening was enlivened by their productions. Sister Smith was one of the leading spirits in a social way, and the town was indebted to her for a great deal of entertainment, some of which was of lasting, instructive, spiritual or religious nature. – *Heart Throbs of the West*, p. 12

During the entire time that Isaac Morley lived in Sanpete Valley the settlers were subject to Indian troubles. He took part in whatever conflicts occurred between them.

Old Chief Walker was the terror of the entire country. In 1851 Chief Walker came to Manti with a big band of braves, well armed, and demanded of President Isaac Morley that he give him the two-year old son, Simeon Thomas, a beautiful child with dark curly hair, and laughing brown eyes. "No," Isaac said. "Take me, take us all, but leave the baby." "No," the chief answered. "We want papoose. Give papoose or we scalp him and all of you." The mother, Hannah, flatly refused to sacrifice her babe. President Morley told his wife that it was better that one person should perish, if need be, than that the whole colony should be destroyed. Chief Walker was very much pleased. Hannah fainted, and the chief knew it was a hard thing he had asked, but he and his band marched away into the hills, bearing the child. That night was a sleepless one for Isaac and Hannah. They importuned the Lord every little while during the entire night that he would soften the Chief's heart and that he would bring the baby back.

Next morning, at sun up, here they came and this time the Chief's squaw was with them. Walker said his squaw had asked him to get her the papoose. He said: "Your squaw feel bad. We brought him back." She said: "He slept tight in my arms all night."

Isaac at one time proclaimed the gospel to Chief Walker and told him the whites would like to be friends, that they had a book telling of his grandfathers, etc. Chief Walker was never so hostile again; he seemed to have a changed attitude. (Story submitted by Isaac Morley Allen, age 90.)

According to Kerry Ross Boren, in *The Saint and the Savage*, where one of the references given is *Isaac Morley journals, unpublished*, we get some details explaining the latter years of his life.

Thus we read, "On 13 March 1850, Chief Walker and his brother Arapeen waded into the ice-choked waters of City Creek and submitted to immersion under the trusted hand of Isaac Morley. Walker became the first of his people to be confirmed a member of the Mormon Church. Other of his people soon followed suit."

Isaac Morley was not only a leader in Church matters but he also took an active part in the affairs of the State. He served as a member of the General Assembly of the provisional State of Deseret and after it passed into Territory of Utah in 1851, he held a seat in the legislature from 1853 to 1857.

Father Morley exhorted the brethren to be of good cheer, reminding them that Manti would become one of the best settlements in the mountains. He lived to see thriving settlements throughout Sanpete County, which became known as the "Granary of Utah."

Hannah's little son Simeon Thomas, who had escaped Chief Walker's cruel hands, died 9 March 1853 in Manti. He would have been four years old on 12 June 1849. This was a severe trial for the child's parents. Isaac now had but one son to carry on his name, Isaac Jr. who was born at Kirtland 2 May 1820, and was now a young man.

Life was like that. But Isaac's life motto seemed to be: "Be brave!" and he lived by that.

When conflicts arose between the Indians and the whites, Isaac Morley being Stake President was usually consulted. His continual effort was to settle these problems peacefully. To do this, it often seemed that President Morley favored the Indians' side above that of the whites. This course resulted in a feeling of antagonism between himself and the Bishop Lowry.

Lowry's problems with the Indians began when Chief Walker asked Brigham Young if it was possible for him to marry a Mormon woman. President Young gave consent on condition that the woman agreed. The girl whom Walker had his eye on was the Bishop's red-headed daughter, Mary. He dressed in his Indian Chieftain's best outfit and came striding into her home, when she was alone. He expressed his intentions to the frightened girl. Afraid of the consequences should she refuse him, Mary blurted that she was already married. Walker demanded "Who?" She, in a flurry gave the name of her sister's husband, Judge Peacock. Angrily, Walker plunged his knife into the kitchen table and left.

Bishop Lowry, upon learning of this went to President Morley, who told him that Chief Walker had been entirely within his rights and had done nothing wrong, and pointed out that Mary's lie when found out could incite another Indian war. Lowry left in a huff, accusing Morley of caring more about the Indian than he did his own people.

Bishop Lowry confronted his daughter and demanded that her lie be made truth. That very night Mary became Judge Peacock's plural wife, then left to live in Salt Lake, City, but the Bishop never ceased to blame Isaac for the entire affair. Lowry's faction pressured Brigham Young and Heber C. Kimball to effect Morley's replacement. A special Ward meeting held 23 November 1853, resulted in Isaac Morley's resignation. Brigham Young called for Morley to return to Salt Lake immediately.

According to Boren's writings about Isaac Morley, he stated that Isaac returned to Manti from Salt Lake City in 1854 to put his business affairs in order. And while there he visited with his old friend Chief Walker for the last time. ". . . (Walker) was camped on Meadow Creek. Morley wrote in his journal:

"There were tears in Walker's eyes. He was ill, and thought we might never see one another again. I told him that Towats would never allow brothers to be parted, and that should either of us die, or us both, we would meet again in the Lord's Heaven. He seemed pleased and comforted at that. 'When Walker die,' he said, 'my brother Morley will speak to Towats when I am buried?' I told him I would. We parted with an embrace, which thing is not customary with Walker. He is the most unforgettable man I have ever known.'

"On 29 January 1855, after a protracted bout with pneumonia, Chief Walker died at his camp on Meadow Creek in Millard County. A day or two later, several Ute Indians rode into Salt Lake City looking for Isaac Morley."

Isaac did go, and keep his promise to his friend. He went to where the body of the Chief had already been buried, led there by Arapeen and a few sub-chiefs, where he left his friend in the hands of the Lord.— *The Saint and the Savage*, by K. R. Boren

The last ten years of Isaac Morley's life was devoted entirely to his calling as Patriarch. Brigham Young gave him instructions to travel up and down among the settlements and give blessings as the people desired. He gave thousands of blessings to the Saints in this calling. In this capacity, Leonora, his wife, traveled with him acting as scribe.

In Cordelia's writings we learn that he lived in Salt Lake "two or three years, then moved to Santaquin, Summit County. There he lived a year or so then came to Fairview where a home was built for him there. . . . For many years he traveled visiting the saints and hundreds received their Patriarchal blessings from under his hands."

The last nine months of his life he had rheumatism very severely and was laid up. He died at the home of one of his daughters, at Fairview 24 June 1865 at the age of 79 years, and was taken to his beloved Manti for burial, not far from where the Manti Temple was later built. – *600 years with the Morleys* by Morley H. Golden, p. 112

Even at this date Indians were a menace. Lucy Diantha Morley Allen and her husband Joseph Stewart Allen were on their way to her father's funeral. Joseph, driving the wagon into a stream was suddenly stopped—the horses refused to go on and no amount of urging could persuade them to go. "It's no use, Lucy," Joseph finally said, "Something is wrong." So they turned back. The next day they found that Indians had been waiting in the trees on the other bank with intent to ambush and kill them as they came over.

Before Isaac died, while laid up with rheumatism at his daughter's place, the Indian trouble was surging around Fairview. "Beginning in Sanpete County in April 1865, the Black Hawk War spread southward and for more than two years bedeviled the hard-pressed settlers on the Virgin to the point that many had to leave their farms and ranges." – *Erastus Snow*, by A. K. Larson, p. 386

A nice monument has been erected by the loving hands of the people of Manti in honor of their noble founder, Isaac Morley.

Isaac was of kind and gentle disposition, unassuming in his manner; and his public preaching and that of his fellow-laborer, Bishop Partridge, was spoken of by the Prophet Joseph in the following characteristic terms: "Their discourses were all adapted to the times in which we live and the circumstances under which we are placed. Their words are words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel." – *LDS Biographical Encyclopedia*, by Andrew Jensen, 1951, Vol.1, pp. 235-236

Repeat: *When a great man dies he leaves himself in the characters of his descendants. His nobility is planted in their faces, his courage in their soul, his integrity in their lives, his love of truth and devotion is in their hearts. He cannot die as long as his noble posterity lives in the earth—he will still live on!*



REFERENCES:

Isaac Morley's Ancestors and Forebears, written in 1957. Quoting Florence Cheney: I have taken references from the Doctrine and Covenants, also the Commentary of the same, newspaper clippings, and items from Church History. From "U.S. History" by Dr. Kuzzy; "The Handbook of Genealogy" published in 1963 by the Church; from relatives I have had much help, particularly Eva Pratt Warner, Opal Cheney Christensen, Vera Morley Ipson, Orson Allen, Isaac Morley Allen, and Afton Cheney.

ADDITIONAL REFERENCES used by Lenna Cox Wilcock:

Heart Throbs of the West by Kate Carter;
History of the Church by Joseph Smith;
Before and After Mt. Pisgah by Clare B. Christensen;
Doctrine and Covenants;
Early Manti by A. B. Sidwell;
The Gospel in Action (Chapter 21 Isaac Morley);
Six Hundred Years with the Morleys by Morley Hiref Golden;
The Saint and the Savage, by Kerry Ross Boren;
Erastus Snow, by A.K.Larson;
Also excerpts from other histories of that time period.
Women of Nauvoo, A Key is Turned; Ancient Covenants Restored, page 125



Morley history stated that Isaac Morley's home was burned at Morley Settlement, however, the Morley family had not remained there and their subsequent historians assumed the burning to be the case. Howard R. Driggs visited Morley Settlement in 1909. With Howard R was Fred. W. Cox, Jr. He had not been to Morley Settlement for sixty three years but he met a boyhood friend there, Phillip Carter. Howard R. Driggs took a picture of Fred Cox and Phillip Carter standing together beside the old home of Isaac Morley which had continued in use until 1909. (See *Before and After Mt. Pisgah*, pp. 116 and 526.)

Isaac Morley, Sr. had seven wives. The wives and children were:

1. **Lucy Gunn** married Isaac 20 June 1812; sealed in Nauvoo Temple 14 January 1846. She died 3 January 1848 in Omaha, Nebraska, on the pioneer westward trek to Utah.*

Their children, all born in Kirtland Ohio, were:

Philena Morley	born 2 October 1813	Lucy Diantha Morley	born 4 October 1815
Editha Ann Morley	born 25 January 1818	Calista Morley	born 11 May 1820
Cordelia Morley	born 28 November 1823	Theressa Arthusa Morley	born 18 July 1826
Isaac Morley	born 2 May 1829		

2. **Hannah Blakesley Finch** (Merriman) married Isaac 1844; sealed in Nauvoo Temple 14 January 1846. Hannah's husband died before they started west. She had three Merriman children, the two youngest died and the oldest, Amasa Edwin, came to Utah with her. Then she had three Morley children, Joseph Lamoin (spelled Lamoni on archive record), Simeon Thomas, and Mary Leonora. Lamoin died in the move west and was buried at Winter Quarters. Simeon died at Manti when about four years of age. Mary married and has a large posterity.
3. **Abigail Leonora Snow** (Leavitt), sister of Lorenzo and Eliza R. Snow, sealed to Isaac Morley 14 January 1846 at Nauvoo. Her husband Virgil Leavitt, turned his back on his family at Nauvoo, leaving his wife and two children in the Church, and fled back to the east, leaving them to face the trek alone and get to Utah the best she could. The daughter, Cordelia Eliza Leavitt born in 1825 was about 20 years old when she married Amasa M. Lyman, one of the Twelve Apostles, and was sealed to him in the Nauvoo Temple. The son Norman Franklin Leavitt was born in 1822, making him 24 years old when Morley left Nauvoo. Leonora had no children by Isaac Morley. She acted as his scribe when he gave patriarchal blessings to the saints.
4. Hannah Libby, sealed to Isaac Morley 14 January 1846 in the Nauvoo Temple. No more information available.
5. Eleanor Mills, sealed to Isaac Morley 14 January 1846 in the Nauvoo Temple. No more information available.
6. Harriet Lucinda (Cox) Jackson, sealed to Isaac Morley 14 January 1846 in the Nauvoo Temple. She had previously been married to Charles Jackson. They had separated.
7. Betsey Pinkham, married Isaac Morley, 27 Jan 1846, married in the Nauvoo Temple, for time only.

Reference for Temple ordinances above: pp.122-23, *Before and After Mt. Pisgah*; source given – pp. 395 to 398 of the *Nauvoo Temple Record*.



*Isaac and Lucy Gunn Morley's children were all sealed to them on 3 February 1846 in the Nauvoo Temple. Lucy Diantha Morley Allen was endowed on 25 December 1845, along with many others, showing that every day was used, even holidays, for the sacred purpose which the temple had been built at great hazard to life and limb—men working on, hungry and ill clad, and the women furnishing what they could to support them.



Family Group Record

Page 1 of 2

Husband Isaac MORLEY					
Born	11 Mar 1786	Place	Montague, Franklin, Massachusetts	LDS ordinance dates	Temple
Chr.		Place		Baptized	15 Nov 1830 LIVE
Died	24 Jun 1865	Place	Fairview, Sanpete, Utah	Endowed	23 Dec 1843 POFFI
Buried		Place		SealPar	13 Dec 1939 SLAKE
Married	2 Jun 1812	Place		SealSp	23 May 1950 SLAKE
Other Spouse	Hannah Blakeslee FINCH				
Married	1844	Place	Nauvoo, Hancock, Illinois	SealSp	14 Jan 1846 NAUVO
Other Spouse	Abigail Leonora SNOW				
Married	1844	Place	Nauvoo, Hancock, Illinois	SealSp	14 Jan 1846 NAUVO
Other Spouse	Hannah LIBBY				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp	22 Jan 1846 NAUVO
Other Spouse	Eleanor MILLS				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp	22 Jan 1846 NAUVO
Other Spouse	Harriet Lucinda COX				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp	22 Jan 1846 NAUVO
Other Spouse	Betsey PINKHAM				
Married	27 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp	
Husband's father	Thomas MORLEY				
Husband's mother	Edith MARSH				
Wife Lucy GUNN					
Born	24 Jan 1786	Place	Montague, Franklin, Massachusetts	LDS ordinance dates	Temple
Chr.		Place		Baptized	15 Nov 1830 LIVE
Died	3 Jan 1848	Place	Omaha, Douglas, Nebraska	Endowed	11 Dec 1845 NAUVO
Buried		Place		SealPar	
Wife's father	Asahel GUNN Jr.				
Wife's mother	Lucy GUNN				
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F	Philena MORLEY			
		Born	2 Mar 1813	Place	Kirtland, Geauga, Ohio
		Chr.		Place	
		Died	18 Mar 1894	Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
2	F	Lucy Diantha MORLEY			
		Born	4 Oct 1815	Place	Kirtland, Geauga, Ohio
		Chr.		Place	
		Died	19 Oct 1908	Place	Orderville, Kane, Utah
		Buried	21 Oct 1908	Place	Orderville, Kane, Utah
		Spouse	Joseph Stewart ALLEN		
		Married	2 Sep 1835	Place	, Clay, Missouri
				SealSp	4 Feb 1846 NAUVO
3	F	Editha Ann MORLEY			
		Born	25 Jan 1818	Place	Kirtland, Geauga, Ohio
		Chr.		Place	
		Died	30 Mar 1893	Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
4	F	Calista MORLEY			
		Born	11 May 1820	Place	Kirtland, Geauga, Ohio
		Chr.		Place	
		Died	14 Jul 1822	Place	Kirtland, Geauga, Ohio
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
5	M	Son (twin) MORLEY			
		Born	1821	Place	Kirtland, Geauga, Ohio
		Chr.		Place	
		Died	Stillborn	Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
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Family Group Record

Page 2 of 2

Husband		Isaac MORLEY				
Wife		Lucy GUNN				
Children		List each child in order of birth.		LDS ordinance dates	Temple	
6	F	Daughter (twin) MORLEY				
	Born	1821	Place	Kirtland, Geauga, Ohio	Baptized	
	Chr.		Place		Endowed	
	Died	Stillborn	Place		SealPar	
	Buried		Place			
	Spouse					
	Married		Place		SealSp	
7	F	Cordelia Calista MORLEY				
	Born	28 Nov 1823	Place	Kirtland, Geauga, Ohio	Baptized	3 Mar 1869
	Chr.		Place		Endowed	3 Jan 1846 NAUVO
	Died	10 Jun 1915	Place	Utah	SealPar	3 Feb 1846 NAUVO
	Buried		Place			
	Spouse					
	Married		Place		SealSp	
8	F	Theresa Arathusa MORLEY				
	Born	18 Jul 1826	Place	Kirtland, Geauga, Ohio	Baptized	15 Nov 1834 LIVE
	Chr.		Place		Endowed	7 Jan 1846 NAUVO
	Died		Place		SealPar	3 Feb 1846 NAUVO
	Buried		Place			
	Spouse					
	Married		Place		SealSp	
9	M	Isaac Jr. MORLEY				
	Born	2 May 1829	Place	Kirtland, Geauga, Ohio	Baptized	1 Nov 1867
	Chr.		Place		Endowed	7 Jan 1846 NAUVO
	Died	2 May 19??	Place		SealPar	3 Feb 1846 NAUVO
	Buried		Place			
	Spouse					
	Married		Place		SealSp	

Family Group Record

Page 1 of 1

Husband Isaac MORLEY				
Born	11 Mar 1786	Place	Montague, Franklin, Massachusetts	LDS ordinance dates
Chr.		Place		Baptized 15 Nov 1830 LIVE
Died	24 Jun 1865	Place	Fairview, Sanpete, Utah	Endowed 23 Dec 1843 POFFI
Buried		Place		SealPar 13 Dec 1939 SLAKE
Married	1844	Place	Nauvoo, Hancock, Illinois	SealSp 14 Jan 1846 NAUVO
Other Spouse Lucy GUNN				
Married	2 Jun 1812	Place		SealSp 23 May 1950 SLAKE
Other Spouse Abigail Leonora SNOW				
Married	1844	Place	Nauvoo, Hancock, Illinois	SealSp 14 Jan 1846 NAUVO
Other Spouse Hannah LIBBY				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp 22 Jan 1846 NAUVO
Other Spouse Eleanor MILLS				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp 22 Jan 1846 NAUVO
Other Spouse Harriet Lucinda COX				
Married	22 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp 22 Jan 1846 NAUVO
Other Spouse Betsey PINKHAM				
Married	27 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp
Husband's father Thomas MORLEY				
Husband's mother Edith MARSH				
Wife Hannah Blakeslee FINCH				
Born	19 Mar 1811	Place	Woodbridge, New Haven, Connecticut	LDS ordinance dates
Chr.		Place		Baptized
Died	16 Apr 1874	Place	Manti, Sanpete, Utah	Endowed
Buried	16 Apr 1874	Place	Manti, Sanpete, Utah	SealPar
Wife's father Daniel FINCH				
Wife's mother Mary BLAKESLEY				
Children List each child in order of birth.				LDS ordinance dates
1 M Joseph Lamoni MORLEY				Temple
Born	15 Jul 1845	Place	Nauvoo, Hancock, Illinois	Baptized
Chr.		Place		Endowed
Died	18 Oct 1846	Place	Winter Quarters, , Iowa	SealPar
Buried		Place		
Spouse				
Married		Place		SealSp
2 M Simeon Thomas MORLEY				
Born	12 Jun 1849	Place	Manti, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died	19 Mar 1853	Place	Manti, Sanpete, Utah	SealPar
Buried		Place		
Spouse				
Married		Place		SealSp
3 F Mary Lenora MORLEY				
Born	26 Mar 1852	Place	Manti, Sanpete, Utah	Baptized
Chr.		Place		Endowed
Died	29 Jan 1918	Place	Molen, Emery, Utah	SealPar
Buried	7 Feb 1918	Place	Molen, Emery, Utah	
Spouse				
Married		Place		SealSp

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LUCY GUNN (MORLEY)

1786 - 1848

Compiled in 2003 by Lenna Cox Wilcock



Lucy Gunn was born at Montague, Hampshire County, Massachusetts, 24 January 1786. Her parents were Asahel Gunn and Lucy Gunn. She married Isaac Morley 20 June 1812, both of them being 26 years of age.

Previous to their marriage, Isaac had journeyed about 600 miles from Massachusetts to the Ohio wilderness and located a spot which he desired for their future home. He bought the land, built a log cabin on it, and returned to Montague to marry his childhood sweetheart and take her to their wilderness home which he had lovingly prepared for her. They were the first settlers in this place which later came to be called Kirtland, Ohio.

They planned well, loading their covered wagon with all needful things to exist outside the confines of civilization, knowing there would be no way to procure them later, and taking along the basic domestic animals and fowls which they desired to have. Lucy's husband was an accomplished woodsman and cooper, and with his tools he would be able to construct buildings, make wooden furniture, buckets, barrels, bins etc. from the plentiful timber in the surrounding forests.

Lucy and her husband Isaac were now planted where the Lord could make good use of them in a few years, where the Saints would gather and the Lord would have a temple erected to do his work.

They had not been long in their new home when a man came by and told Isaac he was called to go serve his country which was at war. This was the War of 1812—the Americans against the British.

Lucy was thus left alone in the wilderness, not knowing if she would ever see her husband again. However she was a woman of great faith and would have the comfort of knowing both she and her husband were in the hands of the Lord and she need not fear.

The daily work, then, of caring for the animals, the gardens and farm, keeping herself warm and fed, were hers and hers alone, for the duration of her husband's absence. In those days the rigors of frontier life necessitated that both girls and boys learn to do the chores, so she had learned these things, and was very capable of chopping the wood, milking the cows (oxen), and doing whatever else was necessary.

While he was in the army, Lucy's husband served as a Captain of the Ohio Militia. After about three months he became so ill he couldn't continue, and one of his friends brought him home as soon as he was able to travel. What a relief, and a time of rejoicing for them both! Lucy had come to no harm. She had seen no human being during those three months of his absence.

After Isaac recovered from his illness, he and Lucy eventually procured a substantial amount of property, and began to prosper. They planted a large orchard, and had the wild maple trees from which they made sugar and syrup, also having various wild nut trees on their property. Grain was an important item, and they planted barley, oats, buckwheat, and wheat, and also raised their garden produce. Lucy made linen cloth from their home-grown flax, and their sheep provided the wool from which Lucy carded, spun, wove and dyed the material for their woolen clothes.

Seven children were subsequently born to Lucy and Isaac, starting in 1813 with Philena, then Lucy Diantha, Editha Ann, Calista, Cordelia, Theresa Arathusa, and Isaac Jr. in 1829. Little Calista died when only two years of age.

The Morleys were of a religious nature, and since Isaac was raised as a Presbyterian, supposedly this type of training and worship was continued in his and Lucy's home. And any education their children received would of necessity be "home-schooling," which naturally would include teaching them the skills of survival.

Lucy and her husband were similar to many other couples living at that time, who also sought land where they could become self-subsisting, and where they would be far enough away from civilization that they would be free from the political and religious oppression so prevalent at that time.

When other settlers began to come to that area the Morley's secluded life in the wilderness changed. People flocking to the west soon established a community by the Morley's farm. This small community grew into a village, with business buildings, a school house and church house. This village was called Kirtland. Later on, for a time, it would be the headquarters of the Church, and a temple would be erected there, the first Temple to built in the Last Dispensation of Time

As the town grew, the demand for Isaac's barrels, kegs, buckets, churns, and tubs increased, and he had a thriving cooper business, and Lucy was able to sell cloth to the tailors who moved into the community.

In 1826 a preacher by the name of Sidney Rigdon introduced the Campbellite religion in the towns surrounding Kirtland. The Campbellites were a group which had broken off from other churches and were trying to live more strictly the teachings of Jesus Christ. Lucy and Isaac joined this church, and soon a church "family" was formed wherein the members had all things in common.

By the time Lucy and Isaac had been married for 18 years they had a family of six wonderful children and were a prosperous and well-respected family in the community. But this manner of life was not to continue, for the Lord had greater blessings and a different plan in mind for this faithful couple's future.

In the fall of 1830, with an open mind they listened to preachers from the newly organized Church of Jesus Christ of Latter day Saints, known as the Mormon Church, who came to Kirtland bringing a message of the *restored gospel of Jesus Christ* and of its attendant Priesthood authority of a living Prophet and Apostles. They soon learned that this Church contained all the truth of the Campbellite Church. And, more importantly, it had additional truths which all other churches lacked.

The Morleys were aware of the attitudes of the citizens in general toward the Mormons, having heard some of the slanderous stories of how evil and terrible Mormons were. They knew of the bitter hatred of the enemy, and they knew that opposition and persecution would be theirs if they accepted "Mormonism." But both Lucy and her husband were willing to sacrifice their all for the cause of truth, and they recognized the truth of the restored gospel when they heard it. On 15 November they took that giant step of faith and were baptized into the Church of Jesus Christ of Latter day Saints, as were their three older children who were of age.

From that time on, their lives were changed. A Branch of the Church was organized in Kirtland. Lucy's husband, Isaac was chosen as the first counselor to the first Bishop—Edward Partridge, and soon Kirtland became the headquarters of the Church.

The Prophet Joseph Smith came to Kirtland, and lived with Lucy's and Isaac's family for that first winter of 1830-31, while a log house was being built for him and his wife there on Isaac's property, (wherein he continued his translation of the Bible.) **What a grand blessing this was for Lucy and her children, to be tutored by the Prophet himself, and for her children to be held upon his knees, and to hear from his own lips his account of the First Vision!** Lucy's older girls were privileged to help the Prophet's wife Emma with her housework. The Morley family became their close friends, and they were loyal and obedient to their beloved Prophet both before and after his death.

Being in the Bishopric, Isaac's efforts were basically directed toward the temporal affairs of the Saints, alleviating the sufferings of the needy, the homeless, the sick, the destitute, along with guiding, and uplifting them spiritually. This was a challenge, for new converts from distant areas were arriving continually.

Much of the time from now on, the care, the decisions and welfare of her family, and the operation of her home and farm would fall upon her shoulders while her husband was to be away from home serving in his ecclesiastical callings.

Persecution by the enemies of the Mormons began increasing in intensity in the Kirtland area. The Saints knew that Kirtland was not to be their inheritance and that they would have to settle elsewhere eventually.

The second year, 2 January 1831, it was revealed to Joseph that Independence, Missouri was the place where their city of Zion, or the New Jerusalem was to be, the land of promise, a city of refuge, a place of safety for the Saints of the Most High God, if they would live righteously and be obedient.

Following this revelation 28 Elders were commissioned to travel by twos to Independence, Jackson County, Missouri, some 600 miles to the west, to prepare and dedicate that place for the establishment of the future city of Zion. Lucy's husband was among those thus chosen. After the spot was dedicated and a town established, Isaac sent word back to Lucy to sell the Morley Farm in Kirtland and come to Independence.

So she and her six children, along with the family of Bishop Partridge started from Kirtland the latter part of October 1832, to join their husbands in the land of Zion—at Jackson County Missouri. They left their comfortable homes and all their possessions except what few things they could carry in their wagons. Having cast their lot with the followers of the Church of Jesus Christ of Latter-day Saints, it became their portion to sacrifice and suffer much for the gospel's sake. They traveled partly by wagon and partly by boat. They were delayed in various places. The weather became rainy and cold, and it took about two months to make that long, difficult, uncomfortable trip before being joyously re-united with their husbands.

Their stay at Independence was short-lived, for angry mobs burned their homes and the Saints were driven from there in mid-winter of 1833-34 with just the clothes on their backs and what they could carry, as they fled for safety to Clay County through snow, with the biting cold wind, over the muddy or frozen ground. There, amid the hundreds of destitute Saints, many of whom sought temporary shelter along the Missouri River bottoms, Lucy became so ill that at one time her life was despaired of.

These suffering exiled Saints were not left hopeless, for the Lord in His mercy uplifted them with wonderful sights in the heavens, which only He could give.

The night of 13 November 1833, a sight appeared to the bivouacked saints along the Missouri River, never to be forgotten. Quoting Elder Parley P. Pratt: "About 2 o'clock the morning of November 13 we were called up by the cry of signs in the heavens. We arose, and to our astonishment all the firmament seemed involved in splendid fireworks, as if every star in the broad expanse had been hurled from its course and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God." — *History of the Church*, by Joseph Smith — Vol 1, p 440

Stephens in his *History of the United States*, p. 455, thus speaks of the same event: "During the fall of 1833 occurred a natural phenomenon of a most wonderful character. This was on the night of the 13th of Nov. It was what is known as the 'meteoric shower,' or the 'falling of the stars.' It was witnessed with amazement and astonishment throughout the entire United States." — Same as above, H.C. by Joseph Smith, p. 440

Joseph Smith, who was in Kirtland added, “. . . The appearance was beautiful, grand, and sublime beyond description. It seemed as if the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints.”

Being the wife of one of the leading Brethren was a great challenge, for the Brethrens' concern necessarily was for the whole Church, and not just for their own families, and thus they were away from home most of the time. How, under such destitute circumstances, Lucy and all the other mothers cared for their children, procured food and clothing would have to be a miracle, in answer to their desperate pleading to their Heavenly Father.

Zion's Camp was the answer to their prayers in this particular case. In 1834, under the direction of the Prophet Joseph, wagon-loads of donated bedding, clothing, food etc, were brought from the Saints in Kirtland, to the relief of their sufferings brothers and sisters in Missouri at this critical time. It was greatly appreciated.

In addition, the Lord also answered the prayers of Lucy's family by sending a young man named Joseph Stewart Allen (who was a member of Zion's Camp) to their aid. He saw their plight, found a home which he rented and moved their family into, and then he stayed and cared for them for a year while their father was away from home. Lucy's 3rd daughter, Lucy Diantha married this good man, Joseph Stewart Allen, 2 September 1835, there in Clay County.

The Church members still living in Kirtland, had completed the Temple, and it was dedicated 27 March 1836, and now it was ready for the blessing of the Saints. Lucy's husband Isaac was called to journey from Ohio to Kirtland, there to receive his Temple blessings and endowments, which he received in April. He was there for the dedication in March, and stayed until the 9th of April.

NOTE OF INTEREST: The following excerpt was taken from *The Heavens Resound*, by Milton V. Backman Jr.

“During a fifteen-week period extending from Jan 21 to May 1, 1836, probably more Latter-Day Saints beheld visions and witnessed other unusual spiritual manifestations than during any other era in the history of the Church. There were reports of Saints' beholding heavenly beings at ten different meetings held during that time. At eight of these meetings, many reported seeing angels, and at five of the services, individuals testified that Jesus, the Savior, appeared. While the Saints were thus communing with heavenly hosts, many prophesied, some spoke in tongues, and others received the gift of interpretation of tongues.”

These occurrences definitely strengthened Isaac and the other Saints, and thus their families. The Saints were ever inclined to be joyful, joining together to sing, or dance, to preach and exhort and to lift the spirits of one another in spite of the hardships they endured.

Isaac and his son-in-law returned from Kirtland having had some wonderful spiritual experiences there. They moved their families from Clay County to Far West. Both families were a great strength in this new Mormon settlement which grew rapidly, Isaac being ordained as Patriarch of the Branch in Far West, in 1837.

Their peace at Far West did not continue long. On October 27, 1838 Governor Boggs issued his infamous and cruel Extermination Order for the Mormons to leave the state of Missouri or be exterminated. After much threatenings, harassment, mob violence, and imprisonment of the leaders, the Saints were driven from their homes, again in winter, February 1839, leaving most of their belongings behind. Lucy's and Isaac's family made it to Quincy or Lima, in Illinois (about 200 miles to the east) and settled nearby, where they and their five children lived in a one-room hut. From this group the town called Yelrome, or the Morley Settlement developed.

Lucy supported her good faithful husband wholeheartedly. And over and over again Isaac proved his value as a leader and compassionate servant by his untiring efforts to alleviate the sufferings of the needy,

disregarding his own discomforts or peril. He served several proselyting missions. In 1841 he was appointed as Stake President at Lima, and also was set apart as a Stake Patriarch. Then his focus became more of a spiritual nature.

In 1844 Joseph Smith, their beloved Prophet was martyred. Mourning and deep sadness pervaded the Church. But the Church of Jesus Christ was not built upon Joseph Smith. Under the leadership of the Twelve Apostles with Brigham Young as the Senior Apostle, the Church continued to flourish and grow in strength, and construction on the Nauvoo Temple continued.

The city of Nauvoo had been built under the inspiration and guidance of their great Prophet, Joseph Smith, and was the nucleus to which members and new converts continued to come. Leaving the Morley Settlement, because of mobocracy, in July of 1845 Lucy and Isaac and their unmarried children were among those who moved to Nauvoo.

A month later, in August, mobs entered Lima, the Morley Settlement, and other nearby settlements. They burned fields and homes, including Lucy's and Isaac's; destroyed everything they could; scattered animals; beat, abused and imprisoned the men, as helpless families fled for safety. Brigham Young asked for volunteers to help, and 134 wagons were dispatched to bring the homeless Saints to Nauvoo, where places were found for their relief.

It was at Nauvoo where Lucy's and Isaac's spiritual development reached a high point. Previous to the Prophet's martyrdom, during the years that the Temple at Nauvoo was being constructed, those men and women of proven integrity and faith were being instructed. Lucy and Isaac were among this group. Meetings had been held regularly in the unfinished Temple, and in homes, and in the President's office, where spiritual manifestations frequently occurred.

Throughout 1846, because of increased threatenings by their enemies to expel them from the state or destroy them, Brigham Young and the leading Brethren were advising the Saints to prepare for an exodus from the state of Illinois, stating, "We must make ready to leave—there is no other recourse." This time they would go so far away they would be out of the reach of their enemy. Joseph Smith had prophesied that they would eventually migrate west to the Rocky Mountains, so the Salt Lake Valley became their goal.

The Saints were organized into companies, and the day of 4 February 1846 was set for the first company to leave Nauvoo. Workers on the Temple worked feverishly day and night, as they attempted to finish it so ordinance work could be done before the Saints had to leave Nauvoo, having to keep sufficient guards to prevent the enemies from thwarting this work, which they continually sought to do.

By 10 December 1845 the Temple was completed sufficiently, and with great joy and rejoicing it was opened to all worthy members to enter and receive the sacred ordinances. From their tutorship under the Prophet's direction, Lucy and Isaac, and others were now prepared to assist with the ordinances of washings, anointings, endowments and sealings of the Saints. And in this beautiful hallowed Nauvoo Temple, Lucy and Isaac were themselves, endowed, and on 14 January 1846, blessed to be sealed as man and wife for eternity and also had their family sealed to them!

The temple was closed 7 February 1846. The sad story was again re-enacted, as families inadequately prepared, must once more leave their homes. From their beautiful city of Nauvoo, the Lord's chosen people were driven under the most trying, pitiful conditions, in the extreme cold of winter. They were finally on their way, headed for the faraway western territory, to the Great Salt Lake Valley which would become their Zion, their place of refuge and peace!

The struggles, sufferings, and extreme hardships the Pioneer Saints endured while crossing the Plains, are well known. When the lead wagons reached the plains of Iowa and Nebraska, it was late summer. Their leader Brigham Young, called a halt, knowing they could not reach the Salt Lake Valley before winter was upon them.

They quickly constructed temporary dwellings, and corrals, and prepared for winter at Council Bluffs and Winter Quarters. More than 15,000 Saints wintered there the first year.

Lucy Gunn Morley wasn't privileged to reach their new haven of safety and peace, for her mortal life ended 3 January 1848 there at Winter Quarters, and she was buried on the Plains of Nebraska. She was 52 years of age. The cause of her death was given as Black Canker. She would have been comforted knowing that all of her children but Isaac Jr. were married, and that her husband would not be left alone, for he had other wives sealed to him. However, she could rejoice that she was sealed for eternity to her husband Isaac, who had been her beloved companion.

To me she was the epitome of faith, integrity and purity, valiant in the service of her Lord and Savior. What a crown of glory she inherits! What gratitude I feel toward her for the tremendous example she was of what I would like to be.



REFERENCES:

Lucy Diantha Morley — history arranged by Lenna C. Wilcock
History of the Church — by Joseph Smith Jr.
Family group sheets of Isaac and Lucy Gunn Morley and their children
Before and After Mt. Pisgah — by Clare B. Christiansen (excerpts from writings of Cordelia Morley Cox)
Isaac Morley's Ancestors and Forbears, written in 1957 — by Florence Cheney: She gives her references as follows: "I have taken references from the Doctrine and Covenants, also the Commentary of the same, newspaper clippings, and items from Church History. From "U.S. History" by Dr. Kuzzy; "The Handbook of Genealogy" published in 1963 by the Church; from relatives I have had much help, particularly Eva Pratt Warner, Opal Cheney Christensen, Vera Morley Ipson, Orson Allen, Isaac Morley Allen, and Afton Cheney."

ADDITIONAL REFERENCES used by Lenna Cox Wilcock:

Heart Throbs of the West — by Kate Carter
Doctrine and Covenants
Early Manti — by A. B. Sidwell
The Gospel in Action (Chapter 21 Isaac Morley)
Six Hundred Years with the Morleys — by Morley Hiref Golden
The Saint and the Savage --- by Kerry Ross Boren
Erastus Snow — by A.K. Larson
Also excerpts from other histories of that time period
Women of Nauvoo, A Key is Turned; Ancient Covenants Restored, page 125



THE KIRTLAND ENDOWMENT

"Most of the unusual spiritual manifestations occurred in the Kirtland Temple at meetings in which members of the priesthood were receiving or were preparing to receive the endowment. Joseph Smith taught that the endowment was a gift of knowledge derived from revelation, a gift of power emitting from God. This gift consisted of instructions relating to the laws of God, including the principle of obedience, and was partially designed to help missionaries to serve with greater power and to give them greater protection. The Prophet said that many would not comprehend the endowment, but that bearers of the priesthood should prepare for this gift by purifying themselves, by cleansing their hearts and their physical bodies. "You need an endowment, brethren," he said, "in order that you may be prepared and able to overcome all things." After instructing the Saints for about three months, the Prophet concluded that the brethren of the priesthood had received "all the necessary

ceremonies” relating to that endowment. He then challenged those who had received the gift to “go forth and build up the kingdom of God.”—(*The Heavens Resound*, by Milton V. Backman, Jr.)



Comments by Lenna Cox Wilcock about the history of
LUCY GUNN (MORLEY)

I have not been able to locate a written history of Lucy Gunn Morley. However, It is not difficult to come up with the basic statistical data from family group sheets to create a skeleton history, and from other histories to round it out. But I know in my heart this woman is very special. Some time ago I was fortunate to find in Lucile’s files a few pages she had copied from the book *Women of Nauvoo*.

I learned that Lucy Gunn Morley and her husband Isaac Morley were members of the “Quorum of the Anointed,” an elect group of 24 couples and a few single persons.. Having this information, in addition to the references listed above, I was able to construct a regular-type history of Lucy Gunn Morley, while keeping in view her high and holy calling in the Quorum of the Anointed.

I would like to record some of the information copied from the book *Women of Nauvoo*, also keeping in mind that the Relief Society was an organization inspired of God, revealed through the Prophet Joseph Smith 17 March 1842. Following is information copied from Lucile’s notes:

P. 124 *Women of Nauvoo*

A Key Is Turned - Ancient Covenants Restored

. . . [Relief Society] organization as a means to prepare the sisters of the Church for temple worship, just as the Church’s priesthood quorum prepared the brethren.

Shortly following this introduction of sacred priesthood ordinances, Bishop Newel K. spoke to the society and exuberantly addressed the sisters about the blessings that awaited them: “Rejoice while contemplating the blessings which will be poured out on the heads of the Saints. God has many precious things to bestow, ever to our astonishment, if we are faithful.” The society’s secretary noted that Bishop Whitney then “rejoiced at the formation of the society, that we might improve our talents and prepare for those blessings which God is soon to bestow upon us.”

Reynolds Cahoon confirmed Joseph’s intention of using the Relief Society as a means to prepare the sisters for temple ordinances when he spoke to the Relief Society in 1843: “You knew no doubt [that] this society is raised by the Lord to prepare us for the great blessings which are for us in the House of the Lord, in the Temple.”

Pres. Joseph Smith arose, spoke of the organization of the society. Said he was deeply interested that it might be built up to the Most High in an acceptable manner, that its rules must be observed--that none should be received into the society but those who were worthy. Proposed that the society go into a close examination of every candidate.

The society should move according to the ancient priesthood, hence they should be a select society, separate from all the evils of the world, choice, virtuous, and holy.

Several of the sisters received their blessings under Joseph’s direction before his death and before the temple was completed. They constituted, along with several men of the Church, the “Quorum of the Anointed”—a group of twenty-four couples and several individual men and women who received the temple endowment ordinances during Joseph Smith’s lifetime.

In May 1843, the way was opened for the first women to receive the blessings of the temple in the “Quorum of the Anointed.” During the evening at Joseph’s store. [We] had a number of prayers and exhortations upon the subject of holiness of heart.

These meetings continued during the spring and early summer before Joseph’s death in late June 1844.

(The thirty sister Saints who received these ordinances were then listed, and Lucy Morley was among them. See p. 126.)

Following the completion of the Nauvoo Temple, a large number of Relief Society sisters worked side by side with the brethren to help administer the temple blessings to over five thousand Saints.

Mary A. Phelps, wife of Charles C. Rich, recalled: “. . . There were Saints working in the temple every day except Saturdays, and a greater part of the night, giving endowments until the first of February. . . . The Spirit of the Lord was greatly manifested during that winter . . .”



The Saints should be a select people, separate from all the evils of the world, choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch’s day, having all the gifts as illustrated to the Church in Paul’s epistles. None should be received into it but those who were worthy; proposed a close examination of every candidate, thus have a select society of the virtuous and those who would walk circumspectly. — *History of the Church*, by Joseph Smith Jr., Vol 4, p. 570

“Elect means to be elected to a certain work.” — H.C. Vol 4, p. 552



WILLIAM DRAPER, SR.

1774 - 1854

Compiled and arranged by Lenna Cox Wilcock, March 2003

From histories by Melba Smith Ziser, Estella Rebecca Draper Burt, Estella Draper Magnus



William Draper, Sr. was born a British subject, 6 September 1774, in "Little Nine Partners," Dutchess Co., New York. He was the third child born to Lydia Rogers Draper and Thomas Draper. The name "Little Nine Partners" was given to one of the many tracts of land granted by the English Crown, or Colonial Governor, to influence Colonial groups or individuals who held the land for speculation. It was not to be given for a nominal price to poor immigrants seeking cheap lands for permanent settlements.

William was five or six years old when his parents moved to Wyoming Valley, Pennsylvania, where he spent most of his young years. This was just prior to the Revolution. They were crucial years during which America was fiercely struggling for her independence. Certainly, William was aware of many great historical events taking place for he was thirteen years old when the Constitution was signed 17 September 1787, and fourteen when New York received her statehood 26 July 1788. He was fifteen years old when George Washington took the oath as the first President of the United States, 30 April 1789.

About 1790 news reached William's parents of an opening to settlement of the Mohawk Valley in Northern New York where a promise was held of much better agricultural land; a prime reason for moving there. Up to this time eight children had been born to Thomas and Lydia. In the fall of 1790 or the spring of 1791 they reached and settled in Rome, New York. Here three more children were born, the last two being twins.

It was not long after the twins were born that William's parents moved to Upper Canada. Estella Rebecca Draper Burt, in her history suggested, as a reason for their moving: "... Lydia (William's mother) did not think it right to rebel against their mother country, nor to fight on the side of the British against their colonists neighbors, so they went to Canada where there was no disturbance."

William, their third child was an independent young man of twenty-one at this time and chose to remain in Rome. He not only liked it there, but he had fallen in love with a young woman by the name of Lydia Lathrop whose family had been among other people of Connecticut who had begun to migrate to the Mohawk Valley about the same time that the Drapers came from the Wyoming Valley. They were married December 24, 1794 in Rome, Oneida Co., New York. Lydia was born November 5, 1775 at Norwich Connecticut to Isaac Lathrop and Lucy Pike. Through her father, Isaac, Lydia is a descendent of the noted Reverend John Lathrop of England.

We can suppose that William Draper and Lydia Lathrop Draper were happily married in spite of the hardships they endured in such raw and heavily timbered area. They built their first home together. They cut the logs and put them together in the only known crude fashion of those early pioneer days. Here, in Rome, New York, they had their first four children: Phoebe born 9 October 1797; Mary 1799/1800; Lucretia, born April 15, 1802, and Fannie born April 2, 1804. They had also taken their nephew Charles, when but a baby, into their home and raised him. Charles was the son of William's oldest brother, Thomas, whose 1st wife had left him and the baby.

"In January 1807 his father sent a faithful Indian friend down from Canada to the states with a message begging William to bring his family to Canada to see his mother before she died." She was extremely ill, and not expected to live. His parents were now living in Richmond Township, Frontenac Co., Ontario, Upper Canada. Even though the northern weather was bitterly cold and they faced a treacherous journey and though Lydia, William's wife, was expecting her fifth child within a few weeks they were determined to go. They, with their

four daughters and nephew Charles, traveled by sleigh and left York State, “. . . and with the Indian as guide they crossed the ice of Lake Erie. It was a dangerous venture but the Indian was a very valuable, capable guide. They also took Charles back to his father.” – (*Information about their children and Charles is from Lois P. Allen's notes, p. 31.*)

“When they reached Richmond they met their Father Thomas out along the road where he could watch for them better. He was chopping trees to occupy his worried mind while waiting. He paid the Indian and gave him some food and he went back to his people well satisfied that he had led the son home in time.

“William's mother died within a few days after their arrival in February, 1807, after giving her blessing to her family.” Lydia Rogers Draper was 60 years of age at the time of her death. – Quotes from *History of William Draper Sr.* by Estella Rebecca Draper Burt.

Shortly after this sad event, the child they were expecting, a son, William Draper Jr., was born to Lydia and William, April 24, 1807 in Frontenac County Canada. Because William's father and brothers and sisters were all living in Upper Canada, and because land was indeed good there, they decided to remain and make this their home. William was well accustomed to living in rugged areas, working with his hands, and he was certainly an experienced pioneer farmer of the soil.

William and Lydia Draper's last five children were born while they were living in Upper Canada. Their entire family of ten children are:

Phoebe born 9 October 1797, at Rome, Oneida, New York
Mary born 1799/1800, at Rome, Oneida, New York
Lucretia, born 15 April 1802, at Rome, Oneida, New York
Fannie born 2 April, 1804, at _____, Onandaga, New York
William Draper, Jr. born 24 April 1807 in Canada
Lydia born 7 October, 1809 at Newcastle, Canada
Zemira born 27 February, 1812 in Northumberland Co., Canada
Marvin born about 1814 in Upper Canada
Alfred Rogers, born about 4 October 1815 in Haldimand, Upper Canada
Carson born 1817/1820, probably in Haldimand

NOTE: On some records, a Charles is listed as being a son of William Sr. and Lydia. According to research done by Joy Thomas, Charles born at Rome, New York, is a son of William's brother Thomas Jr. Draper. Thomas had married in 1789, fathered a child, and then Thomas' wife left him and the young baby Charles. William Sr. had married Lydia Lathrop in 1794, and they took the child Charles into their home, raising him along with their own children, there in Rome. Thomas moved to Canada, and remarried. William and Lydia took Charles back to his father, Thomas Jr., when they moved to Canada in 1807. – *PAF Notes from Lois Palmer Allen, descendant of George Palmer and Phebe Draper.*

William was fond of reading the scriptures. He took the words of the Bible literally, especially he was convinced of the necessity of baptism for the remission of sins. He desired to join a church that believed in such baptism. So 25 July 1818 he was baptized into the Baptist Church when that church was at its peak of popularity, and which he considered as the best one according to his convictions at the time. Lydia was baptized then also. (See p. 12 of Draper PAF Notes by Lois Palmer Allen.)

The object of members was good conduct, avoidance of anger, swearing, cheating, frivolity, adultery, tavern hunting, bad company and whatever else appeared to them to be in the category of sin. It is apparent that William must have had a great influence for good over his children.

(It is interesting to note that the use of musical instruments at church services came gradually, only after bitter opposition. The violin, common instrument of the day, was used for dancing. Methodists and occasionally other sects transferred their hatred for dancing to the instrument which accompanied it, which categorically became “the devil’s own.”)

After being in full Baptist membership for fifteen years, he began to be criticized for believing and teaching that the scriptures were to be understood in accordance to their obvious purport, that the prophecies in the Bible were going to be fulfilled, and that the Israelites would gathered.

It was around this same time that a great religious awakening started in Massachusetts, U.S.A. One religion was contending against another, Baptist, Methodist and Presbyterian. Great confusion and bad feeling ensued. During this tremendous religious disturbance Brigham Young, a missionary from Kirtland, Ohio in the United States, came to Canada preaching and proclaiming that the gospel as taught by Jesus, had been restored to the earth by divine revelation to a latter-day Prophet. He taught that this Prophet, under divine guidance had organized a church like that which existed in the time of Christ. It was called The Church of Jesus Christ of Latter Day Saints. He taught that all of the existing churches were corrupt.

As soon as he heard this missionary preach, William recognized the truths that he had been searching for all his life, and asked for baptism. He was baptized and confirmed 25 March 1833 by Brigham Young, Joseph Young assisting in the confirmation. This was in the Township of Laborough, Canada. The priesthood was conferred upon him in June 1833, and later in the same month he was ordained an Elder by Brigham Young. In the following year William with his wife and most of his family immigrated to Kirtland, Ohio.

William was 61 when he first reached Kirtland and from that time on he devoted most of his time to the Church. He was 31 years older than the prophet Joseph Smith and 29 years the senior of Brigham Young, but with the knowledge and spirit of the Gospel, he possessed all the necessary zeal with which to follow the directions given to the Saints by the leading brethren.

March 27, 1836 the Kirtland Temple was dedicated by the Prophet Joseph Smith. William received his endowments in the Kirtland Temple, and was ordained a High Priest under the hands of Don Carlos Smith and his counselors. (This must have been a partial endowment, or modified in some way.) That same year of 1836 William, in the company of John E. Page went on a mission back to Canada. They baptized many persons and organized a large branch of the Church. In 1837 he was ordained a High Priest under the hands of Don Carlos Smith and his counselors.

In 1838, the time came for them to leave Kirtland, the Saints having to flee from there because of persecution by the enemies of the Mormons.

Kirtland’s Camp was then organized by the first seven presidents of the seventies, assisted by Elder Hyrum Smith, the object of the organization being to move the saints, who desired to go, in a body from Kirtland to Missouri. On the 6th of March 1838, the seventies met in the House of the Lord in a meeting, to formulate a plan for moving the Saints. On 13 March William Draper Sr. is listed as one of the Seventies that met to form the governing resolutions to rule them on the proposed move to Missouri. Each Seventy listed the members of his respective family that would be going on the move. William Sr. listed two members, which would have been himself and his wife, Lydia. (Thomas Draper listed one, and Zemira Draper listed six.) – *History of the Church*, by Joseph Smith, Vol 3, p. 42 and 138, with complete list of men on p. 95.

William was 64 and his wife, Lydia, was 63, when this company left Kirtland, Ohio. They proceeded westward toward Missouri with the Kirtland Camp, but the lack of means and weariness caused William and a part of his family to drop out to recuperate in Sangamon County, Illinois. The Saints who reached Missouri were so brutally treated that they fled to Illinois the next spring. William with his family and those who were still with

him, went southward to Pleasantville where they joined William Draper Jr. Here William assisted in building up a large branch of the Church. In 1841 he moved to Green Plains, Hancock Co., Illinois.

Hostility against the leaders of the Church grew until it culminated in the assassination of its founder and leader, the Prophet Joseph and his brother, Hyrum Smith, in the Carthage jail in Illinois, June 27, 1844.

And in 1845 an angry mob forced William and others living in Green Plains, Hancock County, to leave their homes and seek safety in Nauvoo, Illinois.

All this time Lydia had traveled along with William, accepting the hardships her husband and children had to endure with the Church they had joined. However, all that time she had not accepted the Church. After moving to Nauvoo she asked for baptism. She was baptized and confirmed the same day, 25 December 1845. She and William were both also endowed in the Temple on this date.

So intense were the assaults of their ruthless angry enemies that the Saints realized if they were ever to obtain peace and religious freedom they would have to leave these settled parts of the United States, and go to the unsettled country far to the West. The general evacuation began in February 1846, being forced to leave poorly prepared in the freezing bitter cold of mid-winter.

William and Lydia had by then passed the age of 70. "The great body of the Saints had left, and only a remnant remained, composed of the poor, the weak, the aged and afflicted, who had been unable to get away. They were all anxious to depart, and were exerting all their energies to obtain means for that purpose." (Quote by Janael Hendricks.) They remained in Nauvoo until August 1846, but by the time they reached the west side of the Mississippi, Lydia, worn down by the relentless persecution, could bear no more. Here she died. "She was buried on the bank of the Mississippi River, in a brown dress and a calico apron." – *Quote by Estella Draper Magnus*.

William remained in a camp near her grave until the spring of 1847, when in company with his son and daughter-in-law, Zemira and Amy Terry Draper, he moved on to the Missouri River Camps. That same year of 1847, William resumed his westerly march and after reaching Council Bluffs, Iowa he married Marie or Mary Louise Allard. Here, in 1848, William was ordained a Patriarch of the Branches of the Church in the Pottawattamie Lands of Iowa, under the hands of Elder George A. Smith, by orders of the First Presidency. – *Estella Draper Magnus*.

"As he got older, he desired to come to Utah to be with his sons and their families, so in April 1851 he wrote a letter to the authorities and it was read in Conference: Elder William Draper Sr. Patriarch of the Pottawattamie Branch, desires to go to the Valley, and he wishes those who are indebted to him to pay him, with as little delay as possible. He is ever ready to attend to his duties of his calling, and those who may wish his services had better secure them while he is still in their midst, and by so doing may secure virtues and benefits of his office, while he may gain favor from you to an extent that he will be enabled to provide himself with the means and comforts necessary for his long journey." – *Estella Draper Magnus*

He left Iowa in July 1852 in the Robert Weimer Company, and arrived in Salt Lake, 15 September 1852. His sons were established in Draper, Utah, and wanting to be with them, that is where he made his home. Notwithstanding his age and the severe experiences he had been called to pass through, he continued to work with his hands to within a short period of the time he was summoned to pass beyond the veil, which happened at Draperville in Great Salt Lake County on the 24th day of December 1854 at the advanced age of 80 years, 3 months and 18 days.

Robert H. Jensen Jr. writes about William Draper, quote: "He blessed many homes with his patience and lifted many downhearted spirits with his love for them. He was buried in the Draper Cemetery, where his

descendants have placed a very imposing headstone over his grave. It reads: William Draper Sen. Patriarch & Pioneer, born 9/6/1776," (he gave b. 1774). (A census indicates that he was a chair-maker, a carpenter. – *Draper PAF notes of Lois P. Allen, p. 32*)

That William remained faithful and active in the Church is made manifest by an article in the *Deseret News* dated February 22, 1855 which reads in part as follows: "Having, by his industry, accumulated an outfit, he started for and arrived in these valleys in 1852. And in April 1854 united with the High Priests in Great Salt Lake City; and since then has administered about 250 Patriarchal Blessings.

"He went calmly to his rest, as only the faithful can, and his works will follow him, and his spirit is rejoicing and operating in a wider sphere of intelligence preparatory to receiving a glorious body in the Resurrection." A later note in the same paper, dated March 1, 1855, adds: He left a numerous posterity, his children, grandchildren and great grandchildren numbering about 150.



Pioneer life in Canada as William Sr. and Lydia Lathrop Draper Knew It

By Melba Smith Ziser (edited)

Farm implements and tools were few and crude until the 1840's. Most farmers had but few of the necessary tools. The usual log house was about 20 feet long, and was sometimes 18 feet high so as to create a small loft or upstairs bedroom, quite often used as a sleeping room for the children. This loft was approached by a ladder, sometimes from the outside. The log house had seldom more than one window and often had none at all. After a shanty was built, the ends of logs were sawed off and the cracks chinked with wedge-shaped pieces of wood and plastered with clay inside and out. Where clay was not obtainable moss was used. Showy lady slippers, wild orange lily, harebell, hops, the Canadian ivy or Virginia creeper covered the outside walls of the cabins.

From the days of early settlement many of the homes of Kingston were of limestone because of the abundance of it in the vicinity, but even in these and others of the better types in the towns, during winter, water commonly froze in one's bedroom during the night. Even those who had stoves had difficulty in their construction and management.

Candles were cheap, and in general, used. Matches were unknown. Flint and tinder was the usual method of striking a light. Candles and a crude fireplace provided the only means of heating and cooking, the only light during the long winter evenings.

The commonest "clinger" of the wild plants of Canada for a log house was the hop, which was the principal ingredient in making the yeast with which household bread was "raised." Bread, always homemade, was generally baked in outside ovens. Such ovens were sometimes hollowed buttonwood trees. Salt, flour, water and milk with boiled hops were used to "raise the bread fermentation." Wheat bread was more usual, but corn and buckwheat flours were also used. Cornmeal was a favorite for johnny cake.

Potatoes did not usually grow well in "the bush" (or garden). Turnips, cabbage and others were luxuries, but became more common as the land was cleared and root houses constructed for storage. Pumpkins were a staple food. Pies of wild fruits and cakes were made when fine flour was available. Wild strawberries grew in profusion and were largely used until the middle of the 19th century. The tomato was considered poisonous, but its beauty led to its hanging in the home as a "love apple."

The basic foundation of the settlers' meals was pork, flour, potatoes and corn. There was always great difficulty, except in winter, in transporting provisions from "The Front." Pork and flour in barrels were easiest

carried. A 200 pound barrel of pork usually was worth about \$20, and a 186 pound barrel of flour from \$7 to \$12. When it became possible to keep cattle over the winter, buttermilk and cheese were common foods. Game and fish were readily available.

A characteristic pioneer activity was the preparation of apples in slices, to store for apple pies, and there is more truth than poetry in the verse description of the result of many an apple-paring bee:

“At first they don’t take half the peeling off,
Then on a dirty cord they’re strung.
Then from some chamber window hung;
Where they serve as roosts for flies
Until they’re ready to make pies.”

Clothing was often as crude as their food, but in general the settler’s wardrobe depended upon his stock of clothes when he arrived in Canada, for few had money to buy any for several years. Brown or grey homespun was common. From Loyalist times flax was grown and processed with wool, was woven into homespun, which was dyed with the use of butternut or walnut bark, among the native dyes. Many people—men, women and children went barefoot all summer by choice. Shoes were commonly homemade, or if money was available, ordered from an itinerant shoemaker or one established in the nearest town. So great was the scarcity of clothing that in “bush” settlements it was not unusual to attend church in ordinary working clothes.

The general run of settlers were indifferent to both education and religion. Children were considered an asset to employment in a workshop or on the farm. Access to schools was difficult. Poor buildings and equipment and inefficient teaching contributed to a general dislike of education. The early teacher’s meager salary, usually met by a payment per pupil, was from 25 cents to 75 cents a month and seldom in cash. The pioneer teacher’s usual dilemma was to get each and all of the smallest children, as well as their elders, ranged around the wall to work at something within their capabilities. Quill pens were used in writing and other subjects might be reading, spelling, arithmetic and geography, but seldom anything else.

Almost every farmer who had a sugar bush spent a few weeks in the spring at sugar-making. It was estimated that the amount of maple sugar-making annually in the 1630’s and 40’s reached an average of 100 pounds per family. Though it was a laborious task, it was usually a merry time among the young people.

In 1809 the steamship, built at Montreal by John Molson, was the first in Canada. During the 1820’s the steam boats were operated under considerable difficulty. At the commencement of 1817 the Kingston, or York Road, was complete to York, and it was the first to carry on long-distance land transportation. Stage and sleighs operated on the route during the winter, but at other seasons this and most other ways were little used except by travelers on horseback.



SOURCES OF INFORMATION:

History of William Draper Sr. and Lydia Lathrop, by Estella Rebecca Draper Burt

William Draper Sr., written and compiled by Melba Smith Ziser

William Draper Sr., submitted by Jenael Hendricks; taken from the two following sources:

William Draper Sr., Lydia Lathrop Draper, by Estella Draper Magnus

The Mormon Drapers, by Debert M. Draper

Research notes and Statistical Data by Lois P. Allen, in possession of Lucile W. Brubaker

History of the Church, by Joseph Smith, Vol 3.

Family Group Record

Page 1 of 2

Husband William Draper Sr				
Born	6 Sep 1774	Place	Wyoming Valley, Luzerne, Penn	LDS ordinance dates
Chr.		Place		Baptized 23 Mar 1833
Died	24 Dec 1854	Place	Draper, Salt Lake, Utah	Endowed 25 Dec 1845
Buried	Dec 1854	Place	Draper, Salt Lake, Utah	SealPar 5 Dec 1928
Married	Aft 7 Jan 1797	Place	Rome, Herkimer (now Oneida) New York	SealSp 20 Mar 1853
Other Spouse	Marie Or Mary Louise Allard			
Married	3 Jun 1849	Place	Kanesville, Pottawattamie, Iowa	SealSp 20 Mar 1853
Husband's father	Thomas Draper			
Husband's mother	Lydia Rogers			
Wife Lydia Lathrop				
Born	5 Nov 1775	Place	Norwich, New London, Connecticut	LDS ordinance dates
Chr.	25 Jul 1818	Place	Cramahe Twp, Northumberland, Ontario, Canada	Baptized 25 Dec 1845
Died	Aft 17 Sep 1846	Place	Near Montrose, Lee, Iowa	Endowed 25 Dec 1845
Buried		Place		SealPar 23 Mar 1928
Wife's father	Isaac Lathrop			
Wife's mother	Lucy Pike			
Children List each child in order of birth.				LDS ordinance dates
1 F Phebe Draper				
Born	9 Oct 1797	Place	Rome, Oneida, New York	Baptized 17 Feb 1833
Chr.		Place		Endowed 24 Dec 1845
Died	28 Feb 1879	Place	Draper, Salt Lake, Utah	SealPar 24 Jun 1932
Buried	1879	Place	Draper, Salt Lake, Utah	
Spouse	George Palmer Jr.			
Married	8 Apr 1815	Place	Cramahe Twp, Northumberland, Ontario, Canada	SealSp 1 Oct 1924
Spouse	Ebenezer Brown			
Married	28 Aug 1842	Place	Pleasant Vale, Pike, Illinois	SealSp 24 Jan 1852
2 F Mary (Polly) Draper				
Born	1799/1800	Place	Rome, Oneida, New York	Baptized 20 Mar 1928
Chr.		Place		Endowed 28 Sep 1928
Died		Place		SealPar 17 May 1956
Buried		Place		
Spouse	Peter Lawson			
Married	1819	Place	OF HALDIMAND twp	SealSp 29 Aug 1996
Spouse	John Dawson or Dobs			
Married		Place		SealSp 29 Aug 1996
3 F Lucretia Draper				
Born	15 Apr 1802	Place	Rome, Oneida, New York	Baptized 20 Mar 1928
Chr.		Place		Endowed 29 Jun 1883
Died		Place		SealPar 24 Jun 1932
Buried		Place		
Spouse	John Gaylord			
Married	23 Jan 1824	Place	Kingston, Frontenac, Midland District, Ontario Canada	SealSp 4 Feb 1993
Spouse	John Fowler			
Married		Place		SealSp 29 Aug 1996
4 F Fanny Adelia Draper				
Born	2 Apr 1804	Place	, Onondaga, New York	Baptized 20 Mar 1833
Chr.		Place		Endowed 13 Jun 1883
Died	21 Jul 1865	Place	Tarkio Twp, Atchison, Missouri	SealPar 24 Jun 1932
Buried	Jul 1865	Place	Lincoln, Atchison, Missouri	
Spouse	John Van Leuven Jr			
Married	23 Jan 1824	Place	Kingston, Frontenac, Midland District, Ontario Canada	SealSp 4 Feb 1993
5 M William Draper Jr				
Born	24 Apr 1807	Place	Richmond Twp, Lennox & Addington, Ontario	Baptized 20 Mar 1833
Chr.		Place		Endowed 27 Jan 1846
Died	28 May 1886	Place	Freedom, Sanpete, Utah	SealPar 24 Jun 1932
Buried	30 May 1886	Place	Freedom, Sanpete, Utah	
Spouse	Elizabeth STAKER			
Married	11 Jun 1827	Place	Kingston, Frontenac, Midland District, Ontario Canada	SealSp 28 Jan 1846
Spouse	Martha Raymer			
Married	28 Jan 1846	Place	Nauvoo, Hancock, Illinois	SealSp 22 Aug 1877
Spouse	Mary Ann MANHARD			
Married	27 Apr 1848	Place	, Iowa	SealSp 27 Apr 1848
Spouse	Maria Thompson			
Married	6 May 1848	Place	Winter Quarters, Douglas, Nebraska	SealSp
Prepared by	L Brubaker		Address	HC66 Box 317A
Phone	(208) 983-5324 OR 0670			Kooskia, ID 83539
E-mail address				
Date prepared	15 Jun 2003			

Family Group Record

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Husband William Draper Sr				
Wife Lydia Lathrop				
Children List each child in order of birth.		LDS ordinance dates		Temple
5	M	William Draper Jr		
		Spouse	Mary HOWARTH	
		Married	18 Dec 1853	Place Freedom, Sanpete, Utah
		Spouse	Fanny Newton	
		Married	18 Dec 1853	Place Salt Lake City, S.L., Utah
		Spouse	Ruth Hannah Newton	
		Married	17 Apr 1854	Place Salt Lake City, SALT LAKE, Utah
		Spouse	Martha Ann Satterle	
		Married		Place
6	F	Lydia Draper		
		Born	7 Oct 1809	Place Cramahe Township, Northumberland, O, Upper Canada
		Chr.		Place
		Died	6 Dec 1893	Place San Bernardino, San Bernardino, California
		Buried		Place
		Spouse	Frederick Matthew Van Leuven	
		Married	14 Feb 1827	Place Kingston, Frontenac, Midland District, Ontario Canada
				SealSp 19 Jan 1846 NAUVO
7	M	Zemira Draper		
		Born	27 Feb 1812	Place Cramahe Township, Northumberland, Ontario, Canada
		Chr.		Place
		Died	9 Jan 1876	Place Rockville, Washington, Utah
		Buried	Jan 1876	Place Rockville, Washington, Utah
		Spouse	Ellen Agnes BRADSHAW	
		Married	15 Sep 1838	Place , Eagar, Illinois
				SealSp 9 Apr 1853 POFFI
		Spouse	Amy Terry	
		Married	30 Jan 1842	Place Pleasant Vale, Pike County, Illinois
				SealSp 9 Apr 1853 POFFI
8	M	Marvin Draper		
		Born	Abt 1814	Place Cramahe Township, Northumberland, Ontario, Canada
		Chr.		Place
		Died		Place
		Buried		Place
		Spouse		
		Married		Place
				SealSp
9	M	Alfred Roger or Rogers Draper		
		Born	4 Oct 1815	Place Haldimand Twp, Northumberland, Upper Canada, Ontario
		Chr.		Place
		Died	Aft 1850	Place Of Adams County, Illinois
		Buried		Place
		Spouse	Mary STAKER	
		Married	Dec 1835	Place Kirtland, geaug (now Lake), Ohio
				SealSp 24 Jun 1932 SLAKE
		Spouse	Sarah Bunnell Bennett	
		Married	16 Nov 1848	Place , Pike, Illinois
				SealSp 5 Jan 1994 JRIVE
		Spouse	Catherine DeVol	
		Married	27 Jul 1849	Place , Adams County, Illinois
				SealSp 22 Feb 1996 JRIVE
10	M	Carson Draper		
		Born	1817/1820	Place prob Haldimand, Northumberland, Ontario, Canada
		Chr.		Place
		Died	6 Dec 1893	Place Canada
		Buried		Place
		Spouse		
		Married		Place
				SealSp

LYDIA LATHROP (DRAPER)

1775 - 1846

Compiled and arranged by Lenna Cox Wilcock



Lydia Lathrop, born 5 November 1775, in Norwich, New Haven, Connecticut, was the daughter of Isaac and Lucy Pike Lathrop. She was the third great granddaughter of Reverend John Lathrop, who was exiled from England and came to America because of his break from the Church of England, for religious freedom, in 1623. (He was the common ancestor of such prominent church men as the Prophet Joseph Smith, Wilford Woodruff, Orson and Parley P. Pratt, Oliver Cowdery, Peter Newton, William Draper, Stillman Pond, and many others; even Franklin D. Roosevelt traces his ancestry back to this Lathrop).

On 7 January 1797 Lydia married William Draper, Sr. in Rome, Oneida County, New York. Her folks had moved, with others migrating from Connecticut to the Mohawk Valley in New York, and that is where she met William.

Her husband, William Draper, Sr. was born 6 September 1774 in Wyoming, Lucerne, Pennsylvania. He was the third of eleven children born to Thomas and Lydia Rogers Draper. William's parents moved to Canada before she and William were married.

From her husband's history we read: "They built their first home together. They cut the logs and put them together in the only known crude fashion of those early pioneer days." Here in Rome, New York they had their first four children—all daughters. They also raised a nephew, Charles, the son of William's oldest brother Thomas, whose wife left him and the baby.

Lydia was expecting her fifth child when word was brought by an Indian from William's father in Canada, begging William to bring his family to see his ill mother before she died. This was in mid-winter, and in Lydia's condition it would be a very difficult journey, but they determined that they would go. They left in February 1807, taking their four daughters and their nephew Charles with them in a sleigh, and with the experienced Indian guide they crossed over the frozen Lake Erie, and arrived safely. A few days later William's mother passed away. They were grateful to be there for her blessing while she was yet alive.

Two months later, Lydia's expected child was born—William Draper Jr., 24 April 1807 at Frontenac Co. Canada. They made the decision to remain in Canada, as all of William's family lived there, his widowed father, his brothers and his sisters, including Thomas, and now Charles was back with his father who had remarried. Five more children were born to Lydia and William in Canada, making a total of ten, as follows:

Phoebe, b 9 Oct 1797 at Rome, New York
Mary, b 1799 or 1800, at Rome, New York
Lucretia, b 15 April 1802, at Rome, New York
Fanny Adelia, b 2 April 1804, at Onondaga, New York
William Jr., b 24 April 1807, at Richmond, Ontario, Canada
Lydia, b 7 Oct 1809, at Cramahe, Canada
Zemira, b 17 February 1812, at Cramahe, Canada
Marvin, b abt 1814, at Cramahe, Canada
Alfred Rogers, b 4 Oct 1815, at Haldimand, Canada
Carson, b 1817 or 1820, probably at Haldimand, Canada

md 8 Apr 1815, George Palmer, Jr.
md 1819, Peter Lawson
md 23 Jan 1824, John Gaylord
md 23 Jan 1824, John Van Leuven, Jr.
md 11 Jun 1827, Elizabeth Staker
md 14 Feb 1827, Frederick M. Van Leuven
md 15 Sep 1838, Ellen Agnes Bradshaw

md Dec 1835, Mary Staker

Lydia's husband, William had always been of a religious nature, being fond of reading the scriptures. He was convinced that baptism for the remission of sins was a necessity, so he joined the Baptist Church, which believed in such baptism, he and Lydia being baptized the same time, 25 July 1818.

After being in full Baptist membership for fifteen years, William began to be criticized for believing and teaching that the scriptures were to be understood in accordance to their obvious purport, that the prophecies in the Bible were going to be fulfilled, and that the Israelites would be gathered. This criticism didn't change his mind; he continued to believe as his conscience dictated.

Then in 1833 he heard Brigham Young preach Mormonism when he was on his Canadian Mission. As soon as William heard it, he recognized the truths that he had been searching for all his life. He was baptized and confirmed 25 March 1833, by Brigham Young. Five of his children were also baptized in 1833, Phebe, Fanny, William Jr., Lydia, and Zemira. These five also left Canada and joined the main body of the Saints, though not all at the same time.

Lydia, William's wife, however, didn't join the Mormon Church, but she supported her husband, when he wished to move to the United States and join with the main group of the Church located at Kirtland Ohio. They moved there in 1835.

William had been ordained as an Elder in the Church, and in 1836 he was sent back to Canada as a missionary to preach the gospel. He and his companion, John E. Page, were very successful, baptizing many people, and they organized a large Branch of the Church there. Upon returning to Kirtland, he was ordained in 1837 as a High Priest, and all his life was very diligent and active in his Church.

There was much opposition to the Mormon Church coming from the non-believers there in Ohio, and persecution became so bitter and severe that the leaders thought it best to move the entire membership of the Church from Kirtland to Missouri, where many of the Saints were already gathered.

Thus, Lydia and her husband were with the group called Kirtland Camp, which left for Missouri in 1838. Also in this group were William's brother Thomas, and Zemira Draper who had six members in his family. They didn't go all the way to Missouri, because of lack of funds, and because of weariness. – *History of the Church*, by Joseph Smith, p. 98 and 138.

They stopped to recuperate, and ended up at Pleasant Vale, Pikes County, Illinois where their son William Jr. and his family were living. There, Lydia's husband helped build up a large Branch of the Church. From there they moved to Green Plaines, Hancock County, Illinois, in 1841, only to be forced by their enemies to leave there, and they then sought safety in Nauvoo.

All this time Lydia, as William's devoted wife, had traveled along, accepting his hardships but not accepting his church. From some histories written of their lives, we are told that Lydia was proud of her heritage as being a descendent of the famous Puritan, Reverend John Lathrop, and remained loyal to her Puritan beliefs. However, after moving to Nauvoo, she asked for baptism into the Mormon Church. She was baptized and confirmed on Christmas day, 25 December 1845. She and her husband, William were also endowed in the temple on this same day.

In winter of 1845-1846 the persecutions became so severe that most of the Latter-day Saints left their homes in February and early spring. Lydia and William were both over 70 years of age, and according to some histories, the only members of the Church who were still in Nauvoo were the weaker and aged ones and those too poor to get away.

The Drapers left Nauvoo 17 September 1846, and crossed the Mississippi River. Because of Lydia's frail condition, they were forced to stop as soon as they had crossed the river to safety. The exposure and difficulty was more than she could endure, and there on the banks of the Mississippi River she died, and there she was buried, "in a brown dress and calico apron." She was nearly 71. The date is not known for sure, being given as "after Aug/Sept/Oct. 1846."



REFERENCES

History of William Draper Sr. and Lydia Lathrop, by Estella Rebecca Draper Burt
History of William Draper Sr., written and compiled by Melba Smith Ziser
Research notes and Statistical Data by Lois P. Allen, in possession of Lucile W. Brubaker
History of the Church, by Jos. Smith, Vol. 3, p. 98 and 138.
History of Rev. John Lothrop

JOHN BOURNE CHATTERLEY

1780 - 1862

By Minnie Chatterley, great-granddaughter
Additions and Comments by Lenna Cox Wilcock, September 2003



John Bourne Chatterley was born 12 December 1780 in Birmingham, England. He was the son of Joseph Chatterley and Elizabeth Merry. He married Ann Nuttall about 1801, and they raised a family of six children: Margaret born 29 September 1802, Joseph born 17 April 1807, Mary born 17 August 1810, Helen born 16 June 1811, John born 2 January 1816, and Sarah born 16 July 1818. The family home was at Radcliffe, Lancaster, England.

John Bourne Chatterley was the first of the Chatterley family to join the Church. He was baptized 20 September 1848. His wife, Ann Nuttall Chatterley died in 1850—the same year that their son Joseph and family, and their daughter Sarah Chatterley Kay and husband John R. Kay and their three children left England to emigrate to Utah.

Three months after they had set sail to emigrate to Utah, John Bourne Chatterley decided to emigrate. He was then 70 years of age.

(COMMENT: Reason would suggest that the aged father would not want to make that long difficult journey with no others of his own family with him. Nor would he want to stay behind in England if all of his living family were emigrating to Utah with that first group. It is more reasonable that the family of his daughter Sarah Chatterley Kay went with the second group, and that they took her father John Bourne with them.

No mention is made of the one other living daughter Helen (Ellen) moving to Utah, but the family records show that she was married to John Peacock WOOD November 1851 in Salt Lake City, Utah, by Brigham Young. The Chatterleys reached Utah in September of 1851, one month before her marriage. The family group record shows that Helen married Richard SANFORD 1 January 1833, which would have been in England, and they may have had children also. Whether he died or whether she left him to emigrate to Utah is not recorded.

There are discrepancies in the dates of baptisms and of incidents recorded in his history, and in the history of his son Joseph. Until these are verified, the story will just remain as is.)

His son, Joseph and company had stopped in St. Louis, Missouri for several months to build wagons to cross the plains. This was unknown to him, but it gave him a chance to overtake them at St. Louis, which he did. There was great rejoicing upon his arrival to St. Louis, where they made preparations over the winter to cross the plains.

John Bourne and his children and grandchildren crossed the plains during the summer of 1851 with the John Brown Company in which his son Joseph was a captain of ten wagons, and he, John Bourne was a teamster of one of the wagons.

They arrived in Salt Lake Valley in September of 1851, and then continued on that same year, to Cedar City, Iron County, Utah, where he lived about three years.

After the death of his son Joseph, he and James Thorpe (adopted son of Joseph) moved north to live with his daughter Sarah Kay and family at Wellsville, Utah.

He lived for eight years in Utah where he had the association of his beloved children and grand-children, and was active in his Church. He died in 1862, at the age of 82 years.



Family Group Record

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Husband John Bourne CHATTERLEY					
Born	Jul 1780	Place	Birmingham, Warwickshire, England	LDS ordinance dates	Temple
Chr.		Place		Baptized	27 Jun 1848
Died	22 Oct 1862	Place	Wellsville, Cache, Utah	Endowed	1 Mar 1852
Buried		Place		SealPar	5 Apr 1970
Married	1 Aug 1802	Place	St. Mary, Bury, Lancashire, England	SealSp	13 Jul 1933
Husband's father					
Husband's mother					
Wife Ann NUTTALL					
Born	1773	Place	Of Bury, Lancashire, England	LDS ordinance dates	Temple
Chr.		Place		Baptized	18 Jun 1873
Died	26 Sep 1846	Place	Pilkington, Lancashire, England	Endowed	19 Apr 1882
Buried	30 Sep 1846	Place	St. Thomas, Radcliffe, Lancashire, England	SealPar	8 Nov 1991
Wife's father		Thomas NUTTALL			
Wife's mother		Ann (Hannah) HOLT			
Children List each child in order of birth.				LDS ordinance dates	Temple
1 F Margaret CHATTERLEY					
Born	29 Aug 1802	Place	Elton, St. Mary, Bury, Lancashire, England	Baptized	18 Jun 1873
Chr.	24 Oct 1802	Place	St. Mary, Bury, Lancashire, England	Endowed	20 Apr 1882
Died	10 May 1847	Place		SealPar	13 Jul 1933
Buried		Place			SLAKE
Spouse					
Married		Place		SealSp	
2 M John CHATTERLEY					
Born	15 Oct 1803	Place	Walmersley, St. Mary, Bury, Lancashire, England	Baptized	9 Feb 1970
Chr.	6 Nov 1803	Place	St. Mary, Bury, Lancashire, England	Endowed	4 Mar 1970
Died		Place		SealPar	9 Mar 1970
Buried		Place			LOGAN
Spouse					
Married		Place		SealSp	
3 M Joseph CHATTERLEY					
Born	17 Apr 1807	Place	Bury, Lancashire, England	Baptized	25 Jun 1847
Chr.		Place		Endowed	21 Feb 1852
Died	7 Sep 1853	Place	Cedar City, Iron, Utah	SealPar	13 Jul 1933
Buried		Place			SLAKE
Spouse		Nancy MORTON			
Married	26 Oct 1834	Place	St. John, Manchester, Lancashire, England	SealSp	18 Jun 1891
Spouse		Catherine CLARK (Corlett)			
Married	21 Feb 1852	Place	Provo, Utah, Utah	SealSp	21 Feb 1852
		POFFI			
4 F Mary CHATTERLEY					
Born	31 Aug 1810	Place	Elton, St. Mary, Bury, Lancashire, England	Baptized	10 Feb 1970
Chr.	23 Sep 1810	Place	St. Mary, Bury, Lancashire, England	Endowed	16 Mar 1970
Died		Place		SealPar	13 Jul 1933
Buried		Place			SLAKE
Spouse					
Married		Place		SealSp	
5 F Helen (Ellen) CHATTERLEY					
Born	16 Jun 1812	Place	Hinds, Lancashire, England	Baptized	15 Aug 1847
Chr.		Place		Endowed	13 Jun 1856
Died	14 Jan 1876	Place	Willard, Box Elder, Utah	SealPar	13 Jul 1933
Buried	16 Jan 1876	Place	Willard, Box Elder, Utah		SLAKE
Spouse		John Peacock WOOD			
Married	29 Nov 1851	Place	Brigham Young's Ofc, Salt Lake City, Salt Lake, Utah	SealSp	
Spouse		Richard SANDIFORD			
Married	1 Jan 1833	Place		SealSp	
6 M John CHATTERLEY					
Born	2 Jan 1816	Place	Prestwich, St. Mary, Bury, Lancashire, England	Baptized	Child
Chr.	11 Feb 1816	Place	St. Mary, Bury, Lancashire, England	Endowed	Child
Died	12 Jan 1821	Place		SealPar	13 Jul 1933
Buried		Place			SLAKE
Spouse					
Married		Place		SealSp	
7 F Sarah CHATTERLEY					
Born	5 Aug 1818	Place	Prestwich, St. Mary, Bury, Lancashire, England	Baptized	13 Aug 1848
Chr.	23 Aug 1818	Place	St. Mary, Bury, Lancashire, England	Endowed	1 Mar 1852
Died	9 Apr 1884	Place	Taylor, Apache, Arizona	SealPar	8 Nov 1991
Buried		Place			SGEOR
Spouse		John KAY			
Married	31 May 1840	Place	St. Mary, Bury, Lancashire, England	SealSp	

BIOGRAPHY OF JOHN LOTHROPP

1584-1653

By Richard W. Price

To his numerous and ever increasing family,
and to all who love the name and memory of JOHN LOTHROPP
This work is respectfully dedicated



PREFACE

John Lothrop has been ranked as one of the four most prominent colonial ministers in America. His spiritual and political strength not only was emulated by his sons and daughters, but has been evidenced in the lives of thousands of his descendants in the past four centuries. They include presidents of the United States, a prime minister of Canada, authors, financiers, politicians, and last but certainly not least, key leaders among religious groups throughout the centuries and spanning the continent.

To commemorate the 400th anniversary of the birth of John Lothrop, a grand old Puritan whose life seems to have perfectly mingled intense integrity and boundless charity for others, I have prepared this second revised edition of his history and genealogy. Because he is my ninth great-grandfather, it has been a labor of love as well as professional dedication.

Special thanks are due to the countless hours invested by the professional staff of Richard W. Price & Associates, particularly Andrea C. Osinchak; the talents of genealogist and historian Arlene H. Eakle, genealogist Gary Boyd Roberts who prepared the descending pedigrees, and Lavina Fielding Anderson of Editing, Inc., who honed and polished the final manuscript.

Although any research project of this magnitude owes a great debt to many libraries, special appreciation goes to the staff of the Sturgis Library in Barnstable, Massachusetts, which houses the Lothrop Bible.

JOHN LOTHROPP
(1584-1653)

Reformer, Sufferer, Puritan, Man of God

In the East Riding of Yorkshire, 180 miles due north of London, lies the small parish of Lowthorpe. The old Danish termination thorpe, usually altered to throp, refers to an outlying farmstead or hamlet. The Lowthorpe church, dedicated to Saint Martin during the reign of Richard II (1377-1400), was originally a very handsome structure; but in the twentieth century it stands partially ruined and the tower and chancel are almost entirely overgrown with ivy. The Gothic architecture of the church indicates that it was built about the time of Edward III (1327-77). One of its chaplains, not surprisingly, was Robert de Louthorp.

Today the parish has 181 residents; but the family names of Lowthorp, Lothrop, Lathrop, and other variations scattered around the world derive from this parish. John Lothrop, a man historians called “vexed and troubled,” was born here and would make his influence felt in the religious life of two countries.

From early English histories we discover interesting entries about various Lowthorpes of this parish and its vicinity:

1216–Walter de Lowthorpe is elected sheriff of Yorkshire.

1287–Robert and Richard Lowthorp of Whepsted, Suffolk, are licensed by Edward I to give land in support of certain chaplains celebrating mass daily in the chapel there.

1292–Walter de Lowthorpe is summoned to answer to King Edward I for attempting to regulate the distribution of beer of his tenants without a license from the king. Walter defends himself on the grounds that distributing beer had been an ancient custom of his ancestors.

1474–Robert Lowthorp of Bridlington makes his will, which was proved at York. He gives his landed estate to his relatives in Cherry Burton and Lowthorpe.¹

The proven pedigree of John Lothrop begins with John Lowthrop, his great-grandfather. Early in the sixteenth century, John Lowthrop was living in Cherry Burton and held extensive lands there – and in neighboring areas. He appeared on a Yorkshire subsidy roll where he was assessed twice as much as any other inhabitant of the parish because he owned at least twice as much property. John Lowthrop's estate went to his son Robert.

Robert must have been shrewd or lucky or both, for during his lifetime, those properties increased considerably. Robert's oldest son, Thomas, was born in Cherry Burton. About 1576 Thomas moved to Etton, the parish bordering Cherry Burton, and it was there in 1584 that his son, our John, was born. Thomas died in Etton in 1606 when John was twenty-two years old and a student at Cambridge.

Little is known about John until his matriculation at Queens College, Cambridge, in 1601. He received his Bachelor of Arts degree in 1605 and in 1607, on his twenty-third birthday, John was ordained a deacon by the Bishop of Lincoln and began service for the Church of England as a curate of Bennington, Hertfordshire. After graduation in 1609 with a Master of Arts degree, John Lothrop was admitted as the perpetual curate in charge of the Egerton Church in Kent, a parish four miles east of Eastwell and forty-eight miles southeast of London (see map, p.23). This was the second and last parish in which he officiated for the Anglican Church. The Egerton Church was a beautiful structure standing on the summit of a rounded hill and visible from a great distance. On 10 October 1610, while curate of Egerton Church, John was wed in the neighboring parish of Eastwell to Hannah Howse, the daughter of John and Alice Howse. John Howse was rector of Eastwell, the church to which Egerton was curacy. John had, coincidentally, been the curate at Egerton previously.

During the decades preceding John Lothrop's ordination to the curacy, important developments occurred within the Church of England. James I followed Elizabeth in striving to reduce the influence of Puritanism upon the Anglican Church, both preferring the more ornate and ceremonious high church.

Richard Bancroft, known for his anti-Puritan zeal was advanced to the position of Archbishop of Canterbury in 1604. He drew up a list of articles which had to be assented to by all ministers in and about London. Among these articles were:

1. "That everyone that is baptized is regenerated."
2. "That the minister's power in forgiving sins is not merely declarative."
3. "That the voice of the people is not required in the choice of the minister."
4. "That the Church of Rome is a true church, and truly so-called."²

In July of 1604, King James proclaimed: "We have thought good to give time to all ministers disobedient to the orders of the Church, and to ecclesiastical authority here by law established, until the last of November now next ensuing, to bethink themselves of the course they will hold therein. In which meantime, both then may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of themselves and their families some other way, as to them shall seem meet."³

Following this and other similar declarations by the King and the Church, three hundred Puritan clergymen withdrew from the Church of England, complaining bitterly of the trials and privations to which they were reduced. John Lothrop would later join the Puritans as he sought to follow his own convictions.

At Egerton, John Lothrop labored faithfully as long as he could approve of the ritual and government of the Anglican Church. But when he could bear it no longer, he renounced his orders to fulfill the ministry to which his conscience and his heart had called him. In 1623, at the age of thirty-nine, with five children to support – a sixth died in infancy – John left the Church of England and subscribed to the teachings of the Independent Church, often called the Separatist or Congregational Church. This nonconformist denomination was founded secretly in Southwark, Surrey in 1616. A major reason for its break from the Church of England was the dispute over whether authority of leadership came from God to the church to the minister or from God to the people to the minister. The right of the people to choose their own minister in the Congregational Church today has its root in this early movement.

In 1624, John Lothrop was called to succeed the Reverend Henry Jacob, the first minister of the Independent Church, who had resigned his position of eight years in London to leave for Virginia. The congregation of Jacob and Lothrop was often violently assailed by the Anglicans, and its meetings were interrupted, but the congregation remained steadfast.

Charles I, who came to the throne in 1625, tried to make all political and religious institutions conform to his will. He found Parliament uncooperative in fulfilling his wishes, so he tried to rule alone. He had to raise his own money by reviving obsolete customs and duties. He levied tonnage and poundage (import export duties). He revived compulsory knighthood, requiring every subject whose income was forty pounds a year to accept knighthood or pay a fine. (English men preferred the fines to the obligations of knighthood.) The king sold monopolies, titles, and church positions to the highest bidder and enforced the collection of fines against Roman Catholics who refused to take an oath of allegiance. He mortgaged crown lands, pawned the crown jewels, and collected free gifts from knights and other selected persons. He defied Parliament by levying taxes without approval, rousing particular furor by levy of Ship Money. This was a tax usually imposed on port cities to build and equip warships which Charles extended to all communities.

King James I. Archbishop William Laud.

William Laud, Bishop of London, equaled the single-mindedness of his sovereign in his opposition to the Puritan movement which had begun in the 1500s. The Puritans wanted simpler forms of worship and stricter controls over morals. Bishop Laud, with the cooperation of King James I and his successor, Charles I, had canons decreed for the excommunication of all who opposed him and his doctrines, or who did not affirm that the Church of England was the true apostolic church. Any persons who separated themselves from the Church “and [took] unto themselves the names of another church not established by law” could be accused of heresy. Repeated offenses could lead to charges of high treason, punishable by death, usually by burning at the stake.

In 1633, Charles I elevated Bishop Laud to Archbishop of Canterbury and empowered him to reform the entire Church of England. Laud, determined to impose a uniform system of worship on all Englishmen, outlawed unadorned buildings and simple services, reviewed and licensed all publications, held public burnings of books and pamphlets which did not pass the censor, denounced landowners who were encroaching on church lands for private profit, and ordered inspection tours of all parishes to determine the orthodoxy of the clergy and the use of the Book of Common Prayer.

Together, King Charles and Archbishop Laud prosecuted scores of Puritans on charges, real and imagined, before the king’s courts. Cruel punishments, long unused, were revived; branding, nose splitting, amputation of ears, enormous fines, and long imprisonments.

Laud sent out a mandate ordering constables and other authorities to seek out groups who might be having religious meetings not under Anglican jurisdiction. When they found such private and illegal church gatherings, they were to seize, apprehend, and attack all persons involved, and to keep them in safe custody until they could be dealt with by the established clergy. A special watch was kept on eleven congregations in London, one of which was John Lothrop’s group.

Unable to locate Lothrop himself, Laud sent agents to ferret him out in the secret nooks where a group of “rebels” might meet. On 22 April 1632 Reverend Lothrop’s group met for worship as usual, in the house of Humphrey Barnet, a brewer’s clerk in Black Friars, London. Suddenly, the room was invaded by a ruffian band led by Tomlinson, Laud’s warrant-officer. They overpowered the Christian group’s resistance and seized forty-two men. Only eighteen escaped. Handed over in fetters, they lingered for months in Newgate prison, which had been made for felons.⁴

Henry Jacob’s church in Southwark interrupted by officers and carried before the House of Lords. (John Waddington, *Surrey Congregational History* [London: Jackson, Walford & Haddet, 1866], facing p. 26).

In 1633, while Lothrop was incarcerated, a split took place in the Independent Church. Those who irrevocably denied that the established church was true and rejected infant baptism, broke off under the leadership of John Spilbury and later joined the Baptists. The remainder continued loyal to Lothrop.

By the spring of 1634, all but John Lothrop were released from prison on bail. As their leader and the chief offender, he was deemed too dangerous to be set free. It was said of Lothrop that “his genius will still haunt all the pulpits in ye country, when any of his scolers may be admitted to preach.”⁵ During his stay in prison, John Lothrop became convinced that the superstitious usages of the Church of England were wrong and he rejected their ceremonies as relics of idolatry. With a desire to reform the Sacrament of bread and wine, and to abandon the use of the surplice (a gown worn by the clergy), the sign of the cross in baptism, and other outward ceremonies and forms, Lothrop joined hands with the Puritans, even though he did not agree wholeheartedly with their religious views.

Even as he took this stand virtually guaranteeing to keep him behind bars, a fatal sickness weakened his wife, Hannah, and left her near death. The “New England’s Memorial,” (1699), by Nathaniel Morton gives this touching account of the incident and the events which followed:

His wife fell sick, of which sickness she died. He procured liberty of the bishop to visit his wife before her death, and commended her to God by prayer, who soon gave up the ghost. At his return to prison, his poor children, being many, repaired to the Bishop at Lambeth, and made known unto him their miserable condition by reason of their father’s being continued in close durance, who commiserated their condition so far as to grant him liberty, who soon after came over into New England.⁶

At Hannah’s death, the seven surviving Lothrop children ranged in ages from five to eighteen years. One source indicates that Lothrop’s followers dressed the children in their best and presented them to Archbishop Laud, demanding to know who was to care for them.

After the death of his wife, Lothrop petitioned for liberty to go into foreign exile, and the petition was granted 24 April 1634. He was required to give a bond and his word that he would not “be present at any private conventicles [gatherings].” He did, however, delay his departure long enough to reorganize the meetings of his congregation, which was joined at this time of crisis by William Kiffin’s group. On 12 June 1634, order was given by the High Commission Court that “John Lothrop, of Lambeth Marsh, be attached if he appear not on the next court day.” When he did not appear, an order was given that Lothrop was to be imprisoned again if he did not appear in court on June 19. He did not appear, and another deadline, October 9, passed. Finally, on 19 February 1635, Lothrop and his compatriot, Samuel Eaton, were ordered taken into custody for contempt. By this time, however, Lothrop was in New England. John, accompanied by six of his seven living children, thirty-two members of his church, and many others, had sailed on the Griffin from London to Boston. Eaton did not fare as well and reportedly died in a London prison 31 August 1639.

This band of Puritans left for New England filled with confidence that they could create a new world. They believed that God would bless their efforts with prosperity. They intended to apply their doctrine, that each

person is responsible for his or her own salvation, directly to their experience in the new land. They defined social good in terms of the free individual: individual effort, plus public service, equals private profit.

New England offered a rare opportunity to show that Zion could be built by a group of people who shared the same orthodoxy. As John Winthrop, governor of Massachusetts, declared: “Wee shall be as a Citty upon a Hill, the eyes of all people are upon us; soe that if wee shall deale falsely with our god in this worke wee have undertake and soe cause him to withdrawe his present help from us, wee shall be made a story and by-word through the world.”⁷

The trip across the Atlantic was uneventful. John Lothrop apparently owned the only Bible aboard ship. While reading it one evening, he fell asleep; hot tallow from the candle dripped onto several pages, burning a hole through them. John later obtained paper and pasted it over the partially burned pages, then hand-printed from memory the lines of scripture which had been destroyed. This 1606 Bible is on display in the Sturgis Library in Barnstable, Massachusetts, in a room of John Lothrop’s original house, now restored and made part of the library.

Governor John Winthrop recorded in his journal on 18 September 1634: The Griffin and another ship now arriving with about 200 passengers; Mr. Lothrop and Mr. Sims, two godly ministers, coming in the same ship. Mr. Lothrop had been a pastor of a private congregation in London, and for some kept for a long time in prison, upon refusal of the oath [of the established church] ex-officio, being in Boston upon a Sacrament day, after the sermon desired leave of the congregation to be present at the administration, but said he durst not desire to partake in it, being dismissed from his former congregation, and he thought it not fit to be suddenly admitted into any other for example sake, and because of the deceitfulness of man’s heart.⁸

Having strict notions of church fellowship, Lothrop did not seek to partake of communion with the Boston Puritans, with whom he was not in membership. On 27 September 1634, with thirty-four families from Kent, he settled in Scituate, Massachusetts. Scituate was a small village at the time, having but nine small palisade houses standing upon their arrival.

Like other Englishmen, Lothrop and his followers were hungry for land. In England, land was the basis of political influence, social status, and economic stability; but few actually owned property. New England offered land in abundance; and though they were to move twice before finding a final settlement, the group acted quickly to secure land for subsistence with hope of better things to come. The Puritans wanted to structure a new society. They believed that morality could be legislated – the length of hair, the observance of the Sabbath Day, and the making of money – spiritual and material well-being. They defined status in terms of material accomplishments and upward mobility rather than position inherited by birth.

Concerns about the uses of authority came naturally to these settlers. They insisted upon church membership as the principal qualification for leadership; they feared unconverted leaders. Because they believed that church members were fit to rule themselves and that conversion gave them equality before God, they insisted upon choosing their own leaders, including ministers, court judges, and town councilmen.

The Puritans recognized the need for limits on power and in 1641 drafted the “Massachusetts Body of Liberties.” This document limited political power and defined the legal system in terms of specific liberties which should be available to every voting (propertied) male.

Seeking a balance of authority between the central government and local units, the Puritans sought to ensure both individual right of direct access to God, to civil magistrates, and to each other. When asked what power the central government had to call a church synod (a meeting of local congregations), the deputies of the towns were willing to consider an invitation; they objected to a “command.” Independent congregations and local town meetings suited them. Individual churches could extend fellowship to one another without binding members to specific doctrines or to the decisions of a central body without their consent.

Each town was a little commonwealth, selecting its own members and excluding “such whose dispositions do not suit us, whose society will be hurtful to us.” Each town was free to make as many laws as it considered necessary and to form as much of an ideal state as its leaders could agree upon.

We can assume that John Lothrop shared most, if not all, of these concerns about authority; but his personal papers and journal say nothing of his philosophy. His records are however, good evidence of his unusually methodical and efficient business habits. His original journal, a log describing in detail daily events, was partially copied in 1769 by Ezra Stiles, later president of Yale College, and the copy was placed in the Yale Library. Over the years, the original has been lost, but the Yale Library copy and a copy at the Sturgis Library in Barnstable are available. Much of the information we have about John Lothrop’s ministry in New England comes from this journal. No papers, pamphlets, letters, or other sources containing his thoughts are extant, if any such ever existed. He was involved in a broad historical movement that produced different, often opposing, philosophies. Possibly, he was more concerned about his daily pastorate, the survival of the faithful, and community building than elaborating religious theory.

Prior to Lothrop’s coming, the worship meetings of the people at Scituate had been held in the house of James Cudworth, the largest home in the town. On Monday, 29 January 1635, a “meeting for humiliation and prayer” was held in Lothrop’s house. In that private dwelling by the votes of the brethren present, John Lothrop was formally chosen to be the minister of Scituate; and by the laying on of hands in true apostolic manner, he was once more inducted into the pastoral office.

Puritan congregations attended two sermons on the Sabbath and a lecture- sermon during the week. Attendance was required absence was punishable by fine. There were also special-occasion sermons: Election day sermons guided voters’ choices. Artillery sermons enlisted militia support. Gallows sermons called condemned men to repentance while there was still time; criminals were expected to respond and their words were duly recorded. Fast and thanksgiving sermons explained why God punished or rewarded his saints. An earthquake, the arrival of a boat, the building of the town hall and other similar events found Puritan orthodoxy applied to life.

Contention in religious matters did not cease in the new land. Having found in America “freedom to worship God,” the church members quarreled among themselves, largely over the question of baptism. Disagreements arose as to whether baptism should be performed by total immersion, by sprinkling, or merely by the laying on of hands. Lothrop appears to have been a moderate in his beliefs on baptism. As a result some of the original members of the Scituate flock began agitating to oust Lothrop and his followers from the Scituate church. Some members left his fold and merged into the Baptist faith. Because of these disagreements, Lothrop chose to lead his followers out of the congregation rather than precipitate theological controversies that would have resulted in economic and social disruption as well.

After meeting at the Cudworth home for a short time, Lothrop’s followers erected a meetinghouse atop the hill behind Kent Street and named the approach to it Meetinghouse Lane. The building itself was probably not unlike those at Plymouth built of logs with the interstices filled with clay, light admitted through windows glazed with oiled paper imported from England, the roof thatched with rushes from the marshes, and the building devoid of means for heat. There are today several monuments to John Lothrop on Meetinghouse Lane in Scituate. In addition, several time-worn Lothrop tombstones commemorate premature deaths of his grandchildren and serve as reminders of how treacherous life was.

John’s journal records little regarding his family life in Scituate. The first Lothrop home built in Scituate was completed in 1644. It was twenty-one feet across the front and twenty-nine feet long. The chimney was on the west side, with an oven projecting outside the wall. The roof was thatched. The frame was of great timbers covered with planks an inch and a quarter thick, left unplastered. Lothrop complained that the drafts brought on a “stitch in his side.”

It is apparent that he was still a widower in January of 1634, but by 14 June 1635, he had taken a second wife, recorded only as Ann. John and Ann would have a second family of six children, two of whom would die at birth. Lothrop's children were active in the affairs of their day. His son, Samuel, was a member of Barnstable Company and participated in an expedition against Ningret in 1654. He also served as a judge of the court at New London, Connecticut. Thomas, Jane, Samuel, Barnabas, and John, all founded families of importance to the shaping of America's future. John Lothrop's many descendants have strongly influenced the development of American government and religion. The kinship chart at the end of this monograph shows some of his better-known descendants.

Despite obvious efforts at accommodation, contention in the church continued, and it must have sorely troubled Lothrop's peace-loving soul. In addition, the boundaries of land belonging to Scituate were vague, and much of the area was so heavily forested as to present great difficulty to those who needed cleared land for their farms. In 1638, when the people of the church insisted that they could not subsist on the cleared land available to them, Lothrop wrote to Governor Thomas Prentice at Plymouth seeking the latter's good offices in obtaining for himself and his devout congregation a new location for the establishment of a town for his flock: "Now we stand steadfast in our resolution to remove our tents and pitch elsewhere, if wee cann see Jehova going before us. And in very deed, in our removeing wee would have our principal ende God's own glorye, and our Sion's better peace and prosperitie, and the sweet and happie regiment of the Prince of our salvation more jointly imbraced and exalted." ⁹

In January of 1638, Governor Prentice offered Lothrop's congregation land near what is now Wareham and Marion. Lothrop was eager to accept the offer, seeking peaceful isolation and removal from the dissension in Scituate. Some of his congregation sold their houses and farms, ready for the move. But the dissenting opinions of others in the congregation prevailed, and Governor Prentice's offer was refused since the new site provided very little more cleared land than they had in Scituate. The community continued in great distress. On 13 June 1638, John Lothrop wrote in his journal of: "a day of humiliation; first occasioned by reason of much drought, as also in regard of great dissention in general, also for God's direction and providing for us in point of removal." ¹⁰

In the same month the General Court of Plymouth Colony made another offer of land, this time on Cape Cod. John Lothrop recorded on 26 June 1638, "another day of humiliation: for the presence of God in mercy to go with us to Mattakeese," now the town of Barnstable.

The new land was the most attractive area in the colony. The Indian name Mattakeese meant "plowed fields." Some of the land had already been cleared by the Indians and the great salt marshes provided a ready crop of salt hay. Cattle-raising and horse-breeding was at this time profitable business, for great numbers of settlers had arrived in New England to take up farming, and the difficulty of transporting livestock from England drove the price of cattle up considerably.

So it was that John Lothrop, eager to get away from the dissension in Scituate, together with the people of his church, eager for good cleared land, were ready to move. Seven male members of the church decided to stay behind in Scituate, while twenty-two, with their wives, children, and servants, set out for Cape Cod. Some made the forty-mile journey by sea. The rest, with cattle and household goods, journeyed the rough sixty miles by land, arriving at the site of the new settlement in October 1639, two weeks before John and Ann's daughter Abigail was born. According to tradition, one of their first acts on arrival was the celebration of the Sacrament of Communion at what is still known as Sacrament Rock near the present Barnstable-West Barnstable Elementary School. There the ancient pewter vessels that the church had brought from England were used in the distribution of the elements of Communion. On 21 October 1639, Lothrop recorded "another day of humiliation for the grace of our God to settle us here in church estate and to unite us together in holy walking, and to make us faithful in keeping covenant with God and one another." ¹¹

A description of their Thanksgiving Day in Barnstable on 11 December 1639 demonstrates the gratitude of these people and their gospel-centered lives:

Beginning some half hour before nine, and continued until after twelve o'clock, ye day being very cold, beginning with a short prayer, then a psalm sung, then more large in prayer, after that another psalm, and the WORD taught, after that prayer, and then a psalm. Then making merry to the creatures, the poorer sort being invited by the virtue . . .

In addition to this holy service, the day was a festive and social occasion in their various homes. It is clear that these men were no more fancy men, were in no sense fast men – they were content by humble, hard toil to work God's best materials into most enduring forms, on which the coming generations could build in all time to come the worthiest monuments of these stout-hearted, truth-loving pioneers.¹²

The church was settled in what was to be its permanent home, the village of Barnstable. Henry Kittredge in his Cape Cod history has suggested:

The propriety of naming the new town after the English Barnstable is obvious to anyone who has seen the shore fronts of the two places at low tide – miles of sand flats in a long narrow harbor, crooked channels twisting their way seaward, and low easy shore lines on both sides. Such is the aspect of both harbors, and so forcibly did their surroundings remind the settlers of the old English town that they named it Barnstable forthwith.¹³

Lothrop and his congregation, however, were not the first settlers in Barnstable. On their arrival, they were welcomed with enthusiasm by the Reverend Joseph Hull, who had come from Weymouth a year or two before with some of the members of his church, attracted, like many other pioneers, by the acres of salt hay in the great marshes. But his enthusiasm for the newcomers soon cooled, naturally enough, for they outnumbered his own flock and were welded into remarkable unity by the suffering which they had endured together. Furthermore, there was no room for two churches in the little settlement. Inevitably Lothrop and his congregation took charge, their numbers swelled by some restless spirits who felt they had listened to Mr. Hull long enough. Seeing that his usefulness in Barnstable was at an end, Hull moved to Yarmouth with a few loyal followers and continued preaching to them and to a group of dissenters from the Yarmouth church. The Barnstable church promptly excommunicated him, and the civil authorities declared him under arrest. Hull accordingly moved again, this time to Dover, and finally wound up his career in the Isles of Shoals.

Meanwhile Barnstable prospered under the wise and tolerant guidance of John Lothrop, though its first meetinghouse, located east of Coggins Pond about one-half mile from Sacrament Rock, was not erected until 1646. Lothrop's second house was built in 1644 and is still standing as part of the Sturgis Library in Barnstable Village. Lothrop died in 1653. He had ministered for fourteen years in Barnstable. It was his confidence and his firm yet gentle-hand that made it possible for the church to survive the confusion and turmoil which befell all the early congregations in America and with which Lothrop's church was tried during his ministry. After his death, it was written of him in the church record: "he was endowed with a competent measure of gifts and earnestly endowed with a great measure of brokenness of heart and humility of spirit."

Along with the "brokenness of heart and humility of spirit" that made Lothrop beloved of his people, there was in him a strength of conviction and a determination that was turned aside by no obstacle. He was a strong leader.

John Lothrop's death marked the beginning of another period of dissension in the life of the church. With his hand gone from the helm, many voices were raised among the members of the church, each offering advice and direction. It was thus impossible for the church to agree on the man who should be his successor, and not until ten years after his death did the church call a new minister.

One of the remarkable things about John Lothrop, and the highest tribute to his character as a minister, was the way in which his congregation followed him throughout his wanderings. Many members of his original Kent and London gathering were with him in Scituate and accompanied him to Barnstable. History shows few more perfect examples of the shepherd and his flock.

Amos Otis, an historian who studied in depth the life of John Lothrop, has given us valuable insights into the integrity and characteristics of this minister, a man devoted to his God and to his independence:

Mr. Lothrop was as distinguished for his worldly wisdom as for his piety. He was a good businessman, and so were all of his sons. Where every one of the family pitched his tent, that spot became the center of business, and land in its vicinity appreciated in value. It is men that make a place, and to Mr Lothrop in early times, Barnstable was more indebted than to any other family . . . Whatever exceptions we may take to Mr. Lothrop's theological opinions, all must admit that he was a good and true man, an independent thinker, and a man who held opinions in advance of his times. Even in Massachusetts, a half century has not elapsed since his opinions of religious toleration have been adopted by legislature.¹⁵

Lothrop was a firm believer in free will. He tolerated difference of opinion, an attitude not common in his time. He even admitted to Christian fellowship the persecuted Anabaptists. In his opinion their method of baptism by immersion was unnecessarily thorough, but if they chose such doctrine they were welcome to their belief and to a warm fellowship in his church. He took no stock in creeds or particularized confessions of faith, for they seemed to him narrow. He substituted the whole Bible for them and gladly admitted to membership in his church anyone who confessed faith in God and who promised to do his best in keeping the Ten Commandments. No applicant was compelled to sign a creed or confession of faith.

During Lothrop's fourteen years as minister in Barnstable, no civil authority was needed to restrain crime. The church served as both the civil and ecclesiastical authority. Lothrop professed freedom to worship God and personally promised to live the word of God as he understood it. Lothrop and his followers, both in England and in America, had the proud and hard-won reputation of being steadfast in the cause of religious independency. No persecutions, no severity that their enemies could inflict, caused them to waver. They submitted without a murmur to loss of property, to imprisonment in loathsome jails, and to separation from their families and friends for years rather than to subscribe to the forms of worship that the English monarchy attempted to force upon them.

In summary, no pastor seems more beloved by his people or had a more profound influence for good on a flock than John Lothrop. He promised that his faith in God should be his constant encouragement and that it should be his unending endeavor to keep His commandments, to live a pure life, and to walk in love with his brethren.

In his will, Lothrop left one precious book from his library to each child in the town, a characteristic charity. Nathaniel Morton, who wrote a tribute to the great ministers of the American colonies, rates Lothrop as the fourth most important. He concludes: "He was a man of humble and broken-heart spirit, lively in dispensation of the Word of God, studious of peace, furnished with Gold contentment, willing to spend and be spent for the cause of the Church of Christ."¹⁶

James Cudworth, whose Scituate home first sheltered the congregation praised "Mr. Lathrope, who the Lord has brought to us in safte, whome wee finde to bee a holy, reuerat [reverant] and heuenly [heavenly] minded man"¹⁷ A modern historian called him "a man of deep piety, great zeal and large ability."¹⁸ Although much of what John Lothrop knew as Barnstable is gone, many markers have been placed in important places by his remembering posterity.

The Sturgis Library in Barnstable houses the Lothrop Bible and part of John Lothrop's original house. The West Parish Church in Barnstable, built in 1717, has been restored to its original design. It is the oldest

Congregational churchhouse standing in America today. Curiously, the many graveyards are the most living part of ancient Cape Cod. As you walk the ground where many souls were laid to rest who built the foundation for the future we are now enjoying, a strong sense of the debt we owe these courageous people settles over us and we gratefully acknowledge it.

NOTES

- 1 Rev. Elijah Baldwin Huntington, ~9 Genealogical Memoir of the Lo-Lathrop Family (Ridgefield, Connecticut: Julia M. Huntington, 1884), pp. 4, 5. Although the bulk of American descendants of John spell their name Lathrop or Lothrop, documents in John's hand consistently give his name as Lothrop, the spelling used in this biography. Sources include Egerton, Kent parish registers and bishop's transcripts 1611-23 recorded in John's hand; Letters written to Gov. Thomas Prence 18 February 1638 & 28 September 1638 signed John Lotlthrop; Scituate & Barnstable church records 1637-53, including entries such as "My sonn Thomas Lothrop joyned May 14, 1637."
- 2 John Waddington, *Surrey Congregational History* (London: Jackson, Walford & Hadder, 1866), p. 14.
- 3 *Ibid.*, p. 16.
- 4 Some sources, including Waddington's *Surrey Congregational History*, indicate that Lothrop was imprisoned in the old Clink Prison near Winchester Palace, Southwark. Others, including a plaque at the old cemetery, Barnstable, Massachusetts, cite Newgate Prison as the place of Lothrop's confinement. It is possible that he was imprisoned in both places, though Newgate is more likely since he was arrested at Blackfriars, adjacent to Newgate. Also, Chancery Proceedings 12 September 1633, state that Samuel Eaton (one of Lothrop's close associates) "was committed to Newgate Prison by Archbishop Laud." In the same record 19 June 1634, "Lathrop and Eaton be siezed and again committed to jail." This intimates they would likely be confined to the same prison they had been in previously (Charles Leonard Lathrop, *In This Place* [Lebanon, Connecticut: Charles Leonard Lathrop, 1973] 2, ch. 18:28).
- 5 Huntington, *Memoir* p. 24.
- 6 *Ibid.*, p. 25
- 7 As quoted in John Winthrop's *Journal*, called *History of New England from 1630-1639*, James Savage, ed. (Boston: 1853).
- 8 Lesba Lewis Thompson, *The Descendants of Rev John Lathrop Through the Thomas Fish Line* (Washington, D.C.: Daughters of the American Revolution, n.d.), p. 4.
- 9 John Lathrop *Journal* in Ezra Stiles Collection, Beinecke Rare Books and Manuscript Library, Manuscript Vault, Yale University, New Haven, Connecticut. The *Journal* is also partially printed in Huntington, *Genealogical Memoir* p. 31.
- 10 *Ibid.*
- 11 *Ibid.*, pp. 31-32.
- 12 *Ibid.*, p. 32.
- 13 Walter R. Goehring, *West Parish Church at Barnstable* (West Barnstable, Massachusetts: Memorial Foundation, 1959), p- 8
- 14 *Ibid.*, p. 9.
- 15 As quoted in Huntington, *Memoir*, p. 33.
- 16 *Ibid.*
- 17 Letter of James Cudworth of Scituate, 1634 "New England Historical and Genealogical Register 14 (1860): 103.
- 18 Charles Henry Pope, *Pioneers of Massachusetts* (Baltimore, Md.: Genealogical Publishing Company, 1969), p. 292.

TIME LINE of JOHN LOTHROPP'S LIFE:

- 1584Christened at Etton, Yorkshire, England
- 1601Matriculation–Queen's College, Cambridge
- 1605Received B.A. from Queen's College, Cambridge

1607Ordained deacon by Bishop of Lincoln
1609Received M.A. from Queen's College, Cambridge Vicar of Egerton, Kent
1610Married Hannah Howse
1612Son, Thomas, born
1614Daughter, Jane born
1616Daughter, Anne, born
1617Son, John, born Daughter, Anne, died
1619Daughter, Barbara, born
1623Left Egerton and Church of England Son, Samuel, born
1624Minister of Independent Church–Southwark Son, Joseph, born
1626Son, Benjamin, born
1632Put in prison
1633Hannah Howse died
1634Released on bail. Arrives in Boston aboard the Griffin Settles in Scituate
1635Chosen to be Minister of the Scituate Church Married Ann
1636Son, Barnabas, born
1638Daughter, (unnamed), born and died
1639Arrived Barnstable Daughter, Abigail, born
1642Daughter, Bathshua, born
1645Son, John, born
1650Son, (unnamed), born and died on same day
1653Died and buried in Barnstable, Massachusetts Age – 68 years, 7 months

SELECTED FAMOUS DESCENDANTS

- 1) Louis Stanton Auchincloss (1917-) – Novelist.
- 2) Robert Bacon (1860-1919) – Secretary of State
- 3) Frederick Augustus Porter Barnard (809-1889) – President of Columbia U. namesake Barnard College.
- 4) Kingman Brewster, Jr. (1919-) – President of Yale U./Ambassador to Great Britain.
- 5) Oliver Cowdery (1806-1850) – Counselor to Mormon Prophet, Joseph Smith.
- 6) Harold Hart Crane (1899-1932) – Essayist.
- 7) Charlotte Saunders Cushman (1816-1876) – Actress.
- 8) Melville Weston Fuller (1833-1910) – Chief Justice of U.S. Supreme Court.
- 9) Franklin Henry Giddings (1855-1931) – Sociologist.
- 10) Daniel Coit Gilman (1831-1908) – Pres. of U.C. – Berkley/1st Pres. John's Hopkins U.
- 11) Zina Diantha Huntington (1821-1901) – Wife of Brigham Young.
- 12) Charles Edward Ives (1874-1954) – Composer.
- 13) George Frost Kennan (1904-) – Diplomat, Historian, Ambassador to U.S.S.R. & Yugoslavia.
- 14) Wayne Lyman Morse (1900-1974) – U.S. Senator.
- 15) John Lothrop Motley (1814-1877) – Historian & Diplomat.
- 16) Simon Newcomb (1835-1909) – Astronomer.
- 17) Georgia O'Keeffe (1887-) – Artist.
- 18) Frederick Law Olmsted (1822-1903) – Landscape architect (N.Y.C. Central Park and Chicago Lake Front) and author.
- 19) William Lyon Phelps (1865-1943) – Literary critic, Teacher, Man of Letters.
- 20) James Ford Rhodes (1848-1927) – Historian.
- 21) Marion G. Romney (1897-) – Mormon Apostle.
- 22) Charles Seymour (1884-1963) – Pres. of Yale U.
- 23) Amasa Leland Stanford (1824-1893) – Politician, Founder, Stanford University.
- 24) Nathan Eldon Tanner (1898-1982) – Canadian Diplomat, Mormon Apostle.
- 25) Frederick G. Williams (1787-1842) – Counselor to Mormon Prophet, Joseph Smith.



REV. JOHN LOTHROPP

Ancestor of Lydia Lathrop and Phebe Draper

Biographical synopsis taken from the internet and condensed by Lenna Cox Wilcock, March 2003



Phebe Draper Palmer's mother, Lydia Lathrop is a direct descendant of the famous Rev. John Lothrop/Lathrop from England. John Lothrop has been ranked as one of the four most prominent colonial ministers in America. His spiritual and political strength not only was emulated by his sons and daughters, but has been evidenced in the lives of thousands of his descendants in the past four centuries, and also by those of his un-numbered followers.

For one to be able to trace his lineage back to this renowned Puritanist is an honor.

John Lothrop was born in 1584. On his 23rd birthday he was ordained a deacon by the Bishop and began service in the Church of England. He married Hannah Howse, daughter of the rector of the church.

Some time previous to John's ordination to the curacy, important developments occurred within the Church of England. James, King of England tried to reduce the influence of Puritanism upon the Anglican Church, preferring the more ornate and ceremonious things.

Men who were anti-puritanistic were appointed to authoritative positions, and John Lothrop labored faithfully as long as he could approve of the ritual and government regulations of the Anglican Church. But when he could bear it no longer, he renounced his ministry.

With five children to support, he left the Church of England and subscribed to the teachings of the Independent Church, often called the Congregational Church, whose primary difference was that they were free to choose their minister.

When Charles I came to the throne in 1625, he tried to make all political and religious institutions conform to his will. The Bishop of London was equally single-minded in his opposition to the Puritan movement which wanted simpler forms of worship and stricter controls over morals. Repeated offenses by those who did not conform to the rules, led to charges of high treason, punishable by death, usually by burning at the stake. Finally the Archbishop outlawed unadorned buildings and simple services, held public book-burnings, and prosecuted scores of puritans before the king's courts. Cruel punishments were revived.

Constables were to seek out groups who held secret meetings not under Anglican jurisdiction, and seize them, and keep them in custody until they could be dealt with. A special watch was kept over some, one being John Lothrop.

John's congregation, which for some time had been holding meetings secretly, was eventually invaded, and forty two men seized, put in fetters and for months they lingered in prison. John's wife became deathly ill. He begged permission to go home and perform the last rites for her before she died, which was granted upon his promise to return immediately to prison, which he did. His motherless children were in such straits, they finally went before the Bishop, who relented and released Rev. John Lothrop from prison only when he pledged to leave the country and never return.

Many of the followers in his religious congregation, along with his children, accompanied the Reverend to America. New England offered a rare opportunity to show that Zion could be built by a group of people who shared the same orthodoxy. This band of Puritans left for New England filled with confidence that they could create a new world. They believed that God would bless their efforts with prosperity. They intended to apply their doctrine, that each person is responsible for his or her own salvation, directly to their experience in the new

land. They defined social good in terms of the free individual: individual effort, plus public service, equals private profit.

They landed first at Boston in 1635, and soon with 34 families from Kent, England Lothrop settled in Scituate, Massachusetts. They wanted to structure a new society. However all was not well even in the new world, for as their congregation grew, some members, having found freedom in worship, had differing opinions, and contention and splits would come. But those who held firm to the pure form of worship stayed loyal to the staunch Reverend Lothrop. They moved twice before they found a permanent home in Barnstable.

Lothrop professed freedom to worship God and personally promised to live the word of God as he understood it. He was a firm believer in free will, and tolerated difference of opinion, an attitude not common in his time. He and his followers, both in England and in America, had the proud and hard-won reputation of being steadfast in the cause of religious independency. No persecutions, no severity that their enemies could inflict, caused them to waver. They submitted without a murmur to loss of property, to imprisonment in loathsome jails, and to separation from their families and friends for years rather than to subscribe to the forms of worship that the English monarchy attempted to force upon them.

One of the remarkable things about John Lothrop, and the highest tribute to his character as a minister, was the way in which his congregation followed him throughout his wanderings. Many members of his original Kent and London congregation gathered were with him in Scituate and accompanied him to Barnstable. History shows few more perfect examples of the shepherd and his flock.

No civil authority was needed to restrain crime during Lothrop's fourteen years as minister in Barnstable.

The West Parish Church in Barnstable, built in 1717, it having been renewed, is the oldest Congregational church house standing in America today.

No pastor seems more beloved by his people or had a more profound influence for good on a flock than he. He promised that his faith in God should be his constant encouragement and that it should be his unending endeavor to keep His commandments, to live a pure life, and to walk in love with his brethren.



The following is taken from Personal Ancestral File Notes sent to Lucile Brubaker by Lois Palmer Allen. Edited by Lenna Cox Wilcock.

DESCENDANCY CHART FROM REV. JOHN LOTHROPP TO ARTHUR D. COX

John Lothrop, b. 1584	md Hannah Howse, b. 1594
Samuel Lathrop, b. 1622-23	md Elizabeth Scudder, b. 1623
Israel Lathrop, b.	md Rebekah Bliss, b. 1665
Jabez Lathrop, b. 1706-07	md Delight Otis, b. 1706
Isaac Latthrop 1740	md Lucy Pike, b. 1740
Lydia Lathrop, b. 1775	md William Draper, b. 1774
Phebe Draper, b. 1797	md George Palmer, b. 1795
Zemira Palmer, b. 1831	md Caroline Jacques, b. 1841
Almeda Eve Palmer , b. 1872	md Theodore Cox, b. 1863
Arthur Delano Cox , b. 1893	md Cora Haight, b. 1894



John Lothrop/Lathrop (Rev) was born 20 Dec 1584 in Etton, Yorks, England. He died on 8 Nov 1653 in Barnstable, Barnstable, Massachusetts. He married Hannah Howse (House) on 10 Oct 1610.

Hannah Howse, his wife, was born about 1594 in Eastwell, Kent, England. She died on 16 Feb 1633 in London, Middlesex, England.

Family Group Record

Page 1 of 2

Husband John (REV) LOTHROP Lathrop				
Born	20 Dec 1584	Place	Etton, Yorks, England	LDS ordinance dates
Chr.		Place		Baptized 12 Mar 1907
Died	8 Nov 1653	Place	Barnstable, Barnstable, Massachusetts	Endowed 16 Mar 1911
Buried		Place		SealPar 27 Mar 1942
Married	10 Oct 1610	Place		SealSp 17 Jan 1935
Husband's father Thomas LOTHROP				
Husband's mother Mary SALTE (SAIT)				
Wife Hannah HOWSE (HOUSE)				
Born	Abt 1594	Place	Eastwell, Kent, England	LDS ordinance dates
Chr.		Place		Baptized 11 Dec 1928
Died	16 Feb 1633	Place	London, Middlesex, England	Endowed 19 Dec 1928
Buried		Place		SealPar
Wife's father				
Wife's mother				
Children List each child in order of birth.				LDS ordinance dates
1 M Thomas LATHROP				Temple
Born		Place		Baptized Child
Chr.	21 Feb 1612	Place	Egerton, Kent, England	Endowed Child
Died		Place		SealPar 18 Jun 1935
Buried		Place		SLAKE
Spouse				
Married		Place		SealSp
2 F Jane LATHROP				
Born		Place		Baptized 27 Oct 1914
Chr.	29 Sep 1614	Place	Egerton, Kent, England	Endowed 30 Oct 1914
Died	Aft 1617	Place	Barnstable, Barnstable, Massachusetts	SealPar 17 Feb 1939
Buried		Place		
Spouse Samuel FULLER				
Married	18 Apr 1635	Place	Scituate, Plymouth, Massachusetts	SealSp 13 Nov 1957
LANGE				
3 F Anne LATHROP				
Born		Place		Baptized Child
Chr.	12 May 1616	Place	Egerton, Kent, England	Endowed Child
Died	30 Apr 1617	Place		SealPar 17 Feb 1939
Buried		Place		
Spouse				
Married		Place		SealSp
4 M John LATHROP				
Born		Place		Baptized 11 Dec 1928
Chr.	22 Feb 1617/1618	Place	Egerton, Kent, England	Endowed 19 Dec 1928
Died		Place		SealPar 17 Feb 1939
Buried		Place		
Spouse Mary COLE				
Married	19 Jul 1638	Place	of Egerton, Kent, England	SealSp 12 Jan 1993
JRIVE				
Spouse Hannah FULLER				
Married	Abt 1642	Place	of Egerton, Kent, England	SealSp 28 Apr 1994
IFALL				
5 F Barbara LATHROP				
Born		Place		Baptized 11 Dec 1928
Chr.	31 Oct 1619	Place	Egerton, Kent, England	Endowed 19 Dec 1928
Died		Place		SealPar 17 Feb 1939
Buried		Place		
Spouse John EMERSON				
Married	19 Jul 1638	Place	Scituate, Plymouth, Massachusetts	SealSp 6 Dec 1990
ARIZO				
6 M Thomas LATHROP				
Born		Place		Baptized 11 Dec 1928
Chr.	Abt 1621	Place	Egerton, Kent, England	Endowed 19 Dec 1928
Died		Place		SealPar 17 Feb 1939
Buried		Place		SLAKE
Spouse Sarah LARNED				
Married	11 Dec 1639	Place	Egerton, Kent, England	SealSp 3 May 1940
SGEOR				
7 M Samuel LATHROP				
Born	Abt 1622/1623	Place	of London, Middlesex, England	Baptized 5 Feb 1907
Chr.		Place		Endowed 11 Dec 1907
Died	28 Feb 1700	Place	Norwich, New London, Connecticut	SealPar 11 Oct 1932
Prepared by L Brubaker				
Phone (208) 983-5324 OR 0670				
E-mail address				
Date prepared 12 Jun 2003				
Address HC66 Box 317A				
Kooskia, ID 83539				

Family Group Record

Page 2 of 2

Husband		John (REV) LOTHROP Lathrop			
Wife		Hannah HOWSE (HOUSE)			
Children		List each child in order of birth.		LDS ordinance dates	Temple
7	M	Samuel LATHROP			
		Born	1624	Place	London, London, England
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse	Elizabeth SCUDDER		
		Married	28 Nov 1644	Place	of Boston, Suffolk, Massachusetts
				SealSp	7 Apr 1937 SLAKE
8	M	Joseph LATHROP			
		Born	1624	Place	London, London, England
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse	Mary ANSELL		
		Married	11 Dec 1650	Place	of Lambeth, London, England
				SealSp	27 Aug 1946
9	M	Benjamin LATHROP			
		Born	Abt 1626	Place	London, London, England
		Chr.		Place	
		Died		Place	
		Buried		Place	
		Spouse	Mrs. Martha LATHROP		
		Married	11 Dec 1650	Place	Barnstable, Barnstable, Massachusetts
				SealSp	29 Aug 1996 PORTL

Family Group Record

Page 1 of 1

Husband John (Rev) Lothrop Lathrop				
Born	20 Dec 1584	Place	Etton, Yorks, England	LDS ordinance dates
Died	8 Nov 1653	Place	Barnstable, Barnstable, Massachusetts	Baptized 12 Mar 1907
				Endowed 16 Mar 1911
				SealPar 27 Mar 1942
Married	27 Sep 1634	Place	Etton, Yorkshire, E-O-S, Plymouth, Massachusetts	SealSp
Husband's father Thomas Lothrop				
Husband's mother Mary Salte (Sait)				
Wife Anna (Hannah) Hammond				
Born	1616	Place	Lavenham, Suffolk, England	LDS ordinance dates
Chr.	14 Jul 1616	Place	Lavenham, Suffolk, England	Baptized
Died	25 Feb 1687	Place	Barnstable, Barnstable, Massachusetts	Endowed
Buried		Place	Barnstable, Barnstable, Massachusetts	SealPar
Wife's father				
Wife's mother				
Children List each child in order of birth.				LDS ordinance dates
1 M Barnabus Lathrope Lothrop				
Born	6 Jun 1636	Place	Scituate, Plymouth, Massachusetts	Baptized
Chr.	6 Jun 1636	Place	Scituate, Plymouth, Massachusetts	Endowed
Died	26 Oct 1715	Place	Barnstable, Barnstable, Massachusetts	SealPar
Buried	26 Oct 1715	Place		
2 F Daughter Lothrop				
Born	30 Jul 1638	Place	Scituate, Plymouth, Massachusetts	Baptized
Died	30 Jul 1638	Place	Scituate, Plymouth, Massachusetts	Endowed
				SealPar
3 F Abigail Lothrop				
Born	3 Nov 1639	Place	Barnstable, Barnstable, Massachusetts	Baptized
Died	8 Jan 1723	Place	Barnstable, Barnstable, Massachusetts	Endowed
				SealPar
4 F Bathsha (Bathshe-Ba) Lothrop				
Born	27 Feb 1641	Place	Barnstable, Barnstable, Massachusetts	Baptized
Died	8 Jan 1723	Place	Dorchester, Suffolk, Massachussets	Endowed
				SealPar
5 M John Lowthroppe Lathrop Lothrop				
Born	3 Feb 1645	Place	Barnstable, Barnstable, Massachusetts	Baptized
Died	18 Sep 1727	Place	Barnstable, Barnstable, Massachusetts	Endowed
				SealPar
6 F Elizabeth Lothrop				
Born	27 Mar 1648	Place	Scituate, Plymouth, Massachusetts	Baptized
Died	1690	Place	Wallingford, New Haven, Connecticut	Endowed
				SealPar
7 Infant Lothrop				
Born	25 Jan 1649	Place	Barnstable, Barnstable, Massachusetts	Baptized
Died	25 Jan 1649	Place	Barnstable, Barnstable, Massachusetts	Endowed
				SealPar

Prepared by	L. Brubaker	Address	HC66 Box 317A
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E-mail address			
Date prepared	6 Oct 2003		

ADDENDUM – BACKGROUND INFORMATION

The Background Information will greatly enhance understanding of these histories and the conditions the individuals lived under.

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Early History of the Cox Families in America

From "*Before and After Mt. Pisgah*" 1979 –by Clare B. Christensen



It should be remembered that the first settlers had come from Europe to the Massachusetts Bay area almost one hundred fifty years before the Revolutionary War, 1775-1783. They came to Salem, afterwards called Charlestown, in 1628; and to Boston in 1629. It should also be remembered that five separate wars had come to the area in the hundred years immediately preceding the great Revolutionary War. Members of our Cox family lived there during each of those wars.

Family tradition has long been that three brothers came from Europe. We know only about our ancestor. He was either **Robert Cox** or Robert Cock. He lived at Marblehead. The good Indian chief Massasoit had lived at peace with the white settlers, but his son King Philip (an Indian) made war on the Whites. This was the first one of those five wars. Robert Cox, of Marblehead was a member of a military company composed of men from Marblehead and Salem. The company was engaged in the war with the noted Indian King Philip in the year 1675. Robert Cox was wounded in the Swamp Fight which took place December 16 - 19, 1675. In the same company was enrolled one James Cox of Marblehead. Robert named his first child James.

Robert Cox was a fisherman. His will says so. Mention is made of seven barrels of mackerel shipped to the Barbadoes by Robert Cox in an inventory of the estate of William Pease, of Salem, dated April 29, 1678. (Essex Probate Vol. II.)

The name of Robert's first wife has not yet been found. After the war with King Philip, Robert had moved to Scituate, on the coast southward from Boston. The history of Scituate by Samuel Dean, page 238, says that Robert married Mary, the daughter of Edward Jenkins, but Edward Jenkins himself speaks of his daughter Mary, as the wife of William Cox. This reference is found in Plymouth Deeds and Probate. Samuel Dean refers to William as the brother of Robert. The dates of their births would indicate that Robert and his first wife had five children: James 1693; William 1695; Robert – ; Jane 1677 (? 1697); Margaret 1699.

What happened to Robert Cox's first wife we do not know. He was married in Scituate 5 Oct 1703 to Mrs. Agnes Kent, the widow of Joshua Kent of Boston. The Widow Kent had by her first marriage, Joshua (2), John and Agnes Kent. Shortly after their marriage, Robert and Agnes moved to Boston where Robert continued in the fishing business. Their large double family was increased in Boston.

During the years that Robert Cox had been married to his first wife, there had been another war, 1689 to 1697. It was between the French colonists and Indians on one side and the English colonists on the other side. It was called "King William's War."

The same year Robert married **Agnes Okerman** (sic) Kent 1703, war broke again between England and France which also spread to the colonies. This was called "Queen Ann's War." The first four children of Robert and Agnes were born in Boston during this war. Two more were born after peace came again. The dates of these six births are as follows: Joanna 1704; Elisha 1707; Ruth 1709; Samuel 1712; Andrew 1714; **Matthew** 1717.

During those years, Robert and his family lived on Prince Street which is the first little street down the hill west from the North Church. Peace must have brought prosperity, for Robert had considerable property there. His will reflects the fact that he was a religious man. Most of his older children married. Probably his daughters Joanna and Ruth died, for their names are not mentioned in the will. His son James took up the fishing business and had a home and property on Wings Lane. William the second son of Robert was a house carpenter and a mariner. A list of his personal effects at the close of his life would indicate that William had fought in the Queen Ann's War. We know nothing about Robert the second, except that he received a portion in the will.

Elias Cox, the oldest son of Robert and Agnes was a cordwainer and lived with his father on Prince Street. The shop and part of the house on Prince Street were given to Elias in the will; also the care of his mother and youngest brother Matthew until the boy came of age. Reference to the shop would indicate that when Robert Cox's years of vigor were gone, he turned fishing to his son James and undertook the less strenuous labor of cordwainer. The will divided the rest of the real property between the four sons of Robert and Agnes after her death. So it was that about June in 1731 Robert Cox died in Boston. If we assume that he was twenty when he was wounded in the swamp fight, he would be seventy-six years when he died.

Matthew Cox was fourteen years old when his father died and sixteen when his mother died. Left early to make a life for himself, he learned the tanning trade. Boston was one of the tanning centers of the world.

One of the bridges which spanned the Charles River connected Massachusetts Avenue in Boston with Massachusetts Avenue in Cambridge. Matthew Cox lived in a cottage on what is now Massachusetts Avenue, a little north of the railroad station at North Cambridge. He was twenty-two years old when he married **Elizabeth Russell**. She was the daughter of Walter and Elizabeth Winship Russell of Cambridge. The Russells were a prominent family in Cambridge. Their line could be traced back to Edward III, king of England. Matthew married Elizabeth 30 March 1729. They both joined the First Church of Cambridge. He joined 30 December 1741 and she on 17 April 1742.

Ten children were born to Matthew and Elizabeth. They were all born at Cambridge. The first three were born during years of peace. They were Elizabeth Cox, Agnes Cox and Walter Cox. The child Walter died at one week old. Then came another war— the King George's War which lasted four years. Three more sons were born to the couple during this period, a second Walter christened 7 Oct 1744, Samuel Cox 1746, and Matthew Cox 1748. This second **Walter Cox** became our ancestor.

Peace came again and lasted about five years. During the peace, William Cox and Joseph Cox were born. In 1754 trouble began again and the young man George Washington was sent at the head of a body of Virginia troops to dislodge the French who were trying to colonize the whole area behind New England. Phoebe Cox was born 14 April of that year. Whether any of our Cox cousins or relatives fought in these wars we do not know. In May 1755, an expedition was fitted out at Boston against French people of Acadia in New Brunswick. British officers under General Braddock sieged and carried French inhabitants away and distributed them among English colonies along the coast. The English General Braddock made an expedition to western Pennsylvania where he engaged the French and Indians near Fort DuQuesne, which was built where the junction of the Allegheny and Monongahela Rivers form the Ohio River. The story of Braddock's defeat and death and of Washington saving the remnants of the army is well known. This took place in July 1755. The rest of that year the English suffered defeats in Colonial America.

The Boston News Letter issue of February 19, 1756 contained the following account:

"Yesterday towards the setting of the sun, Mr. Matthew Cox of Cambridge, fell from an apple tree that he was pruning and breaking his neck died instantly, whose sudden death is very much lamented having left a sorrowful widow and eight young children and she in daily expectation of increasing the fatherless."

As indicated, the expected posthumous child arrived seventeen days later. He was named Benjamin Cox. After the death of Matthew Cox when he fell from the apple tree, his widow Elizabeth Russell Cox continued to live in the home on Massachusetts Avenue in Cambridge. Others of Grandpa Robert Cox's grandchildren were living at the house on Prince Street in Boston and still others were back at the town of Scituate. The French and Indian War came to an end. Quebec fell to the British on 13 September 1759, and peace soon came. All of Elizabeth's children were alive during the years of the peace that followed. The older girls married. About January 1768, Elizabeth Russell Cox died. On 16 November of that year, her fifth child, Samuel, married Lydia

Cooper. Apparently # 5, Samuel took over the home on Massachusetts Avenue. He and Lydia had a son whom they named Samuel. Perhaps Lydia died at the boy's birth. Samuel Cox, the widower was a saddler. On 16 February, 1775, he married Jamima Hussey. Just one year after Samuel was married, his older brother, #4 Walter married Judith Deland. Walter became a tanner in Boston. (They were the parents of our ancestor, **Jonathan Upham Cox**, born 5 March, 1785, in Cambridge, Middlesex, Massachusetts.)

Some of the Cox Clan lived in the Boston area during the Revolutionary War in 1775. Some of them had lived through the French and Indian war which came to an end in 1759.) The spirit of revolt was beginning in Boston. On 5 March, 1870, British troops fired upon demonstrating colonists there, killing several people. Historians have since called the incident "The Boston Massacre." Almost three years passed before that celebrated incident known as the "Boston Tea Party" took place, in 1773.

On April 18, 1775 the signal lights were hung in the belfry of the Old North Church on top of the hill above Grandpa Robert Cox's home on Prince Street. Paul Revere and the other riders were across the Charles River at Charlestown waiting for that signal. When they saw it, they rode rapidly westward through the County of Middlesex towards Lexington alerting the Minute Men and farmers. Samuel Cox was among those Minute Men.

The next day Samuel Jr. and his stepmother Jemima hid in the cellar at their home on Massachusetts Avenue in Cambridge and watched the British Red Coats march by on their way to Lexington.

An intense search of military records would perhaps reveal many things about the sons of Matthew and Elizabeth fighting in the war for freedom. Joseph enlisted on May 4th, 1875. He lost a leg in the service and was a well known man after the war. His only child died young. Walter and Judith had two children born while the war was brewing. They had one christened July 17th one month after the fight at Bunker Hill. Family tradition, continuing until the long after years, had it that one of the brothers had been the last man to leave the hill. He was loading his cannon when a British officer came close enough to say, "We have you now." Cox replied, "Not yet." Cox fired his cannon and with it retreated down the hill.

That Cox could have been Benjamin, the child born after his father's death. His brother Matthew was in the 43rd Regiment. Walter, the oldest of the brothers, moved his family to Lexington for safety during part of that hot summer. Before the British took Bunker Hill they burned much of Charlestown.

In 1776, the American army evacuated Boston and the heavy weight of the war moved south. During that war, Walter and Judith had two more sons, William and John Hobbs Cox. Judith's father John Deland III of Charlestown also fought at Bunker Hill. He was unable to retreat fast enough. He was captured and died on board a British prison ship during the war.

Walter Cox was a tanner in Cambridge. He and Judith also owned the Covenant. They sold property in Cambridge in 1783 and 1786. There were financial problems in the family. He and Judith must have separated. Tradition says that Walter moved to New York. This was during the time George Washington was the first president of the U.S.



MUDDY MISSION NOTES

These notes were compiled by Lenna Cox Wilcock.



Brigham Young was an empire builder, and with a discerning eye and uncanny foresight he laid his plans to control the Great Basin for the benefit of his people. What he wanted was a land little likely to be disturbed by the outside world, where he would have a chance to build a society strong enough to hold its own against all comers. Left unmolested for ten years the Mormons would be able to take care of themselves, he is reputed to have said. It was within the confines of the Great Basin that his people would develop into a self-sufficient society. To this end he planted settlements at the outer approaches of his empire, planning in the years following to fill in the intervening territory with settlements.

The three requisites for choosing sites for future colonizing or settlements for habitation were water, grazing land, and forests. It didn't matter if they were in forbidding and barren places. He stated, "We could not find a better place for the Latter-day Saints than in these valleys of the mountains, nor in those rugged parts further south . . . Hold on a littler longer, for I see . . . after the cloud there will be sunshine." (p. 314, *Erastus Snow*)

Brigham Young sent exploration companies southward to locate areas suitable for habitation. One such company was a party composed of 50 seasoned men called in the winter of 1849-50, led by Parley P. Pratt.

Brigham Young determined that the time was now ripe to fulfill his prediction referring to St. George: "There will yet be built, between those volcanic ridges, a city with spires, towers and steeples, with homes containing many inhabitants." At the 1861 October conference it was decided to send colonies down to the southern part of Utah, on the Rio Virgin, . . . for the essential purpose of opening up cotton farms to provide for possible contingencies . . . (p. 316, *Erastus Snow*)

It was at Santa Clara that the cotton industry had its beginning. After two years of experimentation, cotton culture proved feasible in that climate. In the years that followed, during the time of the Civil War in the 1860's, "The war was then raging between the northern and southern states with the prospect of general distress through the destruction of the cotton industry of the south."

This mission called for men and women of resolution, dedication, and faith. No room for weaklings on the Virgin. . . . The fruits of its soil could be won only by the maximum expenditure of bone and muscle. It was rough land, and those who subdued it had to match its own stern nature. (p. 317)

The road was very difficult. George A. Smith spoke of the road between Harmony and Washington as "the most desperate piece . . . that I ever traveled in my life, the whole ground being covered for miles with stones, volcanic rock, cobble heads . . . and in places deep sand." (p. 317)

Pres. Young called Erastus Snow and Orson Pratt to accompany the group of colonists to preside over them, and reinforce the Dixie Settlement at St. George. "This was the most difficult of Mormon colonizing ventures, thus far." (p. 323)

John D. Lee writing to Pres. Young about the present site of Littlefield, Arizona, he being quite taken by its mild weather, stated: "There we can raise cotton, flax, kelp, grapes, figs, sweet potatoes, fruits of almost every kind . . ." (p. 317)

Part of the Virgin River and its lower tributaries, the Muddy River and the Santa Clara Creek, are strategically located on the route to San Bernardino. This, no doubt, is one reason for the Muddy Mission settlement was to supply way-stations for a projected re-routing of the immigration from Europe to the new home

of the Mormons in the Great Basin by way of the Isthmus of Panama and California over the Old Spanish Trail. (p. 5, *I Was Called to Dixie*)

In the fall of 1864 Pres. Young called Thomas S. Smith of Farmington, Ut, to lead in the colonization of the Muddy Valley. He with 11 men and 3 women arrived in January 1865, and they at once set to work clearing the land, preparing for irrigation, and choosing and laying out a town-site. Soon forty-five families joined them. They named their new town St. Thomas in honor of Thomas Smith. In April of that year Pres. Erastus Snow visited this settlement and found that several settlers already had crops in.

Pres. Snow and Pres. Smith explored the valley and found good agricultural possibilities and a good meadow land several miles above St. Thomas. In June the town of St. Joseph (after Joseph Warren Foote) was begun eight miles up the valley. Between St. Joseph and St. Thomas the town of Overton was founded in 1869. It was eventually to become the most important of the Muddy settlements.

In 1865, Erastus and the church leaders made an extensive trip, visiting the settlements in the outer territories of Utah. Part of this area included the Muddy and Meadow Valley country, including Eagle Valley and Clover Valley which the Mormons considered to be in Utah. The mines located at Pioche and Panaca were a temptation for the saints to leave their farms and obtain gold by prospecting and mining. Pres. Erastus and the church leaders advised them that the gold could wait, and were emphatic that a stable economy could not be built on mining. All important was the possession of springs and streams and the development and exploitation of farming lands and livestock ranges. Their design was to occupy and hold the series of valleys from the mountains on the north to the Lower Muddy near the Colorado. Panaca, in Meadow Valley, was to be the central city of this region. He was emphatic about the importance of their mission, and said any man that would go to the Western mines, as a miner, would be severed from the Church. (p. 384-85, *Erastus Snow*)

They learned that there was considerable sickness at the Lower Muddy. Malaria was particularly virulent, and dysentery was taking its toll. Several deaths from all ages resulted. Quite a few left the mission at the end of the first year. Word got around of the bad roads, the heat, and the malaria; consequently, those called often avoided going, or sent substitutes.

Another threat faced the saints at that time. The Indians in that region were becoming restive everywhere in the Southern Mission. Beginning in Sanpete County in April 1865, the Black Hawk War spread southward and for more than two years bedeviled the hard-pressed settlers on the Virgin to the point that many had to leave their farms and ranges.

The Piede Indians were excited over Black Hawk's threats to winter in the area of Kanab and the settlement on the upper Virgin, and to capture Piede women and children and to "corral" Mormons. Pres. Snow advised all of the settlers in that area to gather in places which could be defended.

It began with a raid on Kanab on December 18, 1865 in which the Indians drove away some horses. From that time on for many months they repeated this action. The killing of the two Mormons at Pipe Springs followed. The stealing of the cattle and horses continued, and the saints were never safe from raids for two years. The Paiutes were wily and cruel, and continued to be troublesome for years. (p. 387)

There was no sudden easing of Indian troubles in the Southern Mission, but the threat gradually subsided during 1867. The saints had learned to make the strongholds for their animals so secure that the Indians were not having much success in stealing them. And when they were able to drive some herds away, many of the Indian braves were killed by the Mormon guards, and the animals retrieved. (p. 401)

Pres. Snow sent a dozen missionaries to visit the settlers on the Muddy. The heat of summer was intense; this, however they could live with; but the scourge of malaria, coming early and staying late was something else. These men visited during mid-January 1867, they found that already men had deserted the mission, and more

would have to be called if it were to succeed. A good portion of the Muddy saints would “stick to the mission” in spite of all their tribulations and fears for the safety of their families. These included Orville S. Cox and Joseph S. Allen. (They were of that breed who, “if they had considered it a duty to go on to a barren rock and stay there until they should be instructed to leave, they would have done it.”) John Taylor, November 9, 1881, Address in St. George Tabernacle . . . (p. 403, *Erastus Snow*)

One record noted that the Virgin River was crossed thirty-eight times between Beaver Dams and St. Thomas. (p. 145) This constant crossing and re-crossing of the Virgin was another reason why the settlers disliked the Muddy; it was too hard and dangerous to get in and out of the country. Jos. W. Young described the road between St. George and the settlements on the Muddy as “worse than those running from St. George to the rim of the Great Basin (near Kanarraville), and these were, by popular consent the worst in the country.” Said Joseph W. Young,

“One thousand pounds is a big load for a span of mules and then it is necessary to double in several places, and heretofore the Virgin River had to be crossed a number of times, which is always bad and dangerous. Several lives have already been lost by wagons upsetting in the stream, and much property. . . . These bad roads make the ‘Boys’ discouraged, and the complaint grows on them.” (p. 145, *I Was Called to Dixie*)

In response to their reports, the Church authorities at October Conference in 1867 in Salt Lake City called 158 men to the Southern Mission, most of whom were expected to go to the Muddy. But at the May Conference it was reported that there were of those called in the fall of 1867 only 25 or 30 who were to be found on the Muddy. (p. 145, *I Was Called to Dixie*)

Orville Southerland Cox and Joseph Stewart Allen were among those called to the Muddy Mission settlement. It was very difficult to move all their wives and children there at once, so they took part of them first.

On the way to the Muddy, they (Orville Cox group) saw a family of three that had died from thirst in the desert between St. George and the Muddy. Their faces were all swollen and black, tongues, so exceedingly large and black, protruded from their mouths most horribly.

The streams were full of quicksand. No one could stand still a moment on it or they would get stuck and could not get out. A crew of men was working on a road. At noon a “greenhorn” turned his oxen loose to go and stand in the river and drink. Uncle Orv yelled at him, “For –sakes, get them oxen out of there.” But it was too late. With chains they hitched twelve yoke of oxen to them and pulled their heads off, but their feet and bodies sank down into the quicksand. . . . (*Orville S. Cox Genealogy Bulletin*, June 1957, by Orville Cox Day)

The drinking water there had so much alkali in it that it made them ill to drink it. The intolerable heat, the warm bad-tasting water, the malaria, the flies which were a perpetual nuisance, the thieving Indians, the river bottoms with life-threatening quicksand, the sandy soil which would not hold a dam, nor carry water in ditches without seeping or breaking through, the lack of available timber, and the distance to other communities were difficulties faced by the early settlers in the area.

Building homes was a problem because of the long distance from timber. The walls of the houses were built of adobes made from the clay of the locality. The roofs were more difficult, but they solved the problem by using cat tails. Quoting one Muddy pioneer: “We would go down in the swamps of the Muddy and gather these cat tails, tie them in bunches six inches in diameter. They grew ten and twelve feet tall. These were piled and tied on the roof and when laid in bundles evenly on the stringers and then on the cracks and tied and weighted, they shed the snow and rain and made dry shelter.”(p. 142, *I Was Called to Dixie*)

When the early settlers determined that it was the swampy environment which caused so much sickness, mainly malaria, they moved their living quarters to higher ground, and the malaria ceased.

Pres. Young visited the Muddy Mission in 1870. Becoming aware of the problems with the Nevada boundary lines and the back taxes demanded by that State, he advised the Saints to return to their former homes or settle in Long Valley (Orderville area) in Utah. So they did, leaving their homes, their crops, and all they had toiled and worked to build on the Muddy River.

Uncle Orv said to Grandfather, “On account of the poor drinking water and hot summers, you’ve buried five children here on the Muddy, and unless you take her back to Fairview soon, you’ll bury mother Elvira.” Grandfather asked Grandma, “Do you want to go back on the dry road or on the wet road?” She answered, “The wet road, I’d rather drown thirty times than choke to death once.”

Crossing the quicksand river bottom, the first team going across fast found the crossing smooth as pavement. But the second wagon went “bump, bump, bump, bump.” “Wherever the first team stepped, the clinging quicksand had begun to disintegrate making it just like a hole for the second wagon.” (from *O. S. Cox Bulletin*, by Orville Cox Day)



MORLEY ANCESTORS



Our Earliest known Morley Ancestors:

Abt 1480 John Morley and Lacon
1507 William Morley and Eleanor Skipworth
1531 Edmund Morley St. and Margaret Hopkinson
1575 Edmond Morley and Phillippa Browyer
1608 Thomas Morley and Mary Dolman
1634 Marmaduke Morley and Mary Brewer

Later Morley Ancestors:

1664 Thomas Morley Sr. and Martha Wright
1684 Thomas Morley and Elizabeth Wickham
1726 Timothy Morley and Mary Wood
1758 Thomas E. Morley and Editha Marsh
1786 Isaac Morley and Lucy Gunn
1815 Lucy Diantha Morley and Joseph Stewart Allen

Thomas Morley Sr. and Martha Wright were the parents of **Thomas Morley**.

Thomas Morley Sr. was born 29 June 1664 at Bottesford, Linc., Eng.; Martha Wright was born 29 Nov 1662 at Springfield, Hamden, Mass.

Their Children:

Martha	born 7 September 1682
Thomas	born 14 September 1684
Mary	born 30 October 1686
Abel	born 18 Jan 1689
Thankful	born 28 February 1693
Mercy	born 14 November 1695
John	born 12 March 1699
Ebenezer	born 22 Ma 1701

Thomas Morley and Elizabeth Wickham were the parents of **Timothy Morley**.

Thomas Morley was born 14 September 1684 at Westfield, Hamden Co., Mass.; Elizabeth Wickham was born 9 November 1709, Glastonbury, Hartford, Conn.

Their Children:

William	born 29 July 1709
William	born 16 June 1711
William	born 30 June 1712
Elizabeth	born 31 July 1715
John	born 7 February 1717
Enos	born 6 August 1719
Mercy	born 24 October 1722
Timothy	born 15 February 1726

Note: When children died young they gave the next child the same name, even as in this above family.

Timothy Morley and Mary Wood were the parents of **Thomas E. Morley**.

Timothy Morley was born 15 February 1726, at Glastonbury, Hartford, Conn.; Mary Wood was born 1726/1730, at Hartford, Conn.

Their Children:

Elizabeth	born 14 March 1752	
May	born 1 June 1753	
Mary	born 2 April 1754	
Timothy	born 10 November 1755	
George	born 10 November 1756	
Thomas E.	born 26 March 1758	
Ezekial	born 16 August 1759	
Prudence	born 27 January 1761	
Jerusha	born 18 June 1762	
Daniel	born 2 Dec 1763	
Christina	born 2 June 1765	
Ruth	born 16 March 1766	
Elijah	born 4 January 1769	(Two born in 1769?)
Samuel	born 20 April 1769	“ ” “ ”
Moses	born 25 May 1771	
Ruth	born 23 August 1772	
Aaron	born 22 June 1774	
Enos	born 29 September 1779	

Thomas E. Morley and Editha Marsh were the parents of **Isaac Morley, Sr.**

Thomas E. Morley was born 26 March 1758 at Ansenice, Conn.; Editha Marsh was born 2 October 1762 at Montague, Mass.

Their Children:

Arthusa	born 6 March 1784
Isaac	born 11 March 1786
Horace	born 29 January 1788
Tirzah	born 1 January 1790
Louisa	born 11 November 1798
Editha	born 14 February 1792
Thomas	born 15 July 1794
Diantha	born 23 August 1796
Alfred	born 20 August 1805

Isaac Morley, Sr. and Lucy Gunn were the parents of **Lucy Diantha Morley**.

Isaac Morley, Sr. was born 11 March 1786 at Salem, Mass.; Lucy Gunn was born 24 January 1786 at Salem, Mass.

Their Children:

Philena Morley	born 1813	married Amos Cox in 1841
Lucy Diantha Morley	born 1815	married Joseph S. Allen in 1835
Editha Ann Morley	born 1818	married Chauncy Whiting in 1841
Calista Morley	born 1820	died at age two
Cordelia Morley	born 1823	married F Walter Cox in 1846
Theressa Arthusa Morley	born 1826	married Heber C Kimball in 1846
Isaac Morley, Jr.	born 1829	married Cynthia Abish Bradley in 1851



PALMER BEGINNINGS



The origin of the family name is not lost in the mists of antiquity. The crusaders in their marches to Jerusalem in the Middle Ages, from the time of Peter the Hermit to the close of the 14th century had many followers who sought to see the tomb of Christ from sacred motives.

Many of these pilgrims on their return wore Palm leaves in their hats or carried staves made from palm branches. They thus came to be called Palmers, or bearers of the Palm.

Some were also distinguished by the scallop shell, worn twisted in their hat band. The name soon passed into literature. Shakespeare frequently used the word, as these quotations show: "My sceptre for a Palmers walking Staff." "Where do the Palmers lodge, I beseech you."

The distinction between a Palmer and Pilgrim gradually grew up, and Sir Walter Scott, in his researches, states that the Pilgrim was one who visited a shrine and then returned home, while the Palmer visited shrine after shrine, going from place to place and living on alms, as these Palmers settled down. Their surname was assumed from what they had been, as in the case of most common surnames.

The family motto relates to the palm as the reward of noble services. It is *Palmamguimer nit ferrot*. – "Let him who won it bear the palm." – *Copied from a book in the Newberry Library, Chicago in 1927 by M. Lucy Palmer T. Taylor, Title of book unknown.*

Another author puts it this way:

"The surname Palmer is of ancient origin. It is believed by most antiquarians to signify "Pilgrim." There were many who visited Jerusalem during the Crusades who returned bearing Palm branches, and to these "Pilgrims" the name of Palmer was often attached. Since at this time during the twelfth century A.D. surnames were just beginning to achieve some measure of importance, more than one Crusader retained the name. Thus it is highly probable that there were at least several unrelated families bearing the name at one time." – *Descendants of George Palmer and Phebe Draper*, p. 3

Thus it is easy to see that the Palmers of this country are not all descendants of any single ancestor, or of any two or three brothers.

Sarah P. Collinwood, compiler of *Descendants of George and Phebe Draper* book, spent 30 years searching to find the correct connection of our George Palmer Jr. to his ancestral line. She didn't find it. She did not accept the supposition that George's father was Asahel, as many other Palmer researchers did. However, Lois Palmer Allen, of Mesa, AZ and other recent researchers have found the connection.



PALMER ANCESTRY

12th John Palmer was born about 1570 in St. Marys, Leicester, Leicestershire, England.

His wife Mary Olefield Otefiel was born about 1575 in of Leicester, St. Marys, Leicestershire, England

11th Richard Palmer, son of John Palmer and Mary Olefield, was christened 26 Jan 1606 in St. Marys, Leicester, Leicestershire, England. His wife Martha Mathew, was christened about 1608 in of Leicester, All Saints, Leicestershire, England.

10th Thomas Palmer, son of Richard Palmer and Mary Olefield, was christened on 26 Sep 1647 in All Saints, Leicester, Leicestershire, England. Elizabeth Hill, his wife, was christened on 20 Feb 1652 in Braunstone, Leicestershire, England.

9th William Palmer was Christened on 25 Nov 1677 in All Saints, Leicester, Leicestershire, England. He was buried on 24 Jun 1722 in Twyford, Leicestershire, England. His wife Elizabeth Ringnose was christened on 23 Mar 1678 in St. Marys, Leicester, Leicestershire, England.

8th George Palmer was christened on 2 Mar 1712 in Twyford, Leicestershire, England, and was buried there on 26 Aug 1752. His wife Margrit Margaret Goodbye Goadby was born about 1715 in of Twyford, Leicestershire, England.

7th George Palmer was christened on 11 Apr 1736 in Twyford, Leicestershire, England, and was buried there on 17 May 1781. His wife Rebeckah (Rebecca) Preston was christened on 4 Jun 1738 in Rearsby, Leicestershire, England.

6th George Palmer Sr. was born on 5 May 1761 in Twyford, Leicestershire, England, and christened there on 31 May 1761. He died in Dec 1833 in Cramahe, Northumberland, Newcastle District, Upper Canada. His wife Hannah Wilkinson was born in 1766 in Saint Margaret, Leicester, Leicestershire, England. She died before Jun 1832 in Cramahe, Northumberland, Newcastle District, Ontario, Canada, and was buried there in 1832.

5th George Palmer Jr. was born on 13 Jul 1795 in Cramahe Twp, Northumberland, Newcastle, Upper Canada. He died on 4 Dec 1833 in Loughborough Twp, Frontenac, Midland District, Upper Canada, and was buried there. He married Phebe Draper on 8 Apr 1815 in Cramahe Township, Northumberland, Ontario, Canada. His wife Phebe Draper was born on 9 Oct 1797 in Rome, Oneida, New York. She died on 28 Feb 1879 in Draper, SL, Utah, and was buried there in 1879.

4th Zemira Palmer 1831 md Caroline Jacques

3rd Almeda Eve Palmer Cox md Theodore Cox

2nd Arthur Delano Cox md Cora Haight

1st Alma Joy, Elmer Floyd, Marie, Lenna, Rober LeNoir, Evan Alwin, Bernice, and Amelda.

See Lois Palmer Allen's Personal Ancestral File Notes for more indepth information

DRAPER ANCESTRY



The addendum of this book, *Arthur Delano Cox and Cora Haight Acestor*, formerly included information taken from the book, *Draper Descendants in America of William Draper, 1818-1898*, by Gary L. Draper. Gary's book (pages 17-28) had a chapter titled, "The Original Drapers of Wiltshire." It went into detail about the Draper name, the history of England, and many consecutive William Drapers in Wiltshire. It took the 7th Generation William Draper from Wiltshire, England into America and west to Utah in 1865 after he joined the L.D.S. Church.

At first we believed this great information fit right into our line, knowing our ancestors Lydia Lathrop and William Draper had British heritage and were among the early Utah pioneers. We were unable to contact Gary to discuss our "common" Draper family, but without checking further and assuming his English ancestry information was OK, we added it into our A. D. Cox pioneer history book. However, research "after the fact" revealed that our William Draper family branch was already in America (in fact, our American-born pioneer William died in Draper, Utah in 1854) before the "other" William arrived from England in 1865!

Then it was discovered that Gary Draper, author of the Draper Descendants book mentioned above, had also been confused about HIS ancestry, believing for many years that HE was descended from OUR William Draper line. He tells how he discovered his true William Draper line, after taking a trip to England and finding some surprising links to his ancestors there. In his book preface Gary writes:

"Upon return to the USA, I started asking questions about my Draper ancestors. It became quite clear that the story I had previously believed was false and that the William Draper, buried in Draper, Utah, was NOT my ancestor. For years I had taken great pride in not only being a Draper, but also a descendant of the Draper family, which had founded Draper, Utah . . . What a disappointment it was to realize that I had been mistaken!"

He then researched until he found his correct William Draper, who is definitely NOT our same William Draper, as seen by their differing dates, origins, and spouses.

Delbert Draper in his book, *The Mormon Drapers*, on page 357, Chapter 64, mentions "Additional Mormon Drapers." He writes the following:

"It took the author of this book some time to discover that the descendants of Thomas and Lydia Rogers Draper, who died in Canada (these are our William Draper's parents) were not the only Drapers who joined the Mormon Church. There were three such families who joined the Church in England and came to Utah after 1850. The largest and best of these families is that of William Draper and his two wives, Sarah Miles and Jane Briant. This family came from Wiltshire, England, and their first known ancestor was also a William, born at Market Lovington, Wiltshire, about 1657. . ." (This is Gary L. Draper's William Draper branch.) Delbert also mentions the two other groups, the "Utah Drapers from Lancashire," and the "Drapers from Leicester."

On the last page of his book, page 359, Delbert Draper adds:

“It is believed that all Drapers who came to America from England have a common ancestry, for the reason that only a few Drapers came to England (from France) with William the Conqueror.

“Thomas Wain-Morgan Draper, who wrote a history of the Drapers in America, states in his book . . . that, undoubtedly, all of that name (Draper) are descended from William, John, and Henry Le Drapour . . . Such being the case, all Drapers in America should have something in common.”

Our Draper ancestry extending back from A. D. Cox to William Draper (b. 1774) is well established by family and L.D.S. church records. Records before that time have been harder to trace. Family records do agree that William’s parents were Lydia Rogers and Thomas Draper. However, the ancestry of Thomas Draper as listed in Delbert Draper’s book has been disputed by some cousin genealogists (i.e., extensive research by cousins Joy Thomas and Audrey Van Leuven, not shown here.) Tradition says that our Drapers were of Puritan stock and that they immigrated from Heptonstall, Yorkshire, England in the 1600’s. If one could delve far enough into British history, it is quite possible that our Drapers do connect with the Wiltshire Drapers.

Draper Family Legend

Delbert Draper wrote on page 3 of his book: “I had seen an old dress suit in the possession of Artimesia Draper Anderson, which had a most interesting legendary history. It was said to have been made for an ancestor of the Utah Drapers in England, whose name was Thomas Draper; that it had been handed down from father to son until it came into the possession of their son, William Draper, Sr. (*and on down to “Aunt Art”*). In the sleeve of the coat of this old suit, written in indelible ink, were the following letters and figures: ‘TDY 1603.’ Legend says that the letters are the initials of Thomas Draper, Yeoman (*or landowner*) of England and that 1603 is the year in which the suit was made for him.”

Note: Cousin Joy Thomas talked with Emerson Draper, another descendant who had seen the legendary suit. He told her, “Someone had put the suit in a gunny sack and hung it up in a shed by a rope, hoping to preserve it. That didn’t work as mice came down the rope and into the sack, and destroyed the coat. He said he was told that only the metal buttons were left intact.”

Our Early Drapers in England and America

The origin of the Draper name is interesting, as are the various spellings which have been used not only in England (Drappar, Drapert, Draper), but in France from where it probably originated (Drapier, Le Drapour, Drapur). Dictionary meanings vary, but always refer to cloth, drapery or clothing. Quite logically, our ancestors were people who worked with or had something to do with manufacturing cloth or clothing.

In the beginning people had no surnames because they were not necessary (Adam, Eve, Abraham, etc.). But as the number of people increased, it became necessary to add a surname in order to distinguish one individual from another. Personal characteristics like Long, Short, Black, and

occupations like Weaver, Farmer, Miller, were adopted. In France the name Drapier was added to the given name of people engaged in making or dealing with cloth. It now appears that some of these French Drapiers were in England soon after William the Conqueror entered and defeated the English King, Edward the Confessor, in 1066. He met resistance in the Vale of York (Yorkshire), so he sent a detachment of his army there in 1070. After this, there were at least two prominent land-owning families in Yorkshire bearing French surnames; the Maryons and the Drapiers. Eventually the Drapiers adopted the common English spelling of Draper.

Although there were few genealogical records prior to 1580, there were records of deeds and wills affecting land titles. Some of these have been preserved and show that there were Draper landowners in Yorkshire during that early era.

No definite record of our immigrant Draper ancestor has been found. However, we know that our Drapers were in America in the 1700's, as our William was born in Pennsylvania in 1774 and his parents, Lydia Rogers and Thomas Draper, were known to be Loyalists to the British throne during the Revolutionary War time period. Some family researchers believe Thomas' grandfather, also named Thomas, immigrated from Heptonstall, Yorkshire, England and settled in Rhode Island. Whether our Draper ancestors came to America as Puritans to escape religious persecution is not yet proven. The political and religious history of England gives reason to suppose that is true.

Cousin Joy Thomas searched tax and land records, wills, and vital records in New England. She found and put together the "puzzle pieces" that show what we believe is our *correct* Draper ancestry:

Phebe Draper (b. 9 Oct. 1797 Rome, New York) was the daughter of Lydia Lathrop and William Draper of New York. The family moved to Ontario Canada, where Phebe met and married George Palmer. Their son, Zemira Palmer, was the father of Almeda Eve Palmer (Cox), who was the mother of Arthur Delano Cox. George died in Canada in 1833; Phebe joined the L.D.S. Church, moved to Kirtland, Ohio, USA and later to Utah. She served as a laundress/cook in the Mormon Battalion. She died in Draper, Utah in 1879.

William Draper (b. 6 Sep. 1774, Pennsylvania) was the son of Lydia Rogers and Thomas Draper. William married Lydia Lathrop; they moved to Canada, later joined the L.D.S. Church, moved to Ohio, USA, then west to Utah. Lydia died on the way to Utah in 1846. William died in Draper, Utah in 1854.

Thomas Draper (b. 16 Sep, 1744) was the "imputed son" of Mary and William Draper. Thomas was named as the recipient of a land grant (recorded in a Greenwich, Rhode Island deed) from his grandparents, Thomas Draper and Jane Braman, after his father's early death. Thomas (the grandson) married Lydia Rogers. They were loyalists during the Revolutionary War era. They moved to Ontario, Canada, where she died in 1807 and he died in 1817.

William Draper (b. 23 Jul 1719) was the oldest son of Jane Braman and Thomas Draper of Rhode Island. William had a wife Joannah and two daughters, Elizabeth (born abt. 1741) and Sarah (born abt. 1743). He was found with another woman Mary and two children, Thomas (*our ancestor*) born 1744, and another daughter

Hannah born 1745/6, listed as his “imputed” and “reputed” children. He was “deceased” at about age 27 (from will and land grant records of his father Thomas).

Thomas Draper was born abt. 1691. He married Jane Braman. They lived in Greenwich, Rhode Island. He died there in 1771; she died there in 1784. (Some believe he was born in Heptonstall, Yorkshire, England, not proven.)

Sources:

Thomas Waln-Morgan Draper’s book, *Drapers in America* (printed in 1892), was the first known comprehensive collection of Drapers printed.

Delbert Draper used *Drapers in America* as the background source for his *Mormon Drapers* book. Though some of his ancestry links have been disputed, his book gives the most complete information on our Draper line.

Audrey Van Leuven’s book, *Draper, Lothrop, Rogers, Byington, Goodsell, etc. - Van Leuven Allied Families*, includes Joy Thomas’ researched information. Pedigrees and brief histories of allied families going back into England may not be totally correct.

See Gary L. Draper’s book, *Draper Descendants in America of William Draper, 1818-1898*, for complete information on his line. *We remind the reader that no traceable connection between his William Draper and ours has been found.



JACQUES THE YORKSHIRE SETTLERS



The Yorkshire Settlers were a group of people who came to Nova Scotia in 1774-1775 from Yorkshire, England. They came from an area which was forty miles west of Scarborough and south of the North Yorkshire Moors. This area had been inhabited by the Vikings, the Saxons, the Normans and the Romans. All their villages appeared in the Domesday Book in 1086. Most of the settlers were farmers. They appear to have been educated, since they signed documents and built schools and churches.

Several events had taken place in England which led to their emigration. A series of Enclosure Acts were passed by Parliament between 1760 and 1820. These acts enabled the landowners to enclose much of the old unfenced common land by stone walls, creating neat rectangular fields of 8-12 acres. In places like Millington, from where the Jefferson families came, the pastures were awarded to the parish by an Act of Parliament in 1770. They were divided out to the local farmers in “gaits,” the name given to pasturage for a specified number of sheep. The number of “gaits” awarded to each farmer being proportional to the land he had in the parish before enclosure.

Landlords started to make their smaller rented farms into one large farm thus forcing their tenants off the land. One way of doing this was to raise the rents. Prices of goods were also raised making life very difficult for the working man.

It is interesting to note that the most common reason given on the passenger lists for leaving was “seeks better employment” Reasons given by some of the settlers were: John Robinson — “farm being over-rented,” Robert Wilson - “rents having been raised,” John Jacques — “on account of high cost of provisions,” and William Gillian - “farmer turned off his farm, it being made into a larger one.” Since most of the settlers bought their farms in Nova Scotia, they must have had some assets to sell to pay for their passage and their land.

William Clark and his nephew John Bath came on the “Jenny” in 1775 and William Hudson came on the “Two Friends,” in 1774. All the rest of the settlers left Scarborough between April 5th and April 12th on one of two ships. The “Thomas and William” was a vessel of 130 tons with a crew of nine and fifty-eight men, thirty-six women, and eleven children passengers. Her master was Samuel Pattison. The “Prince George” was 120 tons with a crew of nine and eighty-eight men and fifty-five women passengers. Her master was Robert Appleton. The “Thomas and William” arrived in Halifax on May 14, 1774, and the “Prince George” arrived in Halifax on May 16, 1774. From there the settlers probably sailed around to Annapolis Royal.

All these settlers, except Robert Jefferson and Adam Hawksworth, settled in Granville, which was across the river from Annapolis Royal. The farms which they bought stretched from the river back over the north mountain to the Bay of Fundy. These farms were laid out in long strips which were 50 rods wide. If the family was involved in shipping, they had their wharf on the Bay of Fundy shore and had family roads going back over the mountain.

The settlers prospered in their new homes. Since most of them had large families, a lot of the families intermarried. The second generation moved to the surrounding areas to find land, and established new towns. There are still a lot of the descendants of these families living in the area.



DESCENDANTS OF JOHN JACQUES

John JACQUES and Elizabeth ROUNTREE

I. John JACQUES, born abt 1747 in Topcliffe, Yorkshire, England: christened 25 Apr 1747 in Topcliffe, Yorkshire, England: died 1828 in Wilmot Township, Annapolis County, Nova Scotia, son John JACQUES and Elizabeth HESLINGTON. He married on 25 Sep 1768 in Leake, Yorkshire, England, Elizabeth ROUNTREE, christened 14 Oct 1748 in Sutton on the Forest, Yorkshire, England. She died 1818, daughter of Robert ROUNTREE and Mary WARD.

Notes for John JACQUES:

Leake, where John and Elizabeth were married, is just north of Thirsk, Yorkshire, England. John was in Granville, Annapolis County, Nova Scotia, on 1 April 1782 when he purchased from Timothy Saunders for 36 pounds, 595 acres, bounded on the north by the Annapolis River in the Township of Annapolis, Second Division. In 1785 he purchased an additional 500+ acres in the Second Division bounded on the north by the Annapolis River and south "as far as the township extends." At various times he sold land. Neither John nor his wife Elizabeth could write their names, therefore they signed with an "X."

Children of John JACQUES and Elizabeth ROUNTREE were as follows:

- i Elizabeth JACQUES, born abt 1769 in Yorkshire, England: christened 25 Jun 1769 in Topcliffe, Yorkshire, England. She married Benjamin WHEELOCK.
- ii Hannah JACQUES, born abt 1771/72 in Yorkshire, England; christened 19 Jan 1772 in Topcliffe, Yorkshire, England. She married Garret KEATING OR KEATON.
- iii John JACQUES Jr.) born abt 1773 in England: christened 2 Jan 1774 in Topcliffe, Yorkshire, England. He drowned in the Annapolis River when young.
- iv Richard JACQUES, born bef 1774 in England. He bought land in Wilmot Township in 1800 and sold it in 1801 when he moved to New Brunswick. He later moved to the USA or "out West."
- v **Alexander JACQUES**, born 22 Jul 1778 in Nova Scotia, christened 1786. He married Mary Jane DURLAND.
- vi Mary JACQUES, born in Nova Scotia. She married John CONDON.

II. v. Alexander JACQUES (John), born 22 Jul 1778 in Nova Scotia; christened 1786. He married on 11 Oct 1802 in Old Trinity Anglican Church, Middleton, Annapolis County, Nova Scotia Mary Jane DURLAND, born 29 Mar 1779 in Newburg in, New York, U.S.A. christened 1786 in Holy Trinity Ang, Church, Middleton, Nova Scotia. She died 1855 in Aylesford, King's County, Nova Scotia; buried in Aylesford Conn., Aylesford, King's County, daughter of Daniel DURLAND and Sarah DE MOTTE.

Notes for Alexander JACQUES:

The Surname is "Jacques" (or "James" in English). All births of this family were certified 11 March 1982 by Charles Jacques as having come from his grandmother's Bible. This book was given to Mrs. Alexander Jacques a friend and well-wisher, Henry L. Owen, Aylesford on 4 January, 1835. The same information on another paper of Clyde Jacques' states that the information came from the Family bible of Alexander and Mary Durling Jacques. His last land deed was signed in 1850 when he was listed as living in Cornwallis, King's County, Nova Scotia.

Alexander first purchased land in Wilmot Township in 1809 and later in 1814 at Aylesford. There were also several Cornwallis transactions dated 1814 and 1819 recorded in King's County, N.S. The north end of the road from Aylesford to Victoria Harbour across the summit of the North Mountain is known as the Jacques Road. That name was given to the road because so many people by the name of Jacques settled there, according to local legend. No Jacques families were living along that road by 1966.

Children of **Alexander JACQUES and Mary Jane DURLAND** were as follows:

- i Lott Phineas JACQUES, born 23 Jan 1804 in Aylesford, King's County, N.S.; died 6 Nov 1879 in Aylesford, King's County, N.S.; buried in, Aylesford, King's County, N.S. He married Rebecca McGEE.
- ii **Thomas William JACQUES**, born 8 Aug 1805 in Aylesford., King's County, N.S. He married in Aug 1828 **Sarah FARNSWORTH**, (born 8 Aug 1806 - 07)
- iii Benjamin W. JACQUES, born 8 Jul 1807 in Aylesford, King's County, N.S.; died 1 868. He married Elizabeth BRENNAN.
- iv John JACQUES, born 19 Jul 1809 in Aylesford, King's County, N.S.: died 29 Oct 1868: buried in Aylesford, King's County, N.S. He married Sophia BRENNAN.
- v Alexander JACQUES (Jr.), born 9 Nov 1811; He married Margaret PEARCE.
- vi William Morton JACQUES, born 23 Dec 1813. Married twice and moved to Deerfield, Wisconsin, U.S.A.
- vii Charles Wesley JACQUES, born 7 Nov 1815; He married Elizabeth Ann WATSON.
- viii Joseph Neily JACQUES, born: 21 Sep 1817 in Aylesford., King's County N.S.; christened 24 Jun 1818, in St. Mary's Ang., Aylesford, Kings County, N.S.; died 21 Oct 1870 in Middlton, Annapolis County, N.S.; buried in Pine Grove Cemetery, Middleton, Annapolis County, N.S. He married Azubah SPROUL.
- ix James Hiram JACQUES, born 24 Aug 1821 In Aylesford, King's County, Nova Scotia; christened 2 Apr 1822 in St, Mary's Ang., King's County, N.S.: died 20 Nov 1884 in Woodstock, Carleton County, New Brunswick; buried in Woodstock, Carleton County, New Brunswick. He married Catherine WILLET.



THOUGHTS ABOUT THE FARNSWORTH ANCESTRY

by Moses Farnsworth



While our family have not been so noted perhaps as others, yet it has been one of marked integrity, and though humble, has made some distinction, and all—without exception—so far as the record goes, have been honorable in all their paths of life; and it is worthy of remark that in all this searching we have found none in the poor-houses, jails or prisons.

In this connection I think some of the words of Edward H. Farnsworth in the “Monograph,” are better than mine. He says:—

“And what a creditable little chronicle it is—this of the Farnsworth family and its ancestors. Matthias Farnsworth brought with him from England none of the titles or insignia of rank that are so attractive to vanity, even in the bosom of a Republic. Those who value such baubles will not find gratification in these pages. But he came to America endowed with a sturdy independence, a rugged integrity, a due regard for morality, and a simple religious faith that were worth far more in subduing the unbroken forests and ungenial soil of New England, than aristocratic descent or heraldic device. He was respected and honored by those with whom his lot was cast, for the brave, true and manly qualities he possessed.

“And what can his descendants desire more than this? It was such as he that made the Puritan stock the peer if not the superior of any outgrowth of the divergent social and religious element that planted the seed of a great Nation along the Atlantic coast in the seventeenth century.

“Matthias Farnsworth was one of the early settlers who followed the Pilgrim Fathers, founded communities upon the lines marked out by them, and completed their work by transmitting some of their qualities to their descendants. If we of the nineteenth century have inherited a small portion and let us hope that such is the case—we have ample cause for gratulation.

“The following pages will show that the descendants of Matthias Farnsworth have enjoyed in a marked degree the respect of their fellowmen; that they have been earnest workers; that such worldly honors and have come to individuals of the name, such positions as have been attained in the various pathways of life, have been the reward of merit rather than the result of self-seeking or favoritism: that they have been self-made in the truest sense, and it is the proud boast of the author of this book that, in a search for genealogical material extending over more than half a century, the prison and the almshouse have contributed no names to the record. May future generations do as well.”



ORIGIN OF THE FARNSWORTH NAME

The families of Farnsworth in the United States are all of English origin, and undoubtedly derive their name from one of two places in Lancashire, England, bearing the name of Farnsworth. One of them is in the parish of Prescott, not far from Liverpool, on the way to Manchester. It is believed, however, that the family derived its name from Farnworth, in the parish of Dean, a few miles north-west from Manchester, in the Hundred of Salford. The name of those places has always been spelled without an “s,” and the families bearing the name in England almost uniformly write it Farnworth.

All the immigrants of that name to this country in the seventeenth century wrote it in the same, or substantially the same way. But as the writers and recorders of those times were not well instructed in

orthography, they were not at all uniform in their spelling of this name. Thus we find Farneworth, Fernworth, Fearneworth, Ffarnot, Farnoth, Fearnoth, and many other forms. The Farnworths themselves were generally very little more uniform in their spelling than others were, until in the early part of the eighteenth century it was gradually changed to Farnsworth. The Groton records almost uniformly spell the name without an “s” until about 1750 but the usage of the family had changed somewhat earlier. The pronunciation in early times in this country was probably as if spelled Farnoth, as it is spelled in some of the records.

The introduction of the “s” into the name is no doubt a corruption, and probably arose from some notion of euphony. The same change has been made to some extent in England; and persons spelling their names in the American fashion are to be found in the directories of Manchester, Liverpool and London. And in Manchester is a street named Farnsworth, spelled in the Manchester Directory as we spell it. At the same time it must be noticed that the principal old families of the name, located mainly in Lancashire, but to some extent elsewhere, scrupulously adhere to the ancient spelling.

The word is undoubtedly a Saxon descriptive compound, from Fern Anglo Saxon Fearn_, the fern plant, and worth, in Saxon English, a valuable farm, or estate, the whole signifying a ferny land, farm or estate, the places to which the name was applied having been very productive of ferns. The word worth, as used in the west of England, and to some extent elsewhere in early times, signified property, by means of which a man was “worth it,” or a “worthy,” and as the principal property of those days was land, it came generally to mean what we should call “landed property,” so a “landed estate” was spoken of as a “worth.”

FARNSWORTH ANCESTRY

Gen. 1. **RICHARD FARNSWORTH**

b. About 1584, at Eccles, Lancashire, England

md. *Elizabeth MARSHE*, 15 Jan 1608 at Eccles

b. 1 November 1584 at Eccles, daughter of Jacobus and Alicia (HEY) MARSHE

Gen. 2. **MATTHIAS FARNSWORTH**

chr. 20 July 1615, at Eccles, Lanc. England.

He came to Lynn Mass. around 1647 and was a weaver by trade. He moved to Groton about 1660. Matthias was made a freeman 16 May 1670. He may have been married twice. His second (wife) *Mary FARR* the daughter of George FARR of Lynn, in her will, makes her first bequest to “my well beloved son Benjamin” which was probably her first born son living at the time. The first three children are possibly by a first wife. Mary died 1716-17. Matthias died 21 January 1688-9 in Groton, Middlesex, Mass. (All FA-3). (A FGRA sheet is available for George FARR (FA-1).

CHILDREN: (all FA-3, also U12) (N)

- i. Elizabeth; b. 1647, probably in England
- ii. Matthias; b. Jan 1649 (FGRA available FA-1)
- iii. John; b. c. 1651-2 (FGRA available FA-1)
- iv. BENJAMIN; b.c. 1655
- v. Joseph b. 6 Nov. 1657 in Lynn; d. 31 Oct 1674; unm.
- vi. Mary; b. 11 Oct 1660
- vii. Sarah; b.c. 1663-64, prob in Groton
- viii. Samuel; b. 8 Oct 1668 (FGRA available FA-1)
- ix. Abigail; b. 17 Jan 1671
- x. Jonathan; b. 1 Jun 1675
- xi. Joseph 2nd; b. 1677; d. 10 Feb 1687 (FA-1)

Gen. 3. **BENJAMIN FARNSWORTH**

- b. about 1655 or -67 in Lynn, Essex, Mass.
- d. 15 Aug 1733; buried in Groton
- md. 1695 *Mary PRESCOTT* The daughter of Jonas PRESCOTT and Mary LOKER.
 - b. 3 Feb 1674 in Lancaster, Worcester, Mass.
 - 28 Oct 1735; buried in Groton.

In the Prescott Memorial and the Stearns Genealogy of the Hampshire Benjamin's birth is given as 1667. If this is correct, which is believed to be the case, as his wife Mary was born in 1674, making him seven years instead of twenty-one years older than his wife. It is felt that he was the seventh child. There is a FGRA sheet available and the family is contained in the Vital Records of Groton. (Benjamin: b 27 Aug 1678 St. George; E. 18 Nov 1878 St. George.)

Benjamin Farnsworth built a house and lived near a broad meadow, across the meadow from the first parish meeting-house. His house was standing until abt. 1830, but in the later years it was unoccupied. He owned a large tract of land west of the meadow.

Benjamin Farnsworth held several town offices, and was Selectman, but he appears to have been less a leader and adviser of men than his brother John. He and his wife were church members, and their children were all baptized. For some time in the later part of his life his health, and with it his mind, was impaired, and his wife was appointed guardian for the necessary care of his estate.

(NOTE: Descendants of Benjamin Farnsworth and *Mary Prescott* may claim descent from Alfred the Great of England. See list at end of this document.)

CHILDREN:

- i. Mary; b. 5 Jan 1696; d. 29 Jul 1784; md Lieut. William Tarbell of Groton
- ii. Martha; b. 9 Jan 1698; d. 11 Feb 1698.
- iii. Benjamin; b. 16 Jan 1700; d of smallpox 18 Sep 1757; md (1) Patience —; (2) Rebecca Pratt
- iv. Isaac; b. 4 Jul 1701; d. 17 Dec 1744; md Sarah Page
- v. Ezra; b. 17 Jan 1703; d. 10 Jun 1788; md Elizabeth Larkin
- vi. Amos; b. 27 Nov 1705; 5 Dec 1775, drowned by boat upsetting; md Lydia Longley
- vii. Lydia; b. 26 Sep 1706; d. 11 Nov 1778; md Samuel Tarbell
- viii. Aaron; b. 29 Aug 1709; d. Jul 1769; md (1) Hannah Barron; (2) Sarah—; (3) Elizabeth Parker
- ix. Martha; b. 27 May 1711; d—; md Capt. John Stevens;
- x. **JONAS**; b. 14 Oct 1713; d Dec 1803; md. Thankful Ward of Warcester; d 1 May 1799
- xi. Deborah; b. 1715; – md Samuel Bowers, Jr.

Gen. 4. **JONAS FARNSWORTH**

- b. 14 Oct 1715, in Groton, Middlesex County, Mass.
- d. Dec 1803
- md. *Thankful WARD*, daughter of Obadiah and Joanna (MIXER) WARD
 - b. 15 Feb 1712 in Worcester, Mass
 - d. 1 May 1799 aged 87 in Worcester, Mass.

He was a joiner and lived on the “great road” to Boston. He was interested in the immigration made by his brother Amos and some others of the family into Nova Scotia. Whether he went there himself or not, I am not certain, several of his children however, joined the expedition, and it is not unlikely that he did so. It has not been an easy matter to get the records and followings into Nova Scotia. *Only three of their children went to Nova Scotia, Jonas, ISAAC and Joel.*

CHILDREN:

- i. Azeubah; b. 3 Jun 1746; m. 10 Jan 1771, Benjamin Tarbell ; she died 4 Mar 1838
- ii. Martha; b. 21 May 1742; m. (1st) wo Dec 1765 Edward PHELPS; (2nd) ...JOCELYN
- iii. Jonas Jr.; b. 2 Apr 1744
- iv. Deborah; b. 15 Sep 1746; m. 5 Nov 1769 Joseph WHEELOCK,
- v. Daniel; b. 14 Aug 1746, deserted from the American side and went to N.S.; was
Proscribed in 1778 with the death penalty;
- vi. **ISAAC**; b. 9 Aug 1750
- vii. Thankful; b. 3 Aug 1752; m. 10 Apr 1770 a BEAMAN, lived in Leominster;
- viii. Peter; b. 18 Aug 1754; m. 1780 Margaret MARSHALL of Bath, Me.
- ix. Joel; b. 28 May 1759 in Groton

Gen 5. **ISAAC FARNSWORTH**

- b. 9 Aug 1750 in Mass. He went to Nova Scotia in his youth.
- d. in 1832
- md. 21 Apr 1775 (1st) *Hannah HILL*, and they lived in Granville
(2nd) Martha BARTH and moved to Jonesboro, Maine. She died in Mar 1830.

CHILDREN:

- i. **DANIEL**; b. 19 Nov 1775
- ii. Ichabod; b. c. 1776
- iii. Martha; b. 15 May 1777
- iv. Royal; b.c. 1778
- v. Asa; b.c. 1780; m. Betsy WESTON
- vi. Amaziah; b.cc. 1782
- vii. Isaac; b.c. 1784
- viii. Martha; b.c. 1786; m. Reuban LIBBY
- ix. Hannah; b.c. 1788; m. Joseph LIBBY
- x. Mary; b.c. 1790
- xi. Cyrus; b. 7 Jan 1785 Josesboro, Washington Co. Maine

Gen. 6. **DANIEL FARNSWORTH**

- b. 19 Nov 1775 in Aylesford, Nova Scotia
- d. 24 Nov 1866 aged 92.
- md. 8 Dec 1803 *Jerusha Ann EARL* of Horton. Daniel lived in Aylesford.
d. 3 Feb 1861 age 77.

CHILDREN:

- i. **SARAH**; b. 21 May 1804 md 27 Aug 1828 Thomas Jacques
- ii. Nelson; b. 28 Dec 1806 bapt 16 Sep 1819
- iii. Thomas; b. 16 Mar 1808
- iv. Isaac; b. May 1811; d. young before 1819 as all the other children were bapt in 1819.
- v. William; b. 23 Mar 1814
- vi. Lois Jane; b. 13 Oct 1816 d. young
- vii. Robert James; b. 5 Mar 1820
- viii. John Lawrence; b. Aug 1824; bpt 8 Aug 1825
- ix. Samuel b; b. 23 Jan 1828; lived in York, Maine about 1862
- x. Rebecca Ann; bpt. 14 Sep 1823

Gen. 7. **SARAH FARNSWORTH** md Thomas Jacques

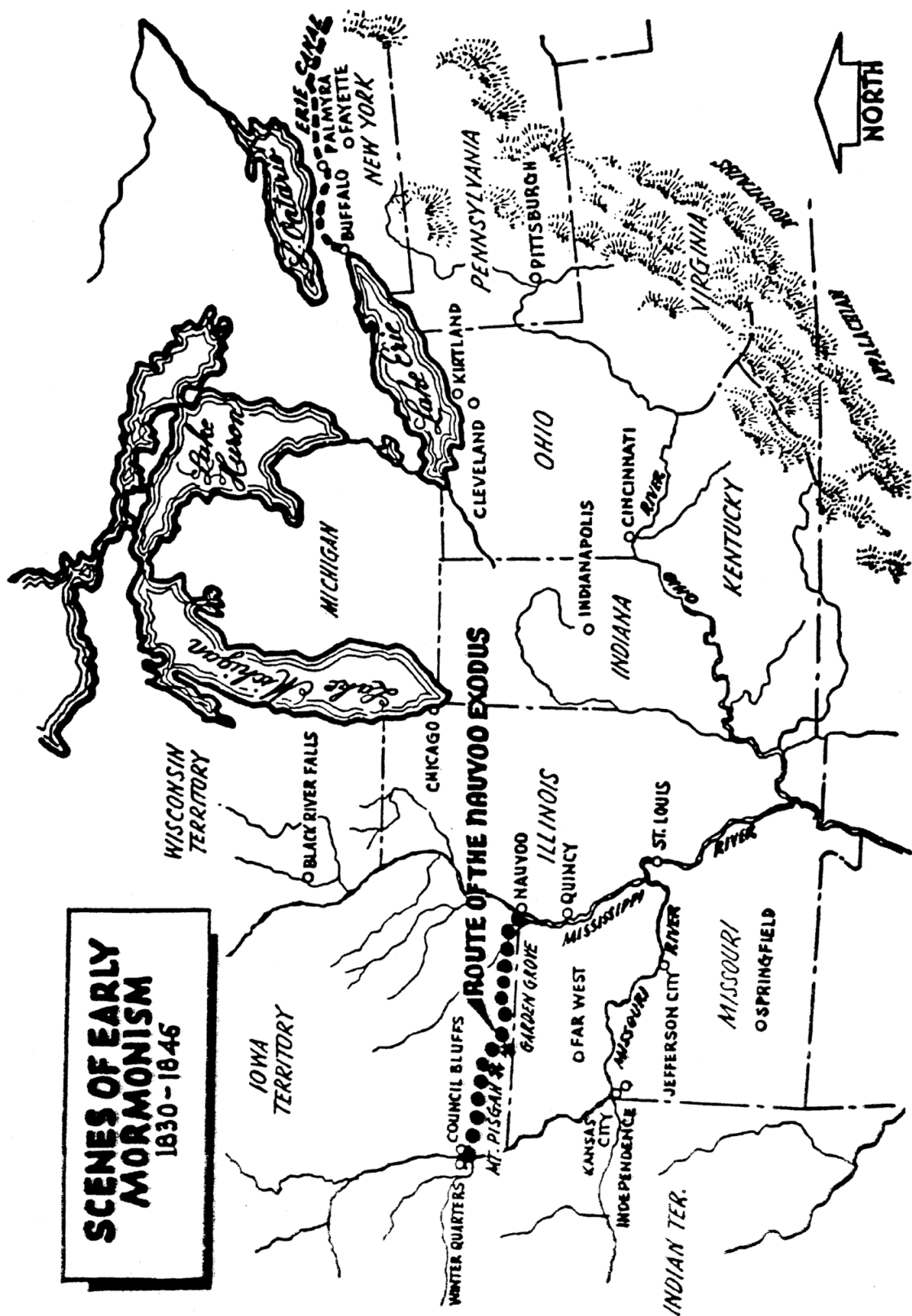
Gen. 8. **CAROLINE JACQUES**, dau of Sarah Farnsworth and Thomas Jacques, md Zemira Palmer

Gen. 9. **ALMEDA EVE PALMER**, dau of Caroline Jacques and Zemira Palmer, md Theodore Cox

Gen. 10. **ARTHUR DELANO COX**, son of Almeda Eve Palmer and Theodore Cox, md Cora Haight

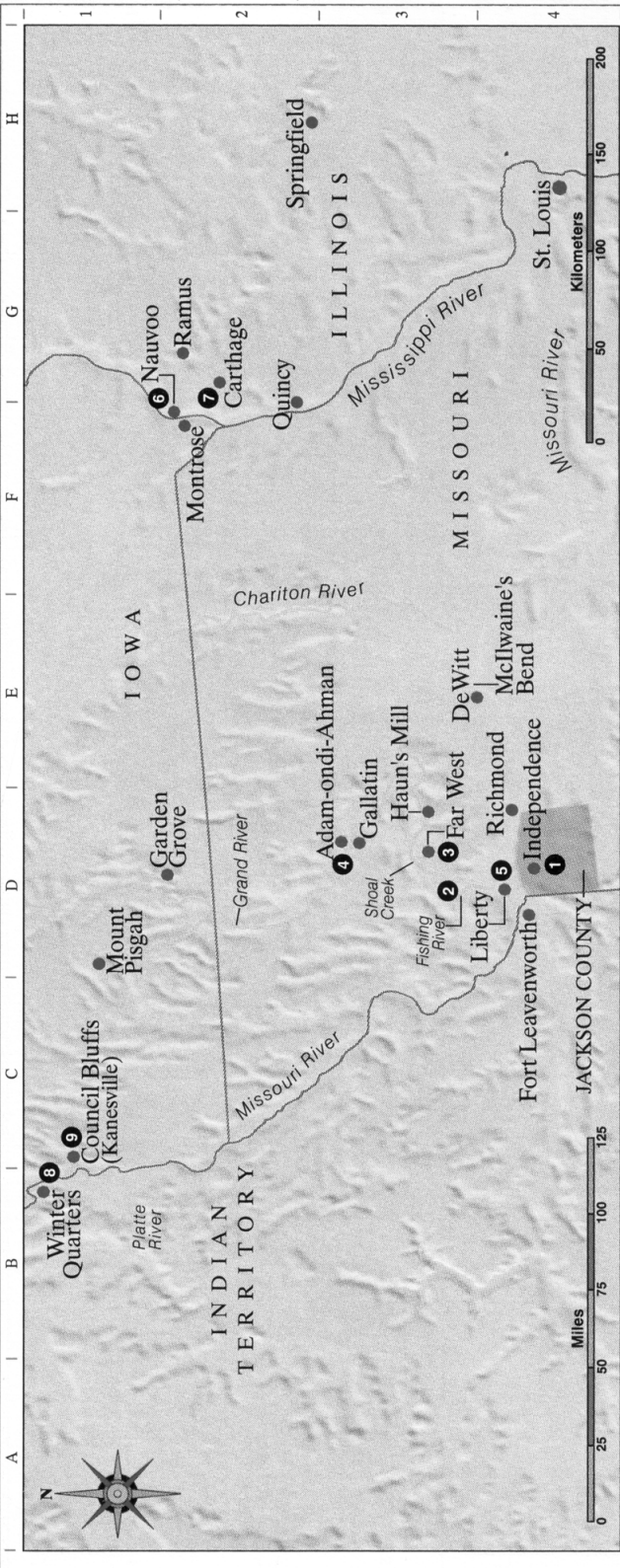
SCENES OF EARLY MORMONISM 1830 - 1846

ROUTE OF THE NAUVOO EXODUS

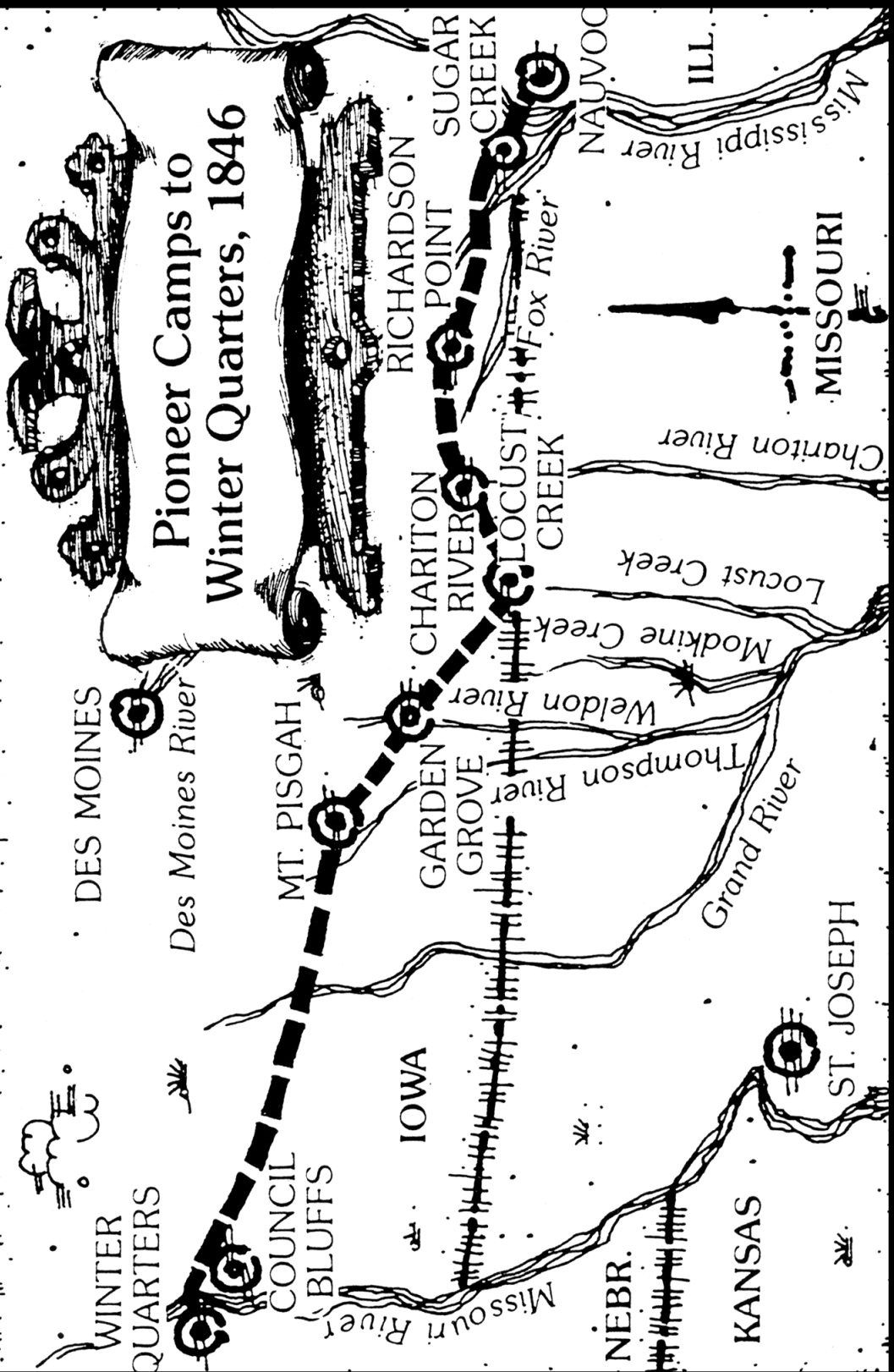


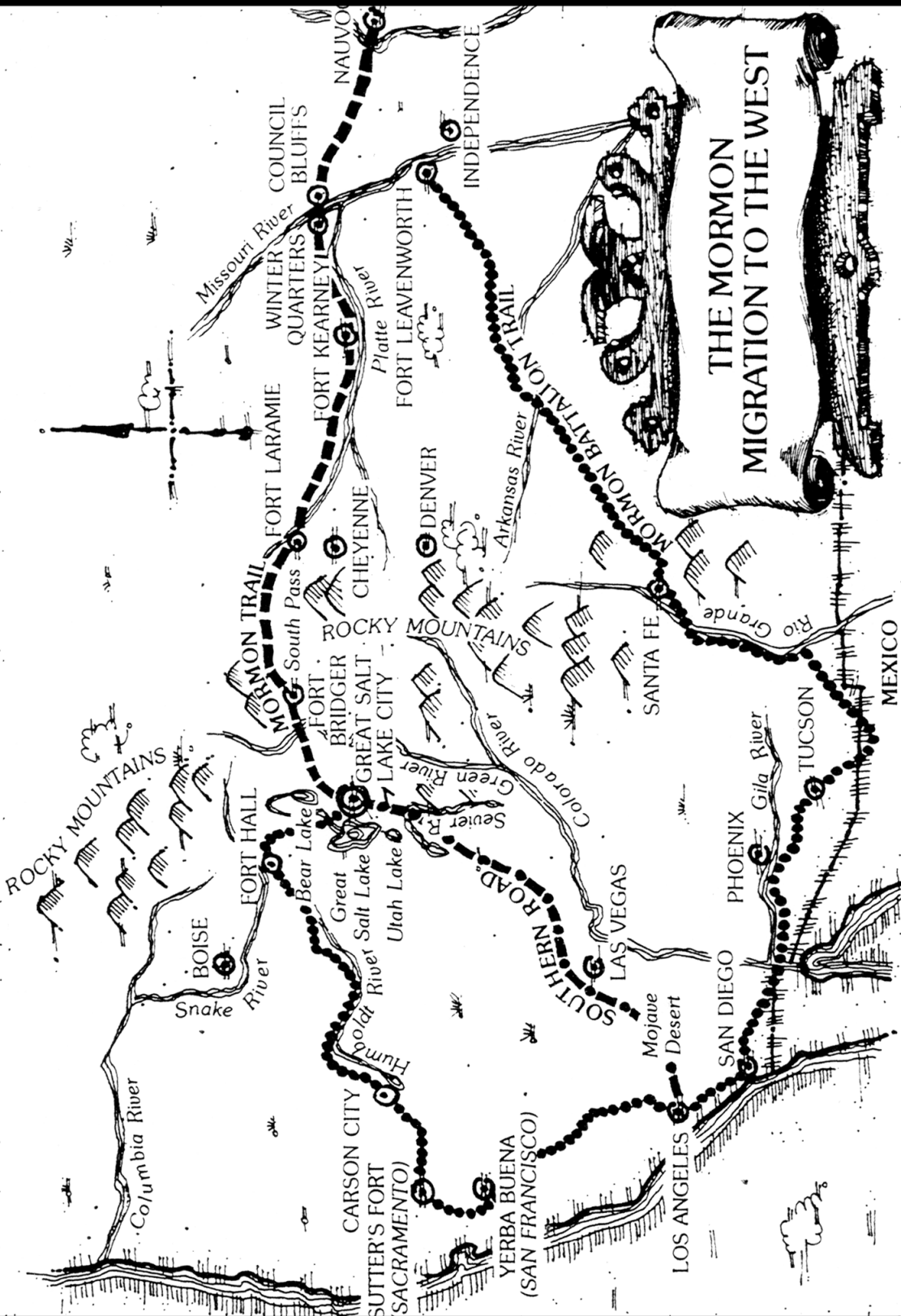
From "Great Basin Kingdom" by Leonard Arrington





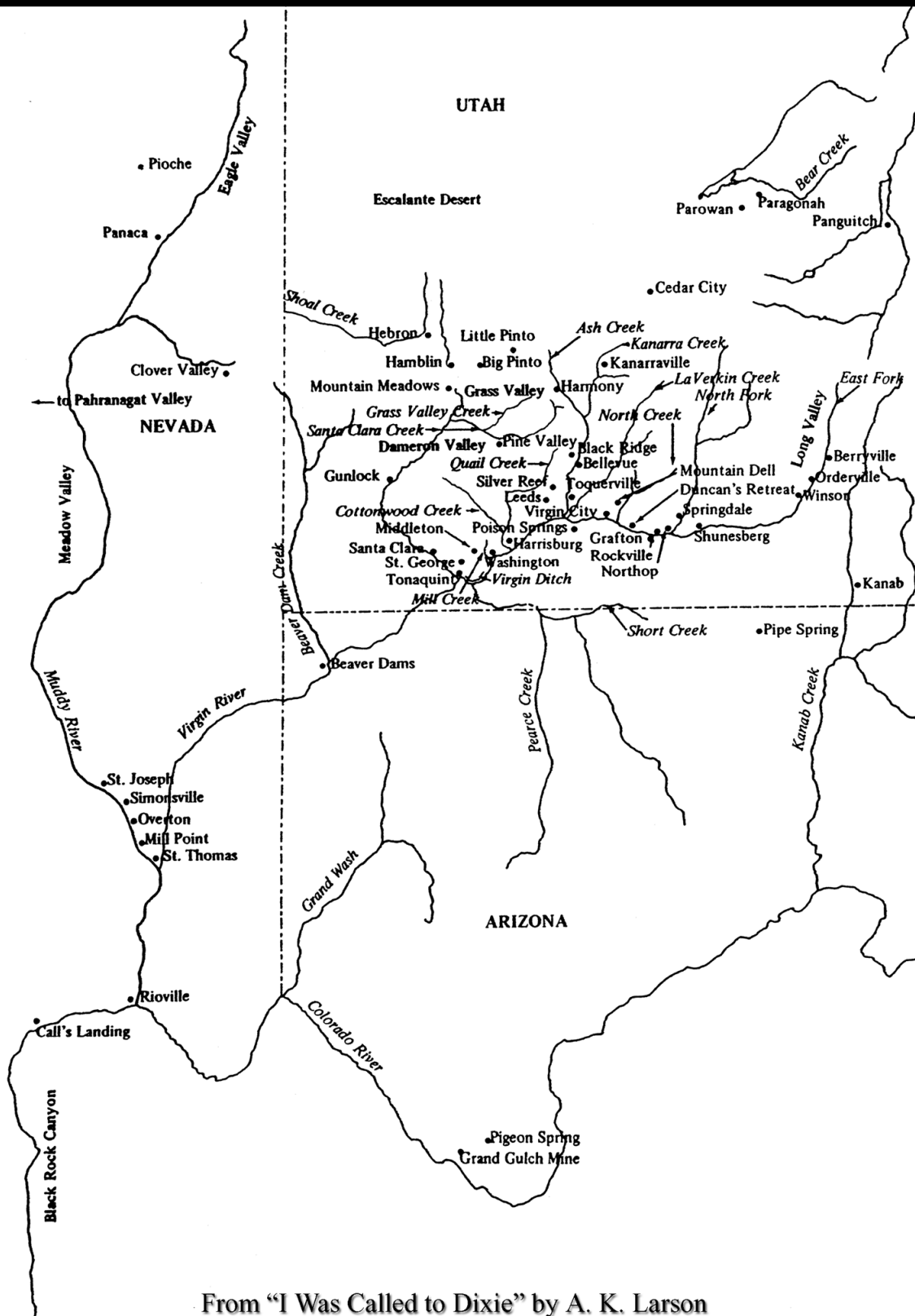
- | | | |
|---|--|--|
| <p>1. Independence Identified as the center place of Zion (see D&C 57:3). A temple site was dedicated on 3 August 1831. The Saints were driven from here in 1833.</p> <p>2. Fishing River Joseph Smith and Zion's Camp traveled from Kirtland, Ohio, to Missouri in 1834 to restore the Jackson County Saints to their land. D&C 105 was revealed on the banks of this river.</p> <p>3. Far West This was the largest Mormon settlement in Missouri. A site for a temple was dedicated at this location (see D&C 115). On 8 July 1838, the Quorum of the Twelve Apostles received a call from the Lord to serve missions in the British Isles (see D&C 118).</p> | <p>4. Adam-ondi-Ahman The Lord identified this place in upper Missouri as the site where a future great gathering will take place when Jesus Christ comes to meet with Adam and his righteous posterity (see D&C 78:15; 107:53–57; 116).</p> <p>5. Liberty Jail Joseph Smith and others were falsely imprisoned here from December 1838 to April 1839. In the midst of troubled times for the Church, Joseph called on the Lord for direction and received D&C 121–23.</p> <p>6. Nauvoo Located on the Mississippi River, this area was the gathering place for the Saints from 1839 through 1846. Here a temple was built, and ordinances such as baptism for the dead, the endowment,</p> | <p>and the sealing of families began. Here the Relief Society was organized in 1842. Revelations received include D&C 124–29.</p> <p>7. Carthage Here the Prophet Joseph Smith and his brother Hyrum were martyred on 27 June 1844 (see D&C 135).</p> <p>8. Winter Quarters The headquarters settlement for the Saints (1846–48) en route to the Salt Lake Valley. The Camp of Israel was organized for the westward journey (see D&C 136).</p> <p>9. Council Bluffs (Kanesville) The First Presidency was sustained here on 27 December 1847, with Brigham Young as President.</p> |
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IN
UTAH





From "I Was Called to Dixie" by A. K. Larson

ANCESTORS' STATISTICS - LISTED ALPHABETICALLY

ALLEN, JOSEPH STEWART bap 13 Feb 1831, Thompson, Ohio	b 11 Jun 1806 md 2 Sep 1835	Whitestown, New York Clay County, Missouri	d 25 Apr 1889 Huntington, Utah (Utah pioneer, Brigham Young Co. 1848)
ALLEN, MARY ELIZABETH bap 27 Apr 1846, live	b 15 Aug 1836 md 3 Jul 1853	Liberty, Clay, Missouri Manti, Utah	d 26 Nov 1916 Orderville, Utah (Utah pioneer, Brigham Young Co. 1848)
BLOOD, LUCINDA bap 6 Nov 1872, proxy	b 3 Jul 1787 md 31 Aug 1807	Groton, Massachusetts Charleston, Massachusetts	d 25 Dec 1838, Nelson, Ohio (not a Utah pioneer)
CHATTERLEY, JOHN bap 25 Mar 1848, live, England	b 3 July 1835 md 12 Mar 1862	Salford, Lanc, England Cedar City, Iron, Utah	d 12 Mar 1922 Cedar City, Iron, Utah (Utah pioneer, John Brown Co. 1851)
CHATTERLEY, JOHN BOURNE bap 27 Jun 1848, live, England	b 12 Dec 1780 md 1 Aug 1802	Birmingham, England St. Mary, Bury, Lanc. England	d 22 Oct 1862 Wellsville, Cache, Utah (Utah pioneer, John Brown Co. 1851)
CHATTERLEY, JOSEPH bap 25 Jun 1847, live, England	b 17 Apr 1807 md 26 Oct 1834	Bury, Lanc, England St. John, Man., England	d 7 Sep 1853 Cedar City, Iron, Utah (Utah pioneer, John Brown Co. 1851)
CHATTERLEY, SARAH ELLEN bap 6 Sep 1874, Cedar City, Utah	b 3 Oct 1863 md 24 Jun 1891	Cedar City, Iron, Utah Cedar City, Iron, Utah	d 20 Jan 1950 Rockville, Utah (Utah native; not a pioneer)
CLARKE , MARY bap 28 Feb 1877, proxy	7 Feb 1767 md 1783	Niles, Cayuga, N.Y. Moravia, Cayuga, N.Y.	d 2 Apr 1855 Moravia, Cayuga, New York (not LDS; not a pioneer)
COX, ARTHUR DELANO bap 4 May 1901, live by William Nelson, Chuichupi, Mexico	b 4 May 1893 md 23 Nov 1915	Juarez, Old Mexico St. George Utah Temple	d 21 Sep 1978 Price, Carbon, Utah (Utah native; not a pioneer)
COX, JONATHAN UPHAM bap 6 Nov 1872, proxy	b 5 Mar 1785 md 31 Aug 1807	Cambridge, Massachusetts Charleston, Massachusetts	d 21 Apr 1830 Owego, New York (not LDS; not a pioneer)
COX, ORVILLE SOUTHERLAND bap 6 Oct. 1839, live by Joseph Smith, Jr., Nauvoo, Illinois	b 25 Nov 1814 md 3 Jul 1853	Plymouth, Chnng, New York Manti, Utah	d 4 July 1888 Fairview, Sanpete, Utah (Utah pioneer, Charles C. Rich Co. 1847)
COX, THEODORE bap live 1871--record lost proxy 3 Oct 1968, St. George Temple	b 20 Feb 1863 md 21 Sep 1887	Fairview, Sanpete, Utah Logan Utah Temple	d 28 Mar 1937 Provo, Utah, Utah (Utah native; not a pioneer)
DRAPER, PHEBE bap 17 Feb 1833, live by Brigham Young Loborough, Ontario, Canada	b 9 Oct 1797 md 8 Apr 1815	Rome, Oneida, NewYork Cramahe Twnshp, N. Ont. Can.	d 28 Feb 1879 Draper, Utah (Utah pioneer 1849; Mormon Battalion) (laundress)
DRAPER, WILLIAM Sr. bap 23 Mar 1833, live by Brigham Young Loborough, Ontario, Canada	b 6 Sep 1774 md aft 7 Jan 1797	Wyoming Valley, Pennsylvania Rome, Oneida, New York	d 24 Dec 1854 Draper, Utah (Utah pioneer, Robert Weimer Co. 1852)
FARNSWORTH, SARAH bap 14 May 1895, proxy, Manti	b 21 May 1804 md 7 Aug 1828	Aylesbury; Nova Scotia, Can St. Mary's, Nova Scotia, Can	d bef 7 Dec 1881 Payson, Utah (Utah pioneer, Horace Eldridge Co. 1854)
GUNN, LUCY bap 15 Nov 1830, live by Parley P. Pratt, Kirtland, Ohio	b 24 Jan 1786 md 20 Jun 1812	Montague, Massachusetts Salem, Massachusetts	d 3 Jan 1848 Camp Israel, Douglas Nebraska (died in Nebraska; didn't reach Utah)
HAIGHT, CALEB Jr. bap 26 Mar 1865, live, Utah	b 22 May 1856 md 24 Jun 1891	Cedar City, Iron, Utah Cedar City, Iron, Utah	d 24 Nov 1932 Los Angeles, California (Utah native; not a pioneer)
HAIGHT, CALEB Sr. bap 1841, live, N. Y.	b 26 Aug 1778 md 11 Feb 1799	Amenia, Dutchess, N.Y. Greenville, Green, N.Y.	d 6 Jun 1861 Farmington, Davis, Utah (Utah pioneer, Capt. Daniel Spencer Co. 1847)

ANCESTORS' STATISTICS - Continued

HAIGHT, CORA bap 10 Aug 1904, Cedar City, Utah	b 15 Jan 1894 md 23 Nov 1915	Cedar City, Utah St. George Utah Temple	d 26 Jun 1971 Rockville, Wash., Utah (Utah native; not a pioneer)
HAIGHT, ISAAC CHAUNCEY bap 3 Mar 1839, live by Pelatiah Brown, Moravia, N. Y.	b 27 May 1813 md 31 Dec 1836	Windham, Green, N. Y. Moravia, Cayuga N. Y.	d 8 Sept 1886 Thatcher, Arizona (Utah pioneer, Capt. Daniel Spencer Co. 1847)
HORTON, KETURAH bap 1841, live, N. Y.	b 28 May 1777 md 11 Feb 1799	Amenia, Dutchess, N. Y. Greenville, Green, N. Y.	d 18 Nov 1843 Nauvoo, Hancock, Illinois (died in Nauvoo; didn't get to Utah)
JACQUES, CAROLINE bap Oct 1854, live	b 13 Aug 1841 md 30 Mar 1856	North Hampt, N-Br Canada Salt Lake City, Utah	d 16 Dec 1877 Orderville, Kane, Utah (Utah pioneer, Horace Eldridge Co. 1854)
JACQUES, THOMAS WILLIAM bap 15 Aug 1844, live	b 8 Aug 1825 md 7 Aug 1828	Aylesbury, Nova Scotia, Can St. Mary's, Nova Scotia, Can	d 23 Dec 1871 Provo, Utah (Utah pioneer, Horace Eldridge Co. 1854)
LATHROP, LYDIA bap 25 Dec 1845, live Nauvoo, Illinois	b 5 Nov 1775 md aft 7 Jan 1797	Norwich, Connecticut Rome, Oneida, New York	d 17 Sep 1846, Iowa side of Mississippi River near Nauvoo, Illinois (died in Iowa; didn't get to Utah)
LOTHROPP, REV. JOHN bap 12 Mar 1907, proxy	b 20 Dec 1584 md 10 Oct 1610	Elton, Yorks, England England	d 8 Nov 1653 Barnstable, Massachusetts (not a Utah pioneer)
MORLEY, ISAAC bap 15 Nov 1830, live by Parley P. Pratt, Kirtland, Ohio	b 11 Mar 1786 md 20 Jun 1812	Salem, Massachusetts Salem, Massachusetts	d 24 June 1865 Fairview, Sanpete, Utah (Utah pioneer twice: (1) B.Young Co. 1847; (2) Capt of 100, B. Young Co. 1848)
MORLEY, LUCY DIANTHA bap 15 Nov 1830, live by Parley P. Pratt, Kirtland, Ohio	b 4 Oct 1815 md 2 Sep 1835	Kirtland, Ohio Clay, Missouri	d 19 Oct 1908 Orderville, Utah (Utah pioneer, Brigham Young Co. 1848)
MORTON, NANCY bap 10 Jan 1856, live, England	b 6 Jan 1805 md 26 Oct 1834	Manchester, Lanc, England St. John, Man, England	d 5 Aug 1863 Cedar City, Iron, Utah (Utah pioneer, John Brown Co. 1851)
PALMER, ALMEDA EVE bap 20 Mar 1880, live, Utah	b 20 Mar 1872 md 21 Sep 1887	Dry Valley, Linc, Nevada Logan Utah Temple	d 8 Oct 1958 Elsinore, Sevier, Utah (born in Nevada; not a pioneer)
PALMER, GEORGE Jr. bap 1 Jun 1881, proxy St. George Temple	b 13 July 1795 md 8 Apr 1815	Cramahe Twp, Ontario,Canada Cramahe Twp, Ontario,Canada	d 4 Dec 1833 Loughborough Canada (died in Canada, not LDS)
PALMER, ZEMIRA bap 1 Mar 1850, live	b 8 Aug 1831 md 30 Mar 1856	West Loughborough, Canada Salt Lake City, Utah	d 22 Oct 1880 Orderville, Kane, Utah (Utah pioneer 1849; Morm. Battalion, orderly)
SNYDER, ELIZA ANN bap 3 Mar 1839, live by Pelatiah Brown, Moravia, N. Y.	b 22 Oct. 1815 md. 31 Dec 1836	Sempronius, Cayuga N. Y. Moravia, Cayuga N. Y.	d 24 May 1888 Cedar City, Iron, Utah (Utah pioneer, Capt. Daniel Spencer Co. 1847)
SNYDER, William bap 28 Feb 1877, proxy	b 7 Sep 1763 md 1793	Niles, Cayuga, N.Y. Moravia, Cayuga, N.Y.	d 2 Apr 1844 Moravia, Cayuga, New York (Not LDS)
TAYLOR, RACHEL bap 16 Feb 1850, live, England	18 Apr 1808 md 2 Aug 1829	Heywood, Lanc., England St. Chad, England	d 28 Jul 1876 Cedar City, Iron, Utah (Utah pioneer, Capt. Morris Phelps Co. 1851)
WHITTAKER, JAMES bap England, no live record proxy 7 Dec 1967	b 8 Mar 1809 md 2 Aug 1829	Preston, Lanc., England St. Chad, England	d 3 Mar 1880 Cedar City, Iron, Utah (Utah pioneer, Capt Morris Phelps Co. 1851)
WHITTAKER, SARAH bap 14 Feb 1852, live, England	b 16 May 1841 md 12 Mar 1862	Bank Top, Lanc, England Cedar City, Iron, Utah	d 2 May 1903 Cedar City, Iron, Utah (Utah pioneer, Capt. Morris Phelps Co. 1851)

Direct Lineage from Adam to Arthur Delano Cox – 144 Generations

1	Adam & Eve	52	Neri	102	Pepin the Short
2	Seth	53	Salathiel	103	Charlemagne - Emperor
3	Enos	54	Zorobabel	104	Pepin - King of Italy
4	Cainan	55	Rhesa	105	Bernard – King of Lombardy
5	Mahalaleel	56	Joanna	106	Pepin Count De Vermandois
6	Jared	57	Juda	107	Pepin de Sentis de Valois
7	Enoch	58	Joseph		Count Berengarius
8	Methusaleh	59	Semei	108	Pepin de Sentis de Valois
9	Lamech	60	Mattathias	109	Rollo Duke of Normandy
10	Noah	61	Maath	110	William Longsword
11	Shem	62	Nagge		Duke of Normandy
12	Arphaxad	63	Esli	111	Richard I Duke of Normandy
13	Salah	64	Naum	112	Richard II Duke of Normandy
14	Eber	65	Amos	113	Raynold I Count de Bourgogne
15	Peleg	66	Mattathias	114	Guillaume I Count de Bourgogne
16	Reu	67	Joseph	115	Raymond I of Burgundy
17	Serug	68	Janna	116	Alfonso VII of Castile & Leon
18	Nahor	69	Melchi	117	Fernando II of Leon
19	Terah	70	Levi	118	Alfonso IV of Leon
20	Abraham & Sarah	71	Matthat	119	Barengaria of Lena (married
21	Isaac & Rebekah	72	Joseph of Arimathea		Jean de Brienne King of Jerusalem)
22	Jacob & Leah	73	Anne	120	Jean de Brienne Jr.
23	Judah & Tamar	74	Penardim	121	Guillaume II de Fiennes
24	Pharez	75	Bran the Blessed	122	Margaret de Fiennes
25	Hezron	76	Carodac	123	Roger Mortimer (born 1286)
26	Ram	77	Cyllin	124	Sir Edmund Mortimer
27	Amminadab	78	Coel (England)	125	Roger Mortimer II Earl
28	Nashon	79	Athildis		of March
29	Salma	80	Clodomir	126	Edmund Mortimer III Earl
30	Boaz & Ruth	81	Farabert		of March
31	Jesse	82	Sunno (France)	127	Elizabeth Mortimer
32	David	83	Hilderic	128	Elizabeth Percy
33	Nathan	84	Bartherus	129	Thomas Clifford VIII
34	Mattatha	85	Clodius		(Baron Clifford)
35	Menan	86	Walter (France)	130	Elizabeth Clifford
36	Melea	87	Dagobert	131	Elizabeth Plumpton
37	Eliakim	88	Genebald	132	Henry Sothill
38	Jonan	89	Dagobert	133	Elizabeth Sothill
39	Joseph	90	Clodius	134	Bridget Drury
40	Juda	91	Marcomir	135	Anne Yelverton
41	Simeon	92	Pharamond (France)	136	William Barsham
42	Levi	93	Clodius	137	Rebecca Barsham
43	Matthat	94	Adelbert (died 497)	138	Elizabeth Winship
44	Jorim	95	Wambert	139	Elizabeth Russell
45	Eliezer	96	Ausbert (France)	140	Walter Cox
46	Jose	97	Arnoaldus	141	Jonathan Upham Cox
47	Er	98	Arnulph (Bishop of	142	Orville Sutherland Cox
48	Elmodam		Bera)	143	Theodore Cox
49	Cosam	99	Duke Anguise	144	Arthur Delano Cox
50	Addi	100	Pepin of Heristal		
51	Melchi	101	Charles Martel		

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Note: Family group records and wife's history follow husband's history.

Note: No histories are available for Ann Nuttal (spouse of John Bourne Chatterley) or Hannah Howse (spouse of Rev. John Lothrop).

Note: The Background Information and the Maps greatly enhance understanding of these histories and the conditions the individuals lived under. It will be helpful to refer to them often as you read these histories.